Chhotelal Jain's

JAINA BIBLIOGRAPHY

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Jaina Bibliography

Edited, rearranged, revised and augmented in collaboration with the author

By

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VIR SEWA MANDIR
21 DARYAGANJ
New Delhi-110 002
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A Word from the Publishers

Vir Sewa Mandir was established in 1936 to serve the cause of research in Jainology through ancient literature. Great Scholars are invited to this institution to study and work on research in Jainology. A well-equipped library, a treasure-house of more than 5000 books on Jainism in Prakrit, Sanskrit and other languages is maintained and run properly for their use.

Shri Chhotelal Jain, one of the Founder-members of Vir Sewa Mandir, had published Jain Bibliography in 1945 which had gone out of print since a very long time. At the request of Vir Sewa Mandir, Shri Chhotelal Jain re-edited the whole Bibliography along with the renowned scholar Dr. S.R. Banerjee and it is a monumental work on Jainology. This reference-book would serve as a beacon light to the new generation who are keen on research work in the field of Jainology.

After years of labour and great expense, the two volumes of the book are in your hands and you are a better judge to decide on the merits of this great work. The index is being prepared and in order to avoid delay, the book is being made available immediately without it. The index will be published later in a separate volume.

21, Daryaganj, New Delhi-110002
Dated 18-12-1981

SUBHASH JAIN
General Secretary
VIR SEWA MANDIR

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VOLUME TWO (PP. 1045-1916)

Introduction

It gives me immense pleasure to announce before the scholarly world the publication of the second, revised and substantially augmented version of Chhotelal Jain's *Jaina Bibliography* which has been out of print for more than quarter of a century. The first edition was published in 1945. This Bibliography is a record of the findings of an expedition into a little known domain. It is indeed a source of great satisfaction to me to see that this monument of unselfish industry and colossal scholarship is now complete.

After the publication of the first edition, Shri Chhotelal Jain was collecting materials for the next volume till I met him in Calcutta in a cold December of 1954 in the Belgachia Digambara Jaina Temple situated in North Calcutta. As an ardent student of Jainism, I was interested in visiting Jaina Temples, and one day, when I was moving around the above mentioned temple with some of my friends to whom I was explaining the Jaina stories and anecdotes painted on the walls of the temple, a lean, thin and short-statured, but sharp-looking man suddenly came to me and asked me how I had got myself acquainted with these Jaina stories. On understanding that as a student of Prakrit language and literature, I was somewhat familiar with the Ardhamagadhi texts, he became interested in me and requested me if I could visit him some day. I gladly accepted his invitation, and on the next chilly morning, I met him at his residence at 27 Indra Biswas Road, Calcutta-37 (Belgachia). After some preliminary talks, he explained to me his *Jaina Bibliography* and asked me whether I would be interested in working with him for his Bibliography. I naturally agreed, and when I met him next, he placed before me all the materials of his Bibliography collected by him till 1950, and requested me to go through them carefully to form an idea of how his Bibliography would be! I perused and examined them carefully, and then I realised that his Bibliography would be different from the usual type. We discussed the plan of the Bibliography at great length, and finally, I submitted to him a plan of writing a new, revised and augmented version of his *Jaina Bibliography* instead of publishing a mere *rechauffe* of the first volume with additions and alterations. Though this was a formidable task, almost tantamount to the production of a new volume, he gladly agreed to my proposal, and I started

collecting materials under his guidance. We both worked together untiringly on this difficult project for twelve years till he breathed his last in February 1966. His death was a great shock to me and an irreparable loss to the students of Jainism. I owe to him whatever inspiration and insight into Jainism I have attained. This then is the background of how I became connected with the Bibliography.

The plan of the present Bibliography is entirely of my own, and is different from the previous edition. It records the research activities on Jainism for over one hundred and sixty years. It primarily includes (a) A. Guerinot's three books—Essai de Bibliographie Jaina (1906), Repertoire d' epigraphie Jaina inscriptions (1908) and Notes de Bibliographie Jaina (J.A. XIV, 1909) written in French which again include materials on Jainism published between 1800 and 1905, (b) and the materials published in the first edition of Shri Chhotelal Jain's *Jaina Bibliography* which covers materials appearing between 1905 and 1925, (c) and in addition to these, the books published between 1926 and 1960 plus a mass of copious information left out by Guerinot and also by Chhotelalji himself are also incorporated. With regard to Guerinot's books the English translation of his French version is given with due permission from the respective authorities. So the present *Jaina Bibliography* is, in a sense, a compact volume on Jainology furnishing materials for over one hundred and sixty years' progress of human research.

This Bibliography is complete in three volumes, of which Vol. I and II register the books in ten broad sections, while volume III is the Index. The first volume consists of two sections and contains the books of general reference, Art, Archaeology and Epigraphy, and covers upto pages 1044. The second volume begins from page 1045 and contains the rest eight sections. As this Bibliography has a great demand in the scholarly world, it is decided that the first two volumes be published first without the Index volume which will follow shortly.

This Bibliography is self-explanatory. It is not merely a register of the names of the books which deal with some aspects of Jainism, but also a register of any books where some reference to Jainism or any aspect of Jainistic studies or principles is found. And in that case, the book is registered along with the pagination marks where references to Jainism are found. In each section the books are arranged chronologically in order to exhibit the history of the progress of scholarship in the field of Jainology. In doing so, special attention is given not to omit any remarkable reference contained in that particular book. Generally our abstracts are quoted in great detail, the reason being that most of the books consulted by us may not always be easily available in one particular library ready at hand. Moreover, our abstracts may also act as an original source of information, but after reading our abstracts, if the reader feels interested in consulting the original source, he may do so.

It goes without saying that no Bibliography can be up-to-date and can incorporate material till the last day of its publication, particularly when the Jainistic Studies

are growing rapidly throughout the world. A line of demarcation has to be made somewhere. We are, therefore, quite aware of our limitations, and it is owing to human imperfection some lacunae could not be avoided. After the sudden demise of Shri Chhotelal Jain in February 1966, which was followed by my departure to the United Kingdom in September 1966, I could not continue a pedantic search of all kinds of late paralipomera, for I thought that it might unnecessarily and indefinitely prolong the work without any commensurate results. My idea (also corroborated by Chhotelalji) was to include all material coming later or left over after the publication of this book in a supplementary volume at a later stage. So when I left for England the book was in a finished form. Its publication was under the care of Shri Nandalal Sarawgi, the younger brother of Chhotelalji. It may also be noted incidentally that the books which yield nothing that pertains to this Bibliography are not incorporated, because in that case the book would have swelled its bulk inordinately, and would have made the work difficult and futile.

It must be borne in mind that it is, indeed, a painstaking labour and needs a great sacrifice of leisure to compile a Bibliography of this type. It cost much more time and energy than was expected. As can be gathered from the book, no hard and fast rule is followed here in this type of Bibliography that the books to be included here must be on Jainism alone. Any books on Indological studies, whether on Jainism or not, were consulted for the simple reason that materials for Jainistic studies are scattered over diverse volumes and for this, the secondary sources were normally avoided. A glance at the table of classification will tell us from what sources our materials are collected; and they include Encyclopaedias, Dictionaries, Catalogues, Art, Archaeology, Epigraphy and Iconography, History, Chronology and Geography, Religion, Philosophy and Sociology, Language and Literature. It appears that over 3000 items have been drawn upon for contributions to the Bibliography. Not only the sources listed here point to mere things Jain, but also there are references to comparative matters, such as, Buddhism, Brahmanism and the Vedic Culture. The material is based on oriental and occidental literature available in English and other European languages. Thus I believe this Bibliography is a rare collection of detailed information and results of painstaking research in various aspects of Jainism. I also believe that it is the first work of its kind and unique in its nature. It is designed to facilitate and deepen the study of Jainism. I hope this Bibliography will prove beyond doubt to be the most effective means of advancing our knowledge of Jainism consolidated in a single volume.

It will not be out of place here if I record for the sake of history the fact which tells us how the scholars of the world are interested in the Jaina Bibliography. In 1976 in the 30th International Congress of Human Sciences in Asia and North Africa, held in Mexico, a proposal for the compilation of a Jaina Bibliography was made in the meeting of the International Association of Sanskrit Studies under the Chairmanship of Dr V. Raghavan. I immediately answered that such a Bibliography had already

been printed, and would be ready soon for circulation. So the proposal was withdrawn. In 1977 again, in the Third World Sanskrit Conference held in Paris, I was asked to supply the latest position of the Jaina Bibliography, and my reply was recorded. In 1979 also at the Fourth World Sanskrit Conference held in Weimer, GDR, I reported the latest position on the Bibliography. Now at the Fifth World Sanskrit Conference just recently held in Varanasi in October 1981, I announced that the Jaina Bibliography would soon be published. I am sorry to say that owing to some unavoidable circumstances, the publication of the volume was inordinately delayed. I hope the scholars will now be happy to see it published.

It is a pleasant task now to acknowledge the help we have received from various people. A great many people have helped and there are too many to thank. A good many years have gone by since the publication of its first volume. I cannot find words adequate to express my sincere thanks and gratitude to all of them, nor would it be possible for me now within the limits of this Introduction to enumerate the names of all those who have rendered help and suggestions for the betterment of the book. But particular acknowledgements should be made to numerous institutions and libraries which have supplied the food for the Bibliography. Shri Shibdas Choudhury, Librarian of the Asiatic Society, deserves special thanks for his cooperation and promptness, and he has been most generous in placing the materials of Jainistic studies at our disposal whenever he came across them. So also the Librarians of the National Library, of the Sanskrit Sahitya Parishat of Calcutta, of the Central Library of Calcutta University, and of other Institutions have been most generous not only in telling us about the books, but also in getting them for our use. I gratefully acknowledge the services so ungrudgingly rendered by these librarians.

I desire here to recall the unselfish and enthusiastic spirit that we have derived from Professor Adinath Neminath Upadhya for the betterment of the work. During my sojourn in the United Kingdom, Professor Upadhya revised the manuscripts and gave his great editorial talents upon this Bibliography, which I duly acknowledge. I can only regret now that this great savant and ardent lover and devotee of Jainistic studies could not see the work published. At the close of this long labour I am glad to say that though Chhotelalji could not survive to see the work completed, his last desire to further the Jainistic studies that he loved so much throughout his life was fulfilled.

The work took nearly ten years to complete its printing and it was printed during the time when I was in England, and many people were therefore did the proof-reading work. It would not be possible to produce a complete or balanced account of the labour of the proof-readers and verifiers, but, at least, I am able to quote the name of Shri Gokul Prasad Jain of Vir Sewa Mandir who deserves special thanks for reading the proof sheets and verification of references, and to whom I owe an incalculable debt for his services rendered in this field.

My sincere thanks are also due to the President Shri Ashok Kumar Jain and other

authorities of Vir Sewa Mandir, Delhi, who have come forward to undertake the publication of this type of work which is far from a lucrative undertaking. No less thanks are due to late Shri Mahendra Sen Jaini of Vir Sewa Mandir who was keen enough to see the work published. The present management deserves my thanks for its keen interest in bringing out the work into light.

In conclusion I can say that this Bibliography is not meant for challenging comparison in scale with any book of similar type, but it is mainly intended to meet the demands of the students of Jainistic studies. And in this respect, if it proves useful to the Scholars, our endeavour will be amply rewarded for placing the great work of our compatriots before the learned world, and the publisher's desire will also be fulfilled.

Karmaṇy eva adhikāras te

University of Calcutta SATYA RANJAN BANERJEE
30 October, 1981

A Note

(By the first publisher)

The Bharati Jaina Parisat presents before the scholarly world this volume of "Jaina Bibliography" by Mr. Chhote Lal Jain as the first number of its Jaina Bibliography Series. The vast field of Jaina Literature, Art and Archaeology, Philosophy and Religion is still mostly unexplored. The scholars of the East and the West have already made valuable researches into the Vedic and Buddhistic Literature, but unfortunately the Jaina Literature which covers a wide field of Indological studies has not been properly appreciated. This is to a great extent due to the apathy of the Jaina Community who did not care to bring the religio-cultural heritage of their forebears within the easy reach of the modern scholars. It is a happy sign nowadays that some patrons of the Jaina Culture are trying to organise cultural institutions for Jaina Studies, and there are some Jaina scholars trained in scientific methods who have already made valuable contributions to this branch of knowledge.

But a research scholar should have as his constant companion a bibliography of the subject he is interested in. There are the Vedic Bibliography, the Bibliographie Bouddique and similar bibliographies. For the benefit of the Jaina scholars, Dr. A. Guerinot, a French savant compiled a Jaina Bibliography, but this book covered researches upto the period of 1906. Mr. Jain has tried to supplement the treatise of Guerniot and his book covers researches till 1925. He intends to make it uptodate in another volume.

Dated 25th July, 1945
Calcutta

S.C. Seal

Foreword

(First Edition)

About half a century ago the celebrated French Orientalist, Dr. A. Guerinot, Docteur es Letters of the University of Paris, undertook the first systematic survey of all the available printed books and articles on Jainism published in European languages. Incidentally he gave valuable information with regard to the published as well as unpublished manuscript materials on Jaina religion and philosophy available in India and abroad. His (i) Bibliographie Jaina and (ii) his Repertoired' Epigraphie Jaina were published between 1906-1908. Since then many valuable articles and books on Jainism have been published, to mention among others the surveys of Jaina thought and culture by two German scholars: Dr. Glasenapp and Dr. Schubring; but those books were not easily accessible to our Indian scholars. Indian periodicals and journals have continued to publish various studies on Jainism; such studies are growing in number and still remain scattered. To help the general public as well as students of Jainism to follow the main trends of Jaina studies in recent years was the laudable aspiration of Mr. Chhote Lal Jain, the Honorary General Secretary of the Vira Sasana Samgha. In spite of his multifarious duties and obligations, and even in the midst of a serious break-down in his health owing to overwork, Mr. Jain with his characteristic devotion to the sacred cause, has completed the printing of his admirable work, Jaina Bibliography, Vol. I, which brings the survey down to the end of 1925. The material for the second volume covering the last 20 years between 1925-1944 is also ready and will be published in due time.

Meanwhile, Mr. Chhote Lal Jain had the satisfaction of developing the plan of a centre of Jaina Culture on the occasion of the grand celebration in Calcutta commemorating the 2500th anniversary of the First Sermon delivered by Lord Mahavira. That celebration was attended not only by the Jaina community of North and Central India including Rajputana and by a few Jaina delegates from South India, but also by the leaders of Brahmanical and Buddhist religions representing the progressive thought of the majority communities of India.

The spiritual legacies of Jainism should not be confined to the Jaina community alone, but should be made available to entire humanity, especially in this age of crisis

when violence threatens to ruin the entire fabric of human civilisation. The deathless principle of non-violence (ahimsa) is the noblest heritage of Jainism for which the whole mankind should ever be grateful. Even if we fail at present to draw the precise chronological relations of the earlier Tirthamkaras (promulgators of the Sacred Law), we are now definite that in the age of Lord Śrī Kṛṣṇa of the Mahābhārata epoch his cousin, Ariṣṭanemī exemplified in his own life the sublime principle of ahiṁsā by renouncing the world on the very eve of his wedding, when he saw that hundreds of innocent animals were about to be slaughtered simply for the entertainment of the guests at that royal wedding. That was the starting point of the realisation by Man of his kinship with the dumb animal world, differing from man only in linguistic expression, but animated by the same urge of life. So it was Jainism which for the first time bridged over the gulf between human life and animal life, and preached the basic truth of one common life pervading the whole Society. From such a profound realisation was born that creative compassion which made man look upon the dumb cattle as "Poems of Pity" in the inimitable words of Mahātmā Gāndhī, who, as we know, comes from Kathiawad-Gujarat, the home land of Lord Nemināth (C. 1200 B.C.) and which part of India even to-day is the stronghold of Jaina religion and culture. Then came another great spiritual leader but the first systematizer of the Jaina Philosophy based on the *Chatur-Yāma* or the four-fold principles, which were amplified by Lord Mahavir (C. 600 B.C.), a senior contemporary of Gautama Buddha.

Buddhism, no doubt, derived from Jainism its main inspiration as well as the principle of the church organization (*Saṃgha*) and the fundamental doctrine of Ahiṃsā or non-violence. Buddhism simply applied to the life of the individual and of the nation as well as on international plane, the primordial historical truth of Ahiṃsā which Jainism for the first time discovered like the law of gravitation of the living universe. If we want to keep intact the countless cultural heritages of man and if we want to develop the creative possibilities of mankind to its fullest extent we must discard the inhumane, nay, cannibalistic path of war and violence as preached by the immortal preceptors of Jainism. Such a cause deserves the support and collaboration not only of all men and women of about 20 lacs of Jains scattered all over India, but also of all serious workers in the cause of human welfare, in fact, all servants of humanity in the East as well as in the West.

The dream of my esteemed friend, Mr. Chhote Lal Jain, and his colleagues, is to develop such an up-to-date centre of studies on Jaina religion and culture as would be able to give all facilities for research to men and women of all nations irrespective of caste, creed on clime. We know that some western ladies actually joined the order of Jain Nuns and the catholicity of Jainism is remarkable even in this age. Moreover, we can count upon the deepseated instinct of philanthropy which is ingrained in the Jaina community; and so we hope that the idea of developing a world centre of research or non-violence in the projected seat of Jain culture would soon materialise and that all organisations in the East and the West that are striving to make world

Peace a reality would come forward to help my esteemed friend, Mr. Chhote Lal Jain and his colleagues. His first volume of Bibliography will, I am sure, rouse the attention of many scholars to this much-neglected field of research, and, I am sure, the publications by the Vira Sasana Samgha that will follow will sustain the interest thus aroused. Though the work of Mr. Jain is a preliminary work of compilation, he has spared no pains to make the book as useful and attractive to the general readers as possible. I wish him all success in his noble mission.

11th July, 1975
Calcutta

KALIDAS NAG

Preface

(*First edition*)

The contributions of the Jains to the Indian Culture and sciences have been so vast that the history of India will be incomplete without a reference to them. But, of the three great religions of India-Jainism, Buddhism and Brahmanism, Jainism has been least studied and most misunderstood for want of proper knowledge of the available literature. But still it is a matter of great pleasure and encouragement that the great French scholar, Dr. A. Guerinot supplied the want to some extent by publishing his valuable volumes "*Essai De Bibliographie Jaina*" in 1906 and "*Repertoired' Epigraphie Jaina*" in 1908. These books have been of great help to scholars and students interested in the study of Jainism.

Much has been done in the field of Jaina study and many books have been published and numerous articles have appeared in the Indian and foreign journals, since the days of Dr. Guerinot. So it was my long desire to follow the foot-steps of the great French savant and supplement his works by bringing out two more volumes containing all available information about Jainism from 1906. With that aim in view I went on taking down notes of references to Jains and Jainism from works on various subjects. As an humble student I had the privilege of working at the (Royal) Asiatic Society of Bengal for a number of years and this gave me the facility of using the books of the society. I have also referred to the collections of the Imperial Library and some other libraries.

In the volume which is now published, I have excluded almost all the references found in Guerinot's books mentioned above and I have taken care to bring in all references not found in his works and all those published between 1906 and 1925. Bibliography of the books, published since 1925 up-to-date will appear in another volume which is now under preparation.

I have to point out here, the departure I have made from the lines of Guerinot. While he has issued a separate volume for Jaina Epigraphy, I have included it under a separate section in this work. Almost all the references given in this book relate to the books written in English and other European languages.

Calcutta, 25 July, 1945
Śrāvan Kṛṣna Pratipada
Vir Sambat 2471

Chhote Lal Jain

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VOLUME II

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VOLUME-II

Section III

1 HISTORY

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VALENTINE Chirol—*India, Old and New*, London, 1821.

Pp. 27, 43, 53, 54. Jainism and Jain school of architecture.

958

W. ERSKINE—*Observations on the Remarks of the Buddhists in India*, (TLSB, iii, 1823,. Pp. 494-537).

General—Comparative antiquity of the Buddhists, Jains, and Brahmanas. Tests by which the excavations of the Buddhists, Jains and Brahmanas may be distinguished.

959

J. TOD—*Comments on an Inscription upon marble, at Madhūcarghar*, (Transactions of the Royal Asiatic Society of Great Britain and Ireland, Vol. I Pp. 207-229). London, 1827.

Remark on the era of Mahāvīra. Reviews and historical notes on the *Bhojacaritra* and the *Kumārapālacaritra*. Additional notes of OLEBROOKE.

960

James FORBES—*Oriental Memories*. Vol. I. London, 1834.

P. 197. Gigantic image of Gommateśvara at Kurkul (Karkal); Gommateśvara at Śravaṇa Beḷgoḷa.

Pp. 529—31. Cruelty on the Jains—Three classes of Yatis.

Plate Vol. Plate No. 33.

Sculpture in a subterraneous Hindoo temple Cambay. The Shawuck Pagoda—Image of Pārisnaut.

961

W. TAYLOR—*Oriental Historical Manucripts.* 2 Vols. Madras, 1835.

Vol. I, P. 184. Sambandar and his controversies with the Jains—Naladiyar and its origin.

Vol. ii, P. 83. The Ellora sculptures are in part the work of the Jains.

Vol. ii, P. 86. Jain religion in the South of India above the *Chauts.*

962

J. DOWSON. On the geographical Limits, History, and Chronology of the Chera Kingdom of ancient India (Journal of the Royal Asiatic Society of Great Britain and Ireland (Old Series), Vol. VIII, Pp. 1—29). London, 1846.

Historical reviews relating to the Jains. The king Govindāraya made a gift of land in favour of a Jaina temple in 82 A.D.

A Jain of the name of Nāganandin, was minister of Govindarāya and of his two predecessors Krisṇarāya and Kāla Vallabhāraya. Tiruvikramadeva, son of Caturbhuja Kanaradeva, was converted from the Jainism to the Sivaism (178 A. D.). In 878 A.D. under the reign of Malladeva II, a donation was made to the Jains at Ani.

An Inscription of the dynasty of the Chālukyas, dated of 1071 A.D., relates to the destruction of the Jain temples of Laksmeśwar by the Choḷas.

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J. BIRD—*Historical Researches on the Origin and Principles of the Bauddha and Jain Religions*—Bombay, 1847.

This work treats specially of the Buddhism. Incidentally however it deals with the Jainism. It serves to point out, among others, the following points :

Resemblances and differences between the Buddhism and the Jainism. Description of the grottos of Elura. The Digambaras and the Śvetāmbaras. The ascetics and the laic disciples. Jaina doctrines in general. Philosophical principles; the deliverance. Cosmology.

(An analysis of this work has given in the Journal of the Bombay Branch of the Royal Asiatic Society Vol. II, Pp. 71-108).

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Histoire de la Vie de Hiouen-Thsang et de ses voyages dane I 'Inde, par HOEL-LI et YEN-Thsong, traduite du chinois par Stanislas Julien. Paris, 1853.

P. 224. Customs of the *Nirgranthas.* "They leave their bodies naked and make it a virtue to remove their hairs. Their skin is all cleft and their feet are hard and cracked ; one would say of these rotten trees which are near the rivers".

Pp. 228-229. The predictions of the *Nirgrantha* Vajra in the subject of the return of Hiouen-Thsang to China.

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J STEVENSON—*The Tithyas or Tirthakaras of the Buddhists, and the Gymnosophists of Greeks, Digambar Jains,* (Journal of the Bombay Branch of the Royal Asiatic Society, vol. V, Pp. 401-407). Bombay, 1854.

Reviews on Vṛṣabha and Pārśvanātha. Mahāvira (died in 569 B.C) and his disciple Gautma Indrabhuti, destined to become the Bauddha. The Tirthakaras in the Buddhistic writings. The description which is given of these ascetics permits to consider them as Digambara Jains. The same remark is applied to the Gymnosophists of the Greeks.

966

A. K. FORBES—*Rās Māla.* 2 volumes. London, 1856.

Volume I

Pages.

6-18. The Śatruñjaya and the Jaina temples. Jaina legends relating to the Śatruñjaya.

36-40. Jaina relations concerning Vanaraja, founder of the Cāpotkaṭa dynasty or Cāvaḍa of Anahilvāḍ.

52-55. Quotations from the *Dvyāśraya* of Hemacandra, in the matter of Mūlarāja Ist, of the dynasty Caulukya of Anahilvād.

68-72. Cāmuṇḍarāja, son and successor of Mūlarāja Ist ; quatations from the *Dvyāśraya,* from the *Prabandhacintāmaṇi* and from the *Bhojacaritra.*

Pages

82-84. Bhimadeva Ist according to the *Dvyāśraya.*

100-101. Legend from the *Prabandhacintāmaṇi* relating to Mūlarāja Ist.

106. Karṇadeva Ist in the Jaina legends.

115. Hemacandra at the court of Jayasimha Siddharāja.

157-158. Girnār and the Jaina temples.

171-174. The Jainism and the Jaina controversy at the time of Jayasimha Siddharāja.

176-178. Relations of Merutunga on Jayasimha Siddharāja.

180-204. Advent of Kumārapāla ; his conversion to the Jainism. Kumārapāla according to the Jaina chronicles. Hemacandra and Kumārapāla.

205-206. The Jaina ideas concerning Ajayapāla.

207-208. Reviews of Merutunga on Mularāja II and Bhimadeva II.

237-238—Chronological and critical ideas on the *Dvyāśraya* and the *Prabandhacintāmaṇi.*

245-246. The Jains under the Caulukyas of Anhilvāḍ.

249-250. Description of Anhilvāḍ according to the *Kumārapālacaritra.*

263-264. The Jaina ministers Tejahpāla and Vastupāla.

264-273. The mount—Ābū.

369. The Jaina sanctuary of Taranga.

Volume II

236-237. The Banyās. General customs of the Jainas.

259-261. Morals of the Banyās.

312. Generalities on the Jaina priests.

331-332. The fasting and the suicide by inanition to the Jains.

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Memories sur les contress occidentales. par Hiouen-Thsang, traduits du chinois par Stanislas Julien. 2. Volumes. Paris, 1857-1858.

In some passages, Hiouen-Thsang speaks of the heretic monks who go naked, that is to say of the Jains. These passages are the following :

Volume I

Pages

41. In the realm of Kapisa, one finds some heretics who go naked.

69. Among the heretics of India, there are some who have no clothes at all and remain entirely naked.

163-164. At 40 or 50 leagues to the south-east of Simhapura (Panjab) "one sees the place where the founder of the heretic sect who wears some white clothes... commenced to explain the law. Today, one sees there an inscription. Near this place, one has constructed a temple..." Hiouen-Thsang describes afterwards some customs of the Jains.

354. In the realm of Vārānāsi, some heretics "preserve a tuft of hairs on the top of the head, go naked and have not any kind of dress".

384. The heretics who go naked "have a large crowd of partisans at Vaiśāli."

Volume II

27. Many of the naked heretics inhabit the Mount Vipula and given themselves up to the most hard austerities.

42. A naked heretic resided in the neighbourhood of Rājagriha who excelled in the art of divination. At last Hiouen-Thsang gives the description of numerous naked heretics in the following realms :

75. Pundravardhana ;

82. Samataṭa;

93. Kalinga ;

116. Culya.

119. Drāviḍa.

121. Malakūṭa.

968

J. PRINSEP—*Essays on Indian Antiquities, with useful tables.* Edited by E. THOMAS. 2 volumes—London, 1858.

Volume II. Useful Tables.

Pp. 165-166. Note on the era of Mahāvīra (569 B.C., before the era of Vikramāditya), used by the Jains in some countries of India.

Mention of an era of Pārśvanātha, moreover doubtful.

969

MAX MULLER—*A history of ancient Sanskrit Literature.* Second edition. London, 1860.

P. 261. The Jaina canon written towards the beginning of the 5th century A.D.

The legend of Mahâvīra.

970

Rajendralāla MITRA—*Vestiges of the kings of Gwalior,* (Journal of the Asiatic Society of Bengal, vol. XXXI, Pp. 391-424). Calcutta, 1863.

The reviews devoted to these ancient kings and drawn from some epig raphical sources. Among the 19 inscriptions studied, and most of which are reproduced in facsimile, of them 5 Jains, namely :

N. 5. Samvāt 1013 ; the king Mahendrachandra, son of Mādhava.

N. 6. 1034 ; the Kacchapaghata, Vajradāman.

N. 16. 1467 ; mutilated inscription, but very probably Jain.

N. 18. 1497 ; the Jomara Dungarendra Deva.

N. 19. 1510 ; -do- -do-

The inscription N. 7, of Samvat 1150, that Rājendralāla MITRA considered as Jain, is Vishṇuite (cf. F. KIELHORN, Indian Antiquary, vol. XV, P. 33).

971

Henry BEVERIDGE—*A Comprehensive History of India,* Civil Military and Social etc. 3 Vol. London, 1865.

Vol. 2, Pp. 80-83. Worship by the Jains. Their practice as to caste. Their partial respect for the *Vedas.* Their Moral system.

Vol. 2, P. 148. Jain temples on Mt. Ābū.

972

M. ELPHINSTONE—*The history of India.* Fifth edition. London, 1866.

Pp. 116-119. Resemblance of the Jainism with the Buddhism and with the Brahmanism. Characteristic of the Jainism. The Tīrthankaras. The Jain priests, the temples and the sacred writings.

Pp. 122-123. Some historical notions on the development of the Jainism. The principal regions of India where the Jainism is predominent.

973

Mark Wilks—*Historical Sketches of the South of India in an attempt to trace the History of Mysore, Second Edition,* Vol. I. Madras, 1869.

P. 26. n. Conversion of Viṣṇuvardhana, of the Ballal or Hoysāḷā dynasty, from Jainism to Vaiṣṇavism in 1133 under the influence of Rāmānuja, an apostle of the Viṣṇuite sect.

Demolition of 101 Jain temples at Calaswaḍi by Timmanna a Vaiṣṇava in 1454.

974

W. W. HUNTER—*Orissa*—London, 1872.

P. 181. Mention of a Jain temple on the top of the Western Khaṇḍagiri Hill.

P. 220. The southern Yavanas originally Jains.

P. 220 (n). Southern Yavanas curiously intermingled with the Ballala or Jain dynasties who spread from Visianagarar to Mysore, if not identical with them (of Mr. CARMICHALLI's Vizagapatam, Madras, 1869).

P. 228. Yavanas—typical Buddhists but became Jains when Buddhism marged into Jainism.

P. 230. Yavanas dissaminated Buddhism, especially in its later form of Jainism.

P. 282. Buddhism's compromise with Vishnu-worship which composite creed took the form of Jainism in strong Aryan Provinces—Mt Ābū—the richest effort of devotion.

P. 284. Jainism one of the successors of Buddhism in Orissa.

P. 302. Jainism springs up frequently wherever Hinduism subjugates the wild tribes.

Plates P. 178. Serpent cave and Rock cells 300-150 B.C.

P. 181. Tiger cave, Udayagiri Circ 300 B.C.

975

Bhāu DAJI—*Merutunga's Theravali ; or Genealogical and Succession Tables, by Merutunga, a Jain Pundit*, (Journal of the Bombay Branch of the Royal Asiatic Society, vol. IX, Pp. 147-157). Bombay, 1872.

Brief review on Merutunga and his works. Analysis of the '*Therāvali*' which records the historical events that happened since the death of Mahāvīra upto the year Samvat 1371. The Jaina history occupies naturally the first place in this *paṭṭāvalī*. Remarks and comparative chronological table according to the *Prabandhacintāmaṇi* of Merutunga, the *Kumārapālaprabandha* of Jinamaṇḍanopādhyāya and an anonymous *paṭṭāvali*.

976

Bhāu DAJI—*The Inroads of the Scythians into India, and the Story of Kālakāchārya*, (Journal of the Bombay Branch of the Royal Asiatic Society, vol. IX, Pp. 139-146). Bombay, 1872.

History of Kālakācārya according to :

1. the *Kālakācāryakathā* ;

2. a commentary of Subhaśīlagaṇi ;

3. a guzerati manuscript ;

4. a Marwari manuscript ;

5. another Marwari Manuscript by Jinaraṅgasūri ;

6. the *Paryaṭanaśataka*, with commentary ;

7. some commentaries on the *Kalpasūtra*.

977

H. KERN—*Over eenige Tijdstippen der indische Geschie-denis.* Amsterdam, 1873.

P. 24 Sqq. Some historical ideas, in particular according to the *Śatruñjaya-māhātmya* and the *Kalpasūtra*.

978

J. MUIR—*On the Era of Buddha and the Asoka Inscriptions,* (Indian Antiquary, vol. III, Pp. 77-81). Bombay, 1874.

The Buddhists and the Jains seems to have formed only a single sect.

The legend of Buddha and that of Mahāvīra offer great resemblances. Mahāvīra would have died in 388 B.C. This date would be equally that of the death of Buddha. The edicts of Asoke relating to the respect for animal life are rather confermable to the doctrines of the Jains than to those of the Buddhists.

979

J. T. WHEELER—*The history of India, Hindu, Buddhist and Brahmanical*—London, 1874.

Pp. 361-362. Principle of the Jainism—Its agreement with the Buddhism and particularly with the doctrines of the Small vehicle. The Tīrthankaras—Monks and the laity. Jain temples : the most eminent among them. The Jainism is especially flourishing in the Western India.

980

F. KITTEL—*Old Kanarese Literature,* (Indian Antiquary, vol. IV, Pp. 15-21). Bombay, 1875.

Jaina Literature.

Review on the following Jaina works, written in old Canara :

1. *Chando' mbudhi,* treatise of prosody, relating all-together to the Sanskrit and Canara meters by Nāgavarman.

2. *Kāvyāvalokana*, of the same author ; treatise of poetical rules.

3. *Nighaṇṭu*, of the same author ; vocabulary according to Vararuci, Halayudha, Bhāguri and the Amarakośa.

4. *Rasaratnākara*, treatise on the poetry and the dramatical composition, by Salva.

5. *Śabdamaṇidarpaṇa*, grammar of the Canara language by Keśava or Keśirāja.

6. *Nānārtharatnākara*, collection of Sanskrit words having several significations, by Devottama.

7. *Jinamunitanaya*, of Nagacandra, explained, in 102 stanzas, some virtuous actions according to the Jaina doctrine.

8. *Śāstrasāra*, explained some Jaina doctrine and refutation of the Brahmanism.

9. *Dharmaparīkṣe*, of Vrittavilāsa.

10. Commentary on the *Amarakośa*.

11. Commentary on the dictionary of Halāyudha.

981 (i)

G. BÜHLER—*On the Age of the Naishadha-Charita of Śriharsha.* (Journal of the Bombay Branch of the Royal Asiatic Society, vol. X, Pp. 31—37). Bombay, 1875.

Review on the *Prabandhakośa* of Rājaśekhara. According to the references on Śriharṣa contained in this work, the *Nvişadhiya* might have been written between 1163 and 1174 A. D.

981 (ii)

G. BÜHLER—*Additional Remarks on the Age of the Naishadhīya*, (Journal of the Bombay Branch of the Royal Asiatic Society, vol. XI, Pp. 279-287).—Bombay, 1876.

BÜHLER discusses again the theme of the *Prabandhakośa* of Rājaśekhara relating to Śrīharṣa, and upholds his conclusions according to which this author might have lived at the end of the 12th century.

982

E. BURNOUF—*Introduction a l' histoire du Buddhisme indien.* Second edition.—Paris. 1876.

P. 263. Signification of the word '*arhat*' to the Jains.

P. 279. Notes on the Jaina statues which are ordinarilly naked.

983

E. THOMAS—*The Early Faith of Asoka,* (Journal of the Royal Asiatic Society of Great Britain and Ireland, New Service, Vol. IX, Pp. 155-234).—London, 1877.

Importance of the discovery of Mathura for the history of the Jainism.

Opinion of COLEBROOKE according to which the Buddhism derived from the Jainism. Proofs in favour of this thesis, according to the Buddhistic documents.

List of the 24 *Tīrthankaras* with their symbols and colours. The conclusions of STEVENSONS analogous to those of COLEBROOKE relating to the chronological reports of the Buddhism and Jainism.

Several other opinions or accounts, in particular that of the Chinese pilgrim Fa-Hien.

Brahmanism and Jainism. The doctrine of the castes Asoka. The Brahmanism and Jainism. The doctrine of the castes Asoka. The there periods of his religious evolution. Chronological study of the edicts from this point of view. It is in the last period only, after the 27th year of his reign that Asoka was converted to the Buddhism. Researches on the term '*Devānampiya*'', which must have been a conventional title about, the Jains.

Study of the Indo-Scythian coins. Information about some archaeological relics of Mathura : statues and inscriptions. The Jaina religion was flourishing at Mathura in the period of Indo-Scythian King Kaniṣka.

984

MONIER, M. Williams—*Modern India and the Indians.* Third Edition. London, 1879.

Pp. 159-160. Jainism is now the only representative of Buddhistic ideas in India proper. Jain system earlier than Buddhism from an independent source.

Characteristics of two sects of the Jains. Jainism, also lays stress on doctrine of transmigration. Jains although dissenting from the *Veda* regard themselves as Hindus.

Pp. 515-518 (Appendix No. 5). The Jain doctrine.

985

J. ALWIS—*The six Tirtaka* (Indian Antiquary, vol. VIII, Pp. 311-314).—Bombay, 1879.

Account, after different Buddhistic works, on the six Tīrthakas, who bear the following names :

1. Kaśyapa, surnamed Purṇa.
2. Makkhaligosāla.
3. Nigaṇṭha Nātaputta.
4. Ajita Keśakambala.
5. Sanjayabellance.
6. Kakudha Kātyāyana.

986

MAX DUNCKER—*The History of Antiquity*, (From the German by Evelyn Abbott), vol. 4, London, 1880.

Book VI. Chapter III. The Kingdom of Magadha and the settlement in the south.

Chapter VI; Chandragupta and Magadha.

987

Shoshee Chunder DUTT—*India, Past and Present.* London, 1880.

P. 144. Jainism superior to the general religion of the country. The Jains also repudiate the *Vedas*. Like the Vaiṣṇavas and unlike the Buddhists, they adhere to caste. They explain *Nirvāṇa* more fully by distinctly assigning to the liberated souls a spiritual life for ever and ever. Of the saints worshipped by them Ādināthа, Pārśvanātha and Mahāvīra are the most important.

988

T. W. RHYS DAVIDS—*Lectures on the Origin and Growth of Religion as illustrated by some points in the History of Indian Buddhism*—London, 1881.

P. 27. Remarks on the origin of the Philosophical theories of the Buddhism and of the Jainism, and particularly of the doctrine of Buddha. Resemblances with the ancient Hindu Philosophical schools.

989

Rajendralāl MITRA—*Indo-Aryans*. 2 vols. Calcutta. London, 1881.

Vol. 1, Pp. 16, 36, 63. Jain temples.

Vol. 2, Pp. 355, 369, Jain temples.

Vol. 2, Pp. 357, 417, 418, Jainism of Asoka.

990

H. JACOBI—*Ueber Kalacoka—Udayin*, (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XXXV, Pp. 667-674). Leipzig, 1881.

Critical study of the Jaina ideas relating to Udayin, it admits to identify with Kālāśoka. Text of the *Pariśiṣṭaparvan*, VI, 22—40 and 175-252, in which there is talk of Udayin.

991

J. KLATT—*Extracts from the historical records of the Jains*. (Indian Antiquary, vol. XI, Pp. 245-256). Bombay, 1882.

A very important work of great interest for the history of the Jaina schools. The matter is of the *paṭṭāvalis* of the Kharatara and Tapa sects, established according to the unpublished works, in particular the *Gurvāvalisūtra* of Dharmasāgara.

The essential elements of these chronological lists are given in the following lists :

I. Paṭṭāvali of the Kharatara Gaccha.

Names	*Period*		*Works*	*Diverse notes*
1. Mahāvīra	...		...	Mahāvīra had eleven disciples, the first of which was Gautama, still called Indrabhuti, and the fifth Sudharman. The first schism had taken place 14 years after the death of Mahāvīra, with Jamali, and the second, two years later, with Tisyagupta (Prādeśika).
2. Sudharman	Died 20 years after Mahāvīra.			
3. Jambu	64 years after Mahāvīra.			
4. Prabhava	75	-do-		
5. Sayyambhava	98	-do-	*Daśavikālikasūtra.*	
6. Yaśobhadra	148	-do-		
7. Sambhutivijaya	156	-do-		
8. Bhadrabāhu	170	-do-	*Upasargaharastotra* ; *Kalpasūtra* ; Niryuktis on 10 canonical treatises.	
9. Sthulabhadra	219	-do-	...	Was the last who knew the 14 Purvas. The 3rd, 4th and 5th schisms had taken place respectively 214, 220 and 228 years after the death of Mahāvīra.

Name	*Period*	*Works*	*Diverse notes*
10. Mahagiri	249 years after Mahāvīra.		
11. Suhastin	265 -do-		
12. Susthita	313 -do-	...	The Koṭika sect took birth with him.
13. Indradinna			
14. Dinna			
15. Simhagiri.			
16. Vajra	584 years after Mahāvīra.	...	Founder of the Vajra-śākhā. In 544 after the death of Mahāvīra, Rohagupta provoked the 6th schism. The 7th schism had taken place in 584 after the death of Mahāvīra. In 609, origin of the Digambaras.
17. Vajrasena.			
18. Candra.			
19. Samanta-bhadra.			
20. Deva (Vriddhadeva).			
21. Pradyotana			
22. Mānadeva	...	Śāntistava	
23. Mānatuṅga	...	*Bhaktāmara-stotra ; Bhayaharastotra.*	
24. Vīra	...	...	In 980 after Mahāvīra, translation of the *Siddhānta* with Devarddhigaṇi.
25. Jayadeva			
26. Devānanda.			

Names	Period	Works	Diverse notes
27. Vikrama.			
28. Narasimha.			
29. Samudra.			
30. Manadeva.			
31. Vibudhaprabha.			
32. Jayānanda.			
33. Raviprabha.			
34. Yaśobhadra.			
35. Vimalacandra.			
36. Deva.	...	...	Founder of the Suvihita-pakṣa sect.
37. Nemicandra.			
38. Uddyotana.	—	...	They were its disciples who created the 84 gacchas still existing.
39. Vardhamāna.	...	...	The first Suri particular to the Kharatara sect.
40. Jineśvara.			
41. Jinacandra.	...	*Saṃvegaranga-śālāprakaraṇa.*	
42. Abhayadeva.	.	...	The famous commentator of the Aṅgas.
43. Jinavallabha.	Died in Samvat 1167.	*Piṇḍaviśuddhivi-prakarana* ; *Ga-ṇadharasardhaśa-taka* ; *Ṣaḍaśiti* etc,	Foundation of the Madhu-kharatara śākhā.
44. Jinadatta.	Samvat 1132-1211.	*Saṃdehadolāvali*, etc.	In Saṃvat 1204, the Rudrappalliyakharatara śākhā was founded by Jinaśekharācārya.

Name	*Period*	*Works*	*Diverse notes*
45. Jinacandra.	Samvat 1197-1223.		
46. Jinapati.	Samvat 1210-1277.		
47. Jinesvara.	Samvat 1245-1331.	...	In Samvat 1331, foundation of the Laghukharatara śākhā by Jinasiṃhasūri.
48. Jinaprabodha.	Samvat 1285-1381.	*Durgāprabodhavyākhyā.*	...
49. Jinacandra.	Samvat 1326-1376.		
50. Jinakuśala.	Samvat 1337-1389.		
51. Jinapadma.	Died in Samvat 1400.		
52. Jinalabdhi.	Died in Samvat 1406.		
53. Jinacandra.	Died in Samvat 1415.		
54. Jinodaya.	Samvat 1375-1432.	...	In Samvat 1422, Dharmavallabhagani founded the Vegadakharatara śākhā.
55. Jinarāja.	Died in Samvat 1461.		
56. Jinabhadra.	Died in Samvat 1514.	...	Jinavardhanasūri founded the Pippalakakharatara śākhā in Samvat 1474.
57. Jinacandra.	Samvat 1487-1530.		
58. Jinasamudra.	Samvat 1506-1555.		
59. Jinahamsa.	Samvat 1524-1582.	...	In Samvat 1564, foundation of the Acaryiyakharatara śākha by Śāntisāgara.
60. Jinamanikya.	1549-1612.		

Name	Period	Works	Diverse notes
61. Jinacandra.	Samaat 1595-1670.	...	It is said he converted the emperor Akbar to the Jaina religion. In Samvat 1621, Bhavahareopâdhyāya founded the Bhavaharsiyakharatara śākhā.
62. Jinasimha.	Samvat 1615-1674.		
63. Jinarāja.	Saṃvat 1647-1699.	*Jinarājī*, commentary on the *Naiṣadhīya*.	Jinasagarasuri founded in Samvat 1686 the Laghvacaryiyakharatara śākhā; and Rangavijayagani the Rangavijayakharatara śākhā in Samvat 1700. From this last sect comes of the Srisariyakharatara śākhā.
64. Jinaratna.	Died in Saṃvat 1711.		
65. Jinacandra.	Died in Saṃvat 1763.		
66. Jinabhakti.	Saṃvat 1739-1780.		
67. Jinabhakti.	Saṃvat 1770-1804.		
68. Jinalābha.	Saṃvat 1784-1834.		
69. Jinacandra.	Saṃvat 1809-1856.		
70. Jinaharṣa.	Named Sūri in Saṃvat 1856.		

II. Paṭṭāvali of the Tapāgaccha.

Besides some little differences, the list of the Tapa sect is similar to the previous upto Uddyotana inclusively. Then the series of Jaina masters continue thus :—

Names	*Period*	*Work*	*Diverse notes*
36. Sarvadeva	...	...	Saṃvat 1029, Dhanapāla composed his dictionary. Saṃvat 1096, death of Śāntisūri.
37. Deva (Rūpaśrī)	...	...	
38. Sarvadeva.			
39. Yaśobhadra & Nemicandra.	...	...	Saṃvat 1135, death of Abhayadeva the famous commentator.
40. Municandra	...	...	Municandra had as disciple Devasūri (Saṃvat 1143-1226), author of *Syādvadaratnakara*, Hemacandra lived in the same period (Samvat 1145-1229).
41. Ajitadeva			
42. Somaprabha & Maniratna.			
43. Vijayasimba			
44. Jagacandra	...	...	Founder of the Tapā gaccha.
45. Devendra.	Died in Saṃvat 1327.	Author of several commentaries.	
46. Dharmaghoṣa	Died in Samvat 1357.	Author of diverse *stavas* & *stotras*.	
47. Somaprabha	Saṃvat 1310-1373		

Names	Period	Works	Diverse notes
48. Somatilaka	Saṃvat 1355-1424.		
49. Devasundara	Born in Saṃvat 1405.		
50. Somasundara	Saṃvat 1430-1499.		
51. Munisundara	Saṃvat 1436-1503.	*Upadeśaratnākara*, etc.	
52. Ratnaśekhara	Saṃvat 1457-1517	*Ācārapradīpa* and several commentaries.	In Samvat 1508, origin of the Lumkā or Lumpaka sect.
53. Laksmisāgara			
54. Sumatisādhu	Born in Saṃvat 1464.		
55. Hemavimala			
56. Ānandavimala	Saṃvat 1547-1596.		
57. Vijayadana	Saṃvat 1553-1622.		
58. Hiravijaya	Saṃvat 1583-1652.		
59. Vijayasena	Saṃvat 1604-1671.		
60. Vijayadeva	Saṃvat 1634-1713.		
61. Vijayaprabha	Born in Saṃvat 1677.		

992

H. DHRUVA—*Prasastis of Nānāka, a Court Poet of King Viśāladeva of Gujarat*, (Indian Antiquary, vol. XI, Pp. 98-108.—Bombay, 1882.

Historical and literary ideas relating to the kings Vīradhavala and Viśāladeva of the Vaghela dynasty of Dholka and to the ministers Vastupāla and Tejahpāla. These information are taken from some Jaina sources, in particular from *Vastupālacarita* of Harśagaṇi and *Prabandhakośa* of Rājaśekhara.

993

K.B. PATHAK—*The date of Mahāvīra's Nirvāṇa, as determined in Śaka 1175* (Indian Antiquary, vol. XII, Pp. 21-22).—Bombay, 1883.

Study of a passage from the *Śrāvakācārs*, equally called *Māghanandiśrāvakācāra*, because Māghanandin wrote its first chapter.

According to this passage, the Śaka era commenced 605 years after the death of Mahāvīra. This had, then, taken place in 527 B.C. It is exactly the same date that the Śvetāmbaras of the north admit.

994

Lewis RICE—*Early Kannada Authors*, (Journal of the Royal Asiatic Society of Great Britain and Ireland, New Series, vol. XV, Pp. 295-314). London, 1883.

The ancient Canara literature is of Jain origin. It counts a very great number of representatives, of which the following are important :

Samantabhadra 650 A.D. (?), to whom are attributed the *Devāgamastotra* the *Nyāyaniścayavārttikālamkāra*, the *Uktyanuśāsana*, the *Bhāṣāmañjari*, the *Cintāmaṇiṭippaṇi* and the *Aṣṭasahasraṭippaṇi*, *Kaviparimeṣṭhin*, 670 A.D. (?)

Pūjyapāda, towards 690 A.D. known as grammarian and author of the *Jainendravyākaraṇa*, of the *Pāṇiniśabdāvatāra*, of the *Kārikāvritti*, of the *Sūrasasangraha* and of the *Sarvārthosiddhi*. Akalankacandra, native of Śravaṇa-Beḷgoḷa; in 788 A.D., in presence of Hemaśītala, king of Kanci, he held up a controversy against the Buddhists and provoked their banishment. His works are the *Devāgamastotranyāsa* and the *Pramāṇaratnapradīpa*.

Pampa or Hampa born in 902 A.D., of a brahmanical family converted to the Jainism. Author of the *Ādipurāṇa* and of the *Pampa Bhārata*.

Jinacandra, towards 950 A.D., author of the Pujyapadacarita.

Poona or Honna, towards 950 A.D. converted from the Brahmanism to the Jainism.

Raṇṇa, author of the *Ajitatīrthakarapurāṇa*, born in 949 A.D.

Nemichandra, towards 990 A.D., author of the *Līlāvati*.

Guṇabhadra, author of the *Uttarapurāṇa*.

Gunacandra, towards 1070 A.D., author of *Pārśvābhyudaya* and of the *Māghanandīśvara*.

Guṇavarman, who constructed probably the famous Jaina temple of the Gangas at Laksmeśwar. He lived likewise towards 1070 A.D. He composed the *Puspadantapurāṇa* and the *Devacandraprabhastotra*.

Nayasena, 1115 A.D., author of the *Dharmāmṛtha*. Nāgavarman, surnamed Kavirāja about 1070-1120. His works are: the *Kāvyāvalakana*, the *Chando'mbudhi*, the *Karnatakabhāśābhūṣaṇa*, the *Vastukośa* and a translation in Canara of the *Kadambarī*. Balacandra, towards 1120, author of the *Tattvartanadīpikā* and of the *Parabhrtakatravavyākhyāna*. Nāgacandra, surnamed Abhinava Pampa, towards 1170, author of the *Pampa—Rāmāyaṇa*, of the *Mallināthapurāṇa*, and of a short treaties of Ethics entitled *Jinamunitanava*. Aggala. Digambara of the Desi gaṇa. Pustaka gaccha and Kuṇḍakuṇḍa anvaya; he finished his *Candraprabhapurāṇa* in Śaka 1111. Keśirāja about 1160-1200, author of the *Śabdamaṇidarpaṇa*. Kamalabhava, author of *Śāntiśvarapurāṇa*, towards 1200. Karnaparya, towards 1200, author of the *Nemināthapurāṇa*. Salva, towards 1300, author of the *Rcsaratnākara*. From the outset of 1300, the Jaina writers are supplanted by the Lingāyats, until towards 1508, period to which preponderance commences to belong to the brahmanical works.

995

A. CUNNINGHAM—*Book of Indian Eras*.—Calcutta, 1883.

P. 5. The era of Mahāvīra must have been in usage among the Jains in an ancient period, probably at the time of Asoka.

P. 37. The death of Mahāvīra had taken place, according to the Digambaras, 605 years before Vikrama, and according to the Śvetāmbaras, 470 years before the same Vikrama. This last date, may be 527 B.C, is most generally admitted.

P. 49. The ideas of the Jaina books relating to the era Vikrama.

996

K. B. PATHAK—*The date of Trivikrama*, (Indian Antiquary, vol. XII, P. 150). Bombay, 1883.

According to the *Ādipurāṇa*, *Uttarapurāṇa* and the grammar of Trivikrama, the latter would have been contemporary of the emperor Rāṣṭrakūṭa Ammoghavarṣa Ist.

997

Robert SWELL—*A sketch of the Dynasties of Southern India*. Madras, 1883.

P. 17. The Cholas destroyed a number of Jain temples at Puligere or Laksmeśvara in the reign of Someśvara I of the Western Chālukyas.

P. 39. The Kadambas of Palāśikā or Halśi in Belgaum, were Jaina and of the Manavya gotra, 'sons of Hariti'.

P. 49. A Jain named Nāganandi was minister to the Kongu or Gaṅga Kings Kalavallabha Rāya Govinda Rāya, and his successor Kamāradeva.

P. 50. A forged inscription dated A.D. 178 mentions that Kongu King Tiru Vikramādeva was converted from the Jain to the Śaiva faith by Śankarāchāraya.

P. 72. At the time when Yuan Chwang visited Kanchi in A.D. 640 there were numerous Jains.

P. 73 In A.D. 788 the Buddhists were finally expelled from the neighbourhood of Kanchi to Ceylon by Prince Hemaśītala who became a Jaina.

P. 94. The Raṭṭa Mahāmaṇḍaleśvaras, at first feudatories of the Rāṣṭrakūṭas, were Jains.

P. 95. The Santara kings in Maisur, feudatories of the Chālukyas, were Jains.

P. 105. Endowment of some Jain temples by Harihara I.

P. 118. Amoghavarṣa I, who was surnamed "*Atiśayadhavala*" and Nṛpatunga I, he defeated the Chālukyas, and built the city of Mānyakheṭa. He came to the throne in A D. 814-15 or 815-16 and enjoyed a long reign.

998

Kīrtikaumudī by Someśvaradeva, editted by A.V. KATHAVATA. (Bombay Sanskrit Series, n.XXV)—Bombay, 1883.

Introduction.

Review on Someśvara. He was the priest of Bhimadeva II, king of Anahilvāḍ—Pāṭan and of Lavaṇaprasāda, prince of Dholka.

Resemblance of Someśvara with the Jain Harihara, according to the '*Prabandhakośa*'. of Rājaśekhara (Samvat 1405).

Analysis of the '*Kīrtikaumudī*'. This is a history of the kings of Anahilvāḍ, and particular of Vastupāla, the celebrated Jaina minister of the princes Lavaṇaprasāda and Vīradhavala. But the account of Someśvara stops at the time of the Zenith of Vastupāla.

Last years of Vastupāla.

Biography of Vastupāla according to the Jaina sources, principally the *Vastupālacarita*' of Harṣagani and the '*Prabandhakośa*'.

Text of the '*Kirtikaumudi*'.

Notes.—

Index of the names of persons and of localities. Appendices A and B. Text of two inscriptions in the temple of Tejahpāla on the mount Ābū. The first of these two inscriptions has been translated. Appendix C. Aphorism of the doctrine of the *Syādvāda*. Text and translation.

999

W. W. ROCKHILL—*The life of the Buddha and the early history of his Order*—London, 1884.

The first appendix consists in a translation, by M.E. LEUMANN, of extracts from the *Bhagavati* XV, concerning the resemblances of Mahāvīra with Gosāla.

1000 (i)

H. KERN—*Geschiedenis van het Buddhisme in Indie.* 2 volumes—Haarlem, 1882-1884.

1000 (ii)

H. KERN—*Der Buddhismus und seine Geschichte in Indien.* Uebersetzung *von H. Jacobi.* 2 volumes—Leipzig, 1882-1884.

1000 (iii)

H. KERN—*Historiredu Bouddhisme dans l'Inde.* Traduite du neerlandais par G. Huet. 2 volumes (Annales du Musee Guimet. Bibliotheque d'etudes, vols. X and XI). Paris, 1901-1903.

Volume I

Information relating to the Jains.

Pages Edition of the—

Netherlands.	German	French	
1	2	3	4
14	16-17	15-16	The Jains have been mentioned in the most ancient Buddhistic writings. The Jains and the Buddhists presented only a few exter-

1	2	3	4
			nal differences. Mahāvīra was the contemporary a little anterior to Buddha.
			In note, references to COLEBROOKE and to M. JACOBI.
	17-18		Additional note of M. JACOBI : (1) In the introduction to his edition of the *Kalpasūtra*, he has furnished the proof that Buddha and Mahāvīra were contemporaries. (2) In the article "On Mahāvīra and his Predecessors", he has sought to demonstrate that Mahāvīra was not the founder of Jainism, but the reformer of an already existing sect.
94	120		Note with respect to the Digambaras.
111	142	119	Episode of Viśākhā.
113	144	121	Note on the domination of Gymnosophists applied probably to the Jains by the Greek authors.
143	181-182	151	The Nirganthas having at their head Jñatṛputra (Nātaputta), constitute one of the six sects hereticals in comparison with the Buddhism.
429-430	546-547	460-461.	The Jain partisans of the doctrine of the salvation by the works : episode of Simha, adept of the Jainism at Vaiśāli.
442	561	474	The sentiment of the universal compassion characterise the Jainism and the Buddhism.
445	565	477	Note relating to intolerance and to the hatred of the Buddhists in comparison with the Jains.

1	2	3	4
445	566	478	Note on the characters common to the Jainism and to the Buddhism.
		Volume II	
6	6-7	6-7	The Jains signalised by Asoke by the side of the Buddhists: dangerous rivals of the Buddhists after the most ancient books of the latter.
61	76	66-67	Sharp rivalry of the Jains with regard to the Buddhists at Vaiśāli.
	76		Additional note of M. JACOBI on the importance of Vaiśāli as Jain Centre.
161	201	175	History of the king Udayana who got the statue of Mahāvīra sculptured. The statues of Mahāvīra at Mathura.
192	240		Note on the sanctuary of Khaṇḍagiri founded by the Jains of the marathi country.
194	242	211	Schematic representations of the sacred tree on the Jain inscriptions of Khaṇḍagiri.
196	245	213	The symbol of the bull to the Jains.
310	386	337	Institutions of Asoke in favour of the Jains.
338-339	422-423	368-369	Historical ideas on the Jain monastery of Abhayagiri, at Ceylon.
427	534	465	Predominance of the Jainism at Mathura from 83 to 360 A.D. after the votive inscriptions uncovered in this place.
438	548	477	Persistence of the Jainism in India, inspite of persecutions.

1001

Robert BROWN—*The people of the World.* Vol. 4. London, 1885.

Pp. 82-83. Jainism—A secession from Buddhism—Home of this faith—Mysterious character—Number of Believers—Tenets—Temples.

1002

SI-YU-KI.—*Buddhist Records of the Western World.* Translated from the Chinese of Hiuen Tsiang by S. BEAL. 2 volumes—Boston, 1885.

Here is, as regards the passages relating to the Jains, the agreement between the translation of St. JULIEN and that of S. BEAL.

	St. JULIEN.		S. BEAL
	Vol. I.		**Vol. I.**
Page	41	...	55
Page	69	...	76
Pages	163-164	...	144-145
			Vol. II.
Page	354	...	45
Page	384	...	66
	Vol. II.		
Page	27	...	158
Page	42	...	168
	Vol. II.		**Vol. II.**
Page	82	...	199
Page	93	...	208
Page	116	...	227
Page	119	...	229
Page	121	...	231

Besides, in the vol. 1 of his translation S. BEAL has devoted a note to the Śvetāmbaras, P. 144, and another to the Digambaras, P. 145.

1003

L. FEER.—*Tirthikas et Bouddhistes* ; *Polemique entre Nigantha et Gautama*, (Actes du VI. Congres international des Orientalistes, III Partie, Section II, Pp. 69-80).—Leide, 1885.

Summary of the Paragraphs

1. Charges directed against Buddha. Texts relating to the question. 2. The ten probibited actions and their tripartite division. 3. Reproach addressed to Buddha for considering the actions of the body as immaterial. 4. Who made this reproach to Buddha ? Was this an error or a calumny ? 5. Respective opinions of Nigaṇṭha and of Buddha on the actions of the body and those of the mind. 6. Reasoning of Buddha against Nigaṇṭha. 7. Subordination, according to Buddha, of the actions of the body to those of the mind. 8. Conclusion : Superiority of the system of Buddha.

1004

Th. FOULKES—*The Pallavas*, (Journal of the Royal Asiatic Society of Great Britain and Ireland, New Series, vol. XVII Pp. 183-220).—London, 1885.

Date A.D.	Events interesting to the History of the Jainism.
about 777	Erection of a temple to the north of Śrīpura, by Kundawe, daughter of a king Pallava.
about 788	Hemaśitala established an important Jaina colony at Kanchi. He was converted to the Jainism.
1064	Ādoṇḍai, of the Chola dynasty, transform the Jaina temples into Hindu temples, with the exception of five.

1005

K. B. PATHAK—*A Passage in the Jain Harivamśa relating to the Guptas*, (Indian Antiquary, vol. XV, Pp. 141-143).—Bombay, 1886.

The *Harivaṃśa* was composed in Śaka 705 by Jinasena. Citation of the Colophon.

Text and translation of the passage LX. 85-88, according to which the Guptas must have commenced reign 720 years after the death of Mahāvīra, may be towards 193-194 A.D.

Note of M. FLEET. If one admits that the Gupta era my have commenced in 319-320 A.D., the calculation of Jinasena gives the date of 401-400 B.C. for the *nirvāṇa* of Mahāvīra.

1006

J. F. FLEET.—*Two Passages from the Ācharaṭīkā*, (Indian Antiquary. vol. XV, P. 188)—Bombay, 1886.

Citation of two passages of the *Acāraṭīkā* (comentary on the *Ācārāṅgasūtra*), according to which the author, Śīlaṅka, considers as identicals the Gupta era and the Śaka era.

1007

Shyāmal DAS—*The Antiquity, Authenticity. and Genuineness of the Epic called 'The Prithvi Raj Rasa'*, (Journal of the Asiatic Society of Bengal, vol. LV. Pp. 5-65).—Calcutta, 1886.

This article contains three inscriptions in Sanskrit which interest the history of Jainism.

I. Inscription issuing from Bijoli in Mewar. Gift of a village in favour of a temple of Pārśvanātha, by the Cāhamāna Someśvaradeva; Saṃvat 1226-1169 A.D.—Analysis, Pp. 14-15; translation, Pp. 28-32; text Pp. 40-46.

III. Inscription issuing from Chitor, dated Saṃvat 1324—1267 A.D. Dedication of a temple (?) by Ratnaprabhasūri and Hemaprabhasūri, of the Caitra gaṇa—Text, Pp. 46-67.

V. Other inscriptions issuing from Chitor; Saṁvat 1335-1278 A.D. Gift of land, by the prince Guhila Samarasiṃha, in favour of a temple of Pārśvanātha which his mother Jaitalladevi had constructed.—Analysis, p. 18; text, Pp. 48.

1007 (i)

The Gauḍavaho, a historical Poem in Prakrit, by Vakpati. Edited by Shankar Pandurang Pandit (Bombay Sanskrit Series, n. XXXIV). Bombay, 1887.

The critical review from the commencement contains some information on a commentary of the '*Gauḍavaho*' by Haripāla, son of Upendra. It is not absolutely certain that this Haripāla may be a Jaina. However his style is Jain.

INTRODUCTION

P. XLIX. Remarks on the importance of the Jain literature.

P. CXXXV-CLXI.—Note II. Jaina accounts on Vākpati and his master, the prince Yaśovarman of Kanauj, according to the following works :

Bappabhaṭṭisuricarita ; *Prabandhakośa* of Rājaśekharasūri ; *Prabhāvakacarita*, composed by Prabhācandrasūri and reviewed by Pradyumnasūri ; *Tīrthakalpa* of Jinaprabhasūri ; *Gāthāsahasri* of Samayasundara ; *Vicārasāraprakaraṇa* of Pradyumnasūri. *Paṭṭāvali* drawn up in Saṃvat 1739 by Ravivardhanagaṇi. Criticism of these documents.

1008

O. T. BETTANY—*The World's Inhabitants or Mankinds, Animals and Plants.* New York, 1888.

P. 307. The Jains temples and pilgrimage. Their holy men of the past are admitted as true deities. One half the mercantile wealth of India passes through their hands.

1009

J. KLATT. *Fine apokryaphe Paṭṭāvalī der Jainas.* (Festgruss an Otto Von Bohtlingk, Pp. 54-59).—Stuttgart, 1888.

Analytical or critical study of the '*Yugapradhānasvarūpa*' a short work in 88 Prakrit stanzas, on which Kalyāna wrote a Sanskrit commentary in Saṃvat 1685.

The '*Yugapradhānasvarūpa*' contains some chronological data on 141 Jaina patriarcho. But 49 (or 48) only among them belong to the history. The others are only indicated to prophetic title.

Here is a list of the first :

Names.	Date of the Nirvāṇa.		
1. Sudharman	20 years after the *nirvāṇa* of Mahāvīra.		
2. Jambu	64	-do-	-do-
3. Prabhava	75	-do-	-do-
4. Śayyambhava	98	-do-	-do-
5. Yaśobhadra	148	-do-	-do-

Names.	Date of the Nirvana.		
6. Sambhutivijaya	156	years after the *nirvāṇa* of	Mahāvīra.
7. Bhadrabāhu	170	-do-	-do-
8. Sthūlabhadra	215	-do-	-do-
9. Mahāgiri	245	-do-	-do-
10. Suhastin	291	-do-	-do-
11. Guṇasundara	335	do-	-do-
12. Śyāmārya (Kālakācārya)	376	-do-	-do-
13. Skandila	414	-do-	-do-
14. Revatimitra	450	-do-	-do-
15. Aryadharma	24	Saṃvat.	
(In this period lived Kalakacharya, the conqueror of Gardabhilla).			
16. Bhadragupta	63	Saṃvat.	
17. Śrīgupta	78	-do-	
18. Vajra, the last dasapuram	114	-do-	
19. Āryarakṣita	127	-do-	
20. Durbalikapusyamitra.	147	-do-	
21. Vajrasena	150	-do-	
22. Nāgahastin	219	-do-	
23. Revatimitra	278	-do-	
24. Siṃha	356	-do-	
25. Nāgārjuna	434	-do-	
26. Bhutadinna	513	-do-	
27. Kālakācārya	524	-do-	
28. Satyamitra	531	-do-	
29. Harillasūri	585	-do-	
30. Jinabhadragaṇi	645	-do-	
31. Umāsvāti	720	-do-	

Names.	Date of the *Nirvāṇa*	
32. Puṡyamitra	780	Samvat
33. Sambhūtisūri	829	-do-
34. Māḍharasambhūti	889	-do-
35. Śrīdharmasvāmin	929	-do-
36. Jyeṣṭhāṅgasūri	1000	-do-
37. Phalgumitra	1049	-do-
38. Dharmaghoṣa	1127	-do-
39. Vinayamitra	1213	-do-
40. Śilamitra	1292	-do-
41. Revatimitra	1370	-do-
42. Sumanimitra	1448	-do-
43. Arihamitra	1493	-do-
44. Pāḍivayasūri	1502	-do-
45. Viṣṇumitra	1547	-do-
46. Harimitra	1597	-do-
47. Śaṇḍilasvāmin	1627	-do-
48. Jinapatisvāmin	1667	-do-
49. Jinacandrasūri.		

1010

ATMARAMAJI ANANDAVIJAYAJI—*Genealogical Tree illustrating the Chronology of the Jain Religion, and all its divisions and subdivisions.*

This chronological table in colours has been communicated byM. HOERNLE to the Asiatic Society of Bengal in February, 1889. (See—proceedings of the Asiatic Society of Bengal 1889, p. 131).

1011

J. F. HEWITT—*Notes on the early History of Northern India.* Part II, (Journal of the Royal Asiatic Society of Great Britain and Ireland, New Series, Vol. XXI, Pp. 187-359).—London, 1889.

Pp. 258-262. The Jainism and the country of the Suvarṇas. The three great Jaina sanctuaries of West India, Śatruñjaya, Girnār and the Mount Ābū. The Jainas of West India are in general tradesmen.—The Jaina doctrine based on some brahmanical rules. The Licchavis were probably adepets of the Jaina religion before being converted to the Buddhism.

1012

R. Ch. DUTT—*A History of Civilization in Ancient India.* 3 volumes—Calcutta-London, 1889-1890.

Vol. II. Pp. 315-327. Review on the Jainism. Diverse opinions on the antiquity of the Jainism : LASSEN, WEBER, BÜHLER, M. M. BARTH and JACOBI.—Life of Mahāvīra. Origin of the Śvetāmbaras and of the Digambaras, the separation of which would be accomplished in 79 or 82 A.D. Council of Valabhi in 454 or 467 A.D. ; ultimate drawing up of the Jain canon. Discussion on the age of the Jainism. Resemblance between the Buddhism and the Jainism. The canonical writings. Translation of extracts from the *Ācārāngasūtra* relating to Mahāvīra. Rapid analysis of the *Upāsakadasā*; episodes relating to Ānand.

Volume III

Pp. 84-85 Account of Hiouen Thsang on the Jains.

Pp. 344-372. Review on the Jain architecture in the different rigions of India.

1013

L. de MILLOUE—*Histoire des religions de l'Inde*, (Annales du Musee Guimet. Bibliotheque de vulgarisation, vol. II).—Paris, 1890.

CHAPTER III—Jainism.

Origin of the Jainism. According to the author, the Jainism is more ancient than the Buddhism. Dogmas of the Jains. Creation of the world. Cosmogony. Immortality of the soul. Transmigration. The *mukti*. Divinities and demons,

The Tīrthakaras or Jinas. Vṛṣabha, Nemi, Pārśvanātha, Mahāvīra. The *Arhats*, the *śramaṇas*, the *yatis* and the *śrāvakas*. Religious duties of the priests and of the laity. Dharma and karma. The *ahiṃsā*. Pious readings, Meditation. Abstinence, Ablutions. Confession and absolution. Sacrified and festivals. Pilgrimages. Temples and images. Funeral ceremonies. Sects. The Digambaras and the Śvetāmbaras. The actual state of the Jainism. Its importance.

Pp. 328-329. Short bibliographical index.

1014

SOMESVARADEVA—*Kirtikaumudi*. Ubersetzt von. A. Haack—Breslau, 1892.

German translation, preceded by an introduction.

1015

A.F.R. HOERNLE—*The Paṭṭāvalī or Lists of Pontiffs of the Upakeśa—Gachchha*. (Indian Antiquary, vol. XIX, Pp. 233-242).—Bombay, 1890.

This *paṭṭāvalī* is borrowed from the "*Ajñānatimirabhāskara*", a Hindi work on the Jainism, by Atmārāmaji Ānandavijayaji, pontiff of the Vijaya *śākhā*, founded from Tapā gaccha by Vijayasiṃhasūri.

The laic adherents of the Upakeśa gaccha call themselves Oswāls. They constitute one of the principal commercial casts of Rajputana. It is said that they drew their name from the town of Osanagari, in Marwar, where is found an ancient temple of Mahāvīra.

The list of the pontiffs established by the paṭṭāvali goes back to Pārśvanātha and comprises the following names :—

1. Subhadatta, disciple of Pārśvanātha.
2. Haridatta.
3. Āryasamudra.
4. The ganadhara Keśin.
5. Svayamprabhasūri. Summary of the legend in this matter.
6. Ratnaprabhasūri, who died 84 years after Mahāvīra.
7. Yakṣadeva,

8.—32. Succession, repeated five times, of :

Kakkasūri,
Devaguptasūri,
Siddhasūri,
Ratnaprabhasūri, and
Yaksadevasūri.

Among which, the 17th master, a Yaksadevasūri, died 585 years after Mahāvira.

33-74. Succession, repeated 14 times, of :

Kakkasūri,
Devaguptasūri, and
Siddhasūri.

In this list, the following masters are specially mentioned :

40. Devagupta, Samvat 885.

42. Kakkasūri, author of the *Pancapramāṇa*.

43. Devagupta, Samvat 1072, composed the *Navapadaprakaraṇa*.

49. Devagupta, Samvat 1108.

51. Kakkasūri Do. 1154.

54. Do. Do. 1252.

65. Siddhasūri Do. 1330.

66. Kakkasūri Do. 1371, author of the "Macchaprabandha".

67. Devagupta Do. 1409.

68. Siddhasūri Do. 1475.

69. Kakkasūri Do. 1498.

70. Devagupta Do. 1528.

71. Siddhasūri Do. 1565.

72. Kakkasūri Do. 1595.

73. Devagupta Do. 1631.

74. Siddhasūri Do. 1655.

1016

Lewis RICE—*Early History of Kannada Literature*, (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1890, Pp. 245-262).—London, 1890.

The Canara language and its different forms. Quotations from the *Subhāṣita* or *Nītikanda*, an ancient Jaina work and from the *Rājāvalikathe*, of Devacandra.

The ancient Canara literature. The most ancient poets : Samantabhadra, Kaviparimeṣṭhin and Pūjyapāda. Samantabhadra must be placed in the 2nd century A.D. He was born at Utkalikagrāma and was an active promoter of the Jaina religion.

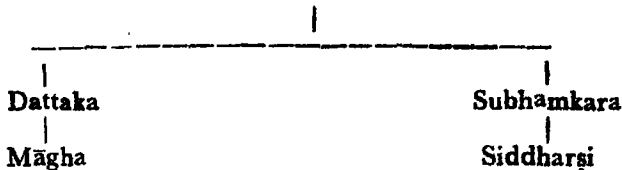
Pūjyapāda, of his real name Devanandin, is the author of the *Jainendravyākaraṇa*. He lived towards the middle of the 5th century. Other authors worthy of interest are : Śrīvardhadeva (about 6th century), Ravikīrti (7th century), the king Amoghavarṣa Ist, who reigned from 814 to 867 and composed the *Kavirājamārgālaṃkāra*, precious work for the literary in formation it contains.

1017

J. KLATT—*The data of the post Māgha*, (Wiener Zeitschrift fur die Kunde des Morgenlandes, vol. IV, Pp. 61-71).—Wien, 1890.

Study of the Jaina *Prabhāvakacarita*.

I. Magha might have been born at Śrīmāla, in the Guzerat, and might have been the cousin of Siddharṣi, according to the following genealogy :

Suprabhadeva (minister of the king Carmalāta).

II. Biography of Siddharṣi.

III. Period of Siddharṣi : he composed the *Upamitabhavaprapañcākathā* in Samvat 962-906 A.D.

IV. Māgha might have then lived towards 906 A.D. But according to the references of several authors, he should have been placed to a period more ancient.

V. Attempt of conciliation.

1. Māgha was probably a little older than Siddharṣi, because his father was the eldest of the two brothers.

2. Siddharṣi was undoubtedly an old man when he finished the *Upamitabhavaprapañcākathā.*

3. Māgha could be considered as the contemporary of the king Bhoja of Kanauj (862 and 876 A.D.).

4. Perhaps he composed his poem early, that which was worth his renown since his youth.

1018

H. JACOBI.—*Ānandavardhana and the date of Māgha,* (Wiener Zeitschrift fur die Kunde des Morgenlandes, vol. IV, Pp. 236-244).—Wien, 1890.

Criticism of the authority of the Jaina *Prabhāvakacaritra* relatively to the period of Māgha : the tradition which recalls this work is legendary. As regards Māgha, two principal facts are to he pointed out :

1. The poet is mentioned by Ānandavardhana, who, according to the *Rājatarangini,* became famous under the reign of Avantivarman of Kashmir (855-884 A.D.).

2. He was imitated by Ratnakara, the poet of the king Bālabrihaspati of Kashmir (835-847 A.D.).

It follows from this, that Māgha must have lived towards the beginning of the 9th century, and even previously.

1019

A.F.R. HOERNLE—*Two Paṭṭāvalīs of the Sarasvati Gachchha of the Digambara Jains,* (Indian Antiquary, vol. XX, Pp. 341-361).—Bombay, 1891.

INTRODUCTION

Study of the manuscripts containing these *Paṭṭāvalīs.* The manuscript A begins by an introduction in verse recalling the ancient pontiffs from Mahāvīra to Bhadrabāhu II. It gives afterwards the list of the pontiffs of the Sarasvati sect up to the 108th, Bhuvanakīrti (Samvat 1840).

The *paṭṭāvalī* of the manuscript B stops at the 102nd pontiff, Mahendrakīrti (Saṃvat 1938).

The two manuscripts have a common list upto 87th pontiff (Saṃvat 1572—1581). Afterwards a gives the series of the masters belonging to the line of Nagar, and B that of the masters of the section of Chitor.

The Sarasvati gaccha is still known by the name of Kuṇḍakuṇḍa anvaya. However, the founder of it was not Kuṇḍakuṇḍa, but Māghanandin. It is why the sect is called also Nandi gaccha or Nandi *āmnāya*. At last, it is equally designated by the terms of Balātkāra gaṇa and of Pārijāta gaccha. It is a branch of the Mūlasangha, that is to say of the community founded by Mahāvīra himself (Digambaras).

Information about other Digambara *Paṭṭāvalīs*. Text and translation of the introduction to the *Paṭṭāvalī* A. List of the masters of the Sarasvati sect. This list includes :

1. The series common to the two *Paṭṭāvalīs*;
2. The section of Nāgar ;
3. The section of Chitor.

In each of these three parts, the name of the different masters is accompanied by detailed and precise chronological data and by varied remarks.

Index of the names of pontiffs.

NOTES

1 Chronology—Critical study of the chronological data contained in the introduction to the *Paṭṭāvalī* A.

2. History of Vikrama.—According to the same introduction, Vikrama was born in 470 of the era of Mahāvīra and ascended to the throne at the age of 24 years.

3. On the title of *Bhaṭṭāraka*.—This title must have been conferred to the pontiff Padmanandin in Saṃvat 1375.

1020

A.F.R. HOERNLE—*Three further Paṭṭāvalis of the Digambaras*, (Indian Antiquary, vol. XXI, Pp. 57-84).—Bombay, 1892.

INTRODUCTION

These three new *paṭṭāvalis* designated by the letters C, D, E, are of the same kind as the two precedents A & B, published by M. HOERNLE. The comparison between them of these five documents proves that there were two distinct traditions among the Digambaras, relating to the succession of their pontiffs.

Indeed, the *paṭṭāvalīs* differ between them on several points.

1. The period of 683 years which followed the death of Mahāvīra is subdivided in a diverse manner following one or the other of the traditions. The *paṭṭāvalīs* A and C representing one of these traditions, and the *paṭṭāvalī* E the second.

2. The tradition, to which A & C testify, appeared to be the only authentic. It results from it that before Bhadrabāhu I, the Jaina community must have been undivided. The division between the Digambaras and the Śvetāmbaras as brought about towards Samvat 136 or 139. Afterwards, with Māghanandin, the Digambaras were divided into four sects.

3. Another important difference consists in the varied designation of the residences of the Digambara pontiffs. A list indicates these diverse residence according to the *paṭṭāvalīs* A, B & D of one part, E of another part, and at last C.

4. The succession of the pontiffs is narrated in two ways: by A, B & D of one side, and by C & E of other side.

5. At last, one ascertains a difference in the dates in comparing the recensions A and D with the recension C.

Paṭṭavalī C.

This *paṭṭavalī* commences by an introduction relating to the Jaina masters before the constitution of the Sarasvati sect. The chronological list, that it includes extends from Bhadrabāhu II (Samvat 4) of to Śubhacandra (Samvat 1450).

Text and translation of the introduction to this *paṭṭāvali*.

Table of the succession of the pontiffs of the Sarasvati gaccha according to this *paṭṭavalī*.

Paṭṭavalī D.

Indication of the principal differences between this *paṭṭavalī* and the others.

List of the succession of the pontiffs following this *paṭṭavalī*, but only according to the passages where it differs from A and E.

Paṭṭavalī E.

Text and translation of the introduction.

General list of the pontiffs, from Bhadrabāhu III (Saṃvat 104), upto Prabhacandra (Saṃvat 1571).

Appendix.

1. Review on a manuscript of the *Vikramaprabandha.* This work is identical with the *Pancadandachattraprabandha* published by WEBER.

2. Note on the *Nītisāra* and the author of this work, Indranandin, who must have lived between 1524 and 1565 A.D.

1021

William Wilson HUNTER—*The Indian Empire : Its peoples, history and products.* New and Revised Edition. London, 1892.

Pp. 205-208. The Jains—Jain doctrines. Jain temple cities. Relation of Jainism to Buddhism. Jains earlier than Buddhists. Antiquity of the Jains. JACOBI's investigation of the question. Jainism older than Buddhism—Date of Jain Scriptures. Jains an independent sect. Modern Jainism, etc.

1022

G. T. BETTANY—*The World's Inhabitants; or, Mankind, Animals, and Plants.* Third Edition. London etc., 1892.

Pp. 307-308. Representation of Buddhism in India by the Jains. Their difference from Buddhism. Their belief in a sort of pantheism. Their wealth and influence. Their tenderness to animal life. Their temples and pilgrimages.

1023

Gustav OPPERT—*On the Original Inhabitants of Bhāratavarṣa or India.* Westminster and Leipzig, 1893.

P. 62. Influence of the Jains strongest in towns where the artisan classes form an important and powerful portion of the population, while the Brahmans appealed to the land-owning and the agricultural classes, whom they won over by entreaties or by threats.

P. 67. Tiru Vallava Nayanar, author of the Tamil work, the *Kural*, showed in his writings a knowledge of, and tendency towards, Jainism. The Jains use the title Nayanar as an honorific appellation.

P. 100. Buddhist and Jain missionaries the first preachers and religious teachers devoted to the indigenous population. This is, perhaps, why a temple, more particularly of Buddhistic and Jain, is called a *palli*.

P. 236. Adoption of the Jain faith by the Kurumbas who became bigoted adherents of this sect. Compaign of Ananda Chola to crush the supremacy of Jainism. Ascendancy of Śaivism, the result. Jainism by no means extinct among Kurumbas.

P. 245. Success of a Jain priest to convert a great number of the Kurumbas to Jainism. Erection of a Jain *basti* by the king of Pulal. Destruction of Jain sculptures found in rice-fields. Many Kurumbas resemble in their present manners and customs e.g., marraige ceremonies, the Jains of former times.

P. 248. Existence of a Jain *basti* dedicated to Āditīrthankara in the village Pulal.

1024

John STRACHEY—*India*. London, 1894.

P. 245. Jain doctrines, similar to the more orthodox forms of Buddhism—a tendency for Jainism to become virtually a sect of Brahmanism. "In the north and west of India the Jains are still a cultivated class, mostly engaged in commerce, whilst in the south they are, as a rule, agriculturists."

1025

J. KLATT—*Sāmāchārī—Śatakam of Samayasundra and Paṭṭāvalīs of the Anchala—Gachchha and other Gachchhas.* *Revised with additions by E. Leumann*, (Indian Antiquary, vol. XXIII, Pp. 169-183).—Bombay, 1894.

I. The *Sāmāchārī Śṭakam*.

The "*Sāmācārīśataka*" was composed in Saṃvat 1672, by Samayasundavagani, disciple of Sakalacandra, himself disciple of Jinacandrasūri (Saṃvat 1612-1670) of the Brihatkharatara gaccha.

The work is divided into 5 *prakaśas* and 100 chapters. It is still designated under the name of '*Praśnottaraśata*'. A very large number of chapters bear a title. One of the most important chapters relates to the discussion happened in

Saṃvat 1617, between Jinachandrasūri and Dharmasāgara, at Anhilvād-Pātan. This chapter recalls a series of gacchas and of Jaina masters, and enumerate 17 *paṭṭāvalīs*. The other chapters mention equally some authors and some works, the list of which has been given by KLATT following the alphabetical order.

II. *Paṭṭāvalī* of the Anchala-Gachchha. This *paṭṭāvalī* agrees with those of the Tapā and Kharatara sect up to the 35th pontiff, Uddyotanasūri. The 36th and 37th Pontiffs were Sarvadevasūri and Padmadevasūri, both disciples of Uddyotana. The list continues afterwards upto the 83rd pontiff, Vivekasāgarasūri (Saṃvat 1940-A.D. 1884).

III. *Paṭṭāvalī* of the Goyaraksha-Śākhā. After Bhavasāgara (Saṃvat (1560-1583), 61st (62nd) pontiff of the Ancala gaccha, the Goyarakṣa sect commences with Sumatisāgara (63rd) to continue up to Gulabasāgara (75th).

IV. *Paṭṭāvalī* of the Tapā-Gachchha. List of the different *paṭṭāvalīs* of this sect, namela ;

1. Gurvāvali of Munisundarasūri, Saṃvat 1466.
2. Last chapter of the '*Kriyāratnasmuccaya*' of Guṇaratnasūri, Saṃvat 1466.
3. *Gurvavalisūtra* of Dharmasāgara, Saṃvat 1629.
4. The same work revised by order of Hiravijayasūri, Saṃvat 1648.
5. The *paṭṭavalī* contained in the Hiravijayacaritra (Sarga IV) of Devavimala.
6. Gurvāvali of Jayavijayagaṇi, Saṃvat 1680.
7. *Paṭṭavalisāroddhāra* of Ravivardhanagaṇi, Saṃvat 1739-1749.

V. *Paṭṭāvalī* of the Vijayānanda-Gachchha. Vijayasena (died in Saṃvat 1971), 59th pontiff of the Tapā sect is given as successor. Vijayatilakasūri, under which three subordinate new sects took birth : the Poravāḍa gaccha, the Osavāla gaccha and the Sāgara mātā.

The Poravāḍa gaccha, from Vijayānanda (died in Saṃvat 1717) to Surendrasūri (Saṃvat 1908), counts eleven masters.

VI. *Paṭṭāvalī* of the Vijaya-śākhā. After Vijayadeva, 60th sūri of the Tapā sect, eight masters have been cited, up to Vijayasūri (Saṃvat 1940).

VII. *Paṭṭāvalī* of the Vimala-Gachchha. The sect took birth with Hemavimala, 55th pontiff of the Tapā gaccha. It was followed by Saubhagyaharṣasūri (Saṃvat 1583), who had himself six successors.

VIII. *Paṭṭāvalī* of the Pārśvachandra-Gachchha. The paṭṭāvalī of this sect, still called Nagapurīya-Tapā, is analogous to that of the Tapā Gaccha up to the 40th pontiff, Municandra. A Municandra succeeded Devasuri (Saṃvat 1143-1226), then 26 other sūris.

IX. Notes on an inscribed Statue of Pārśvanātha. Text and translation of an inscription dated Saṃvat 1503 and recalling the dedication of a statue in bronze of Pārśvanātha by Udayacandrasūri, disciple of Śalibhadrasūri, of the Jirapalli gaccha. This sect Jirapalli or Jiraula was founded by Sarvadevasūri in Saṃvat 994 or 1109.

1026

R. G. BHANDARKAR—*Early History of the Dekkan.* Second editions.—Bombay, 1895.

Pages :

1. The Jaina literature contains some information relating to the history of Guzerat and Rajputana.

III. Principal works of the Digambaras utilised as sources for the history of the Deccan : *Harivamsapurāṇa*, *Uttarapurāṇa*, *Yaśastilaka*, *Praśnottararatnāmālikā*, etc.

59. The princes of the first Cālukya dynasty were some devoted protectors of the Jainism. The latter was specially flourishing in the south Maratha.

65. The Harivamśapurāṇa was composed by Jinasena in Śaka 705, under the reign of Vallabha (Govinda II, Rāṣṭrakūṭa ?).

68-69. Amoghavarṣa Ist, prince of the Rāṣṭrakūṭa dynasty (above Śaka 760). was a fervent adept of the Jainism. There is a talk of him in the *Uttarapurāṇa* of Guṇabhadra, in the *Pārśvābhyudaya* of Jinasena (author of the *Ādipurāṇa* and preceptor of Guṇabhadra), in a philosophical treatise entitled *Jayadhavalā* and in the *Sārasaṃgraha*, mathematical treatise of Virācārya. At last the Digambaras attribute to him the *Praśnottaratnamālikā* the author of which should be Vimalachandra for the Śvetāmbaras and Śankarāchārya for the Brahmins. A Tibetan translation of the *Praśnotara-ratnamālikā* consider equally Amoghavarṣa Ist, as the author of this work.

69. Under the reign of Akālavarṣa, or Kriṣṇa II, son and successor of Amoghavarṣa Ist, several Jaina temples were constructed.

69-70. In Śaka 820, consecration of the *Uttarapurāṇa* by Lokasena disciple of Guṇabhadra.

Pages :

75. The *Yaśastilaka*, of Somadeva, finished in Śaka 881.

76. Under the Rāṣṭrakūṭas, the Jainism, and particularly the Digambara community, continued its progress.

79-80. The Jaina *Bhārata*, composed in Śaka 863, by the Canara poet Pampa, furnished a genealogy of the Cālukyas of the posterior dynasty.

93 & 95. Narration of a Jaina work entitled *Vijjalarāyacarita* concerning the reign of Bijjala (Vijjala, Vijjana), of the dynasty of the Kalacuris.

96. Under the second dynasty of the Cālukyas and that of the Kalacuris (973-1188 A.D.), the Jainism was attacked vehemently by the sect of the Lingāyat.

103. Different donations made to a Jaina temple in Śaka 1063 by a Yādava prince.

123-124. The Śilāhāras of Kolhapur gave proof of great religious tolerance and patronised the Jainas several times.

133-134. Historical table in which are recalled some dates of Jaina events.

1027

R. CHALMERS—*The Jains*, (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1895, Pp. 665-666).—London, 1895.

Translation from the commencement of the Sūtra 104 of the *Majjhimanikāya*. The question is of the position of the Nirgranthas immediately after the death of Mahāvīra.

1028

V. R. GANDHI—*History and Religion of the Jains*, (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1895, Pp. 679-680)—London, 1895.

The opinion that made Jainism a sect of Buddhism is abandoned to-day. The identification between Nigaṇṭha Nātaputta and Mahāvīra is legitimate. Considerations on the word Nigaṇṭha.—Among the Jain gacchas, one bore the name of Nigaṇṭha, which was afterwards changed in Koṭika. The Jain doctrines: comparison with the doctrines of the Vedantists and of the Buddhists. The moral doctrines: the formula of universal pardon.

1029

Hon. P. COOMARSWAMY—*Gleanings from Ancient Tamil Literature.* (JCBRAS, xiv, 1895-96, Pp. 17-40).

P. 20. Pāṇḍya king's conversion from Jainism to Hinduism by Jñāna Sambandar.

P. 39 E.S.W. Senathi Raja's remarks on Jainism and Buddhism, and the overthrow of Jainism by Sambandar.

1030

Sylvain LEVI—*Les donations religieuses des rois de Valabhi.* (Bibliotheque de l'Ecole des Hautes Etudes. Vol. VII. Etudes de critique et d'histoire, Deuxieme Serie, Pp. 75-101). Paris, 1896.

The princes of Valabhi in the Jaina tradition. The king Śilāditya Ist and the restoration of the Jainism. The lecture from the *Kalpasūtra* before Dhruvasena Ist and his court. Devarddhigaṇi and the council of Valabhi.

1031

G. BÜHLER—*A Jaina account of the End of the Vaghelas of Gujarat,* (Indian Antiquary, vol. XXVI, Pp. 194-195).—Bombay, 1897.

Text and translation of a passage from the *Tīrthakalpa* or *Kalpapradīpa* of Jinaprabha.

According to the last verses of the section entitled *Śatruñjayakalpa*, this part of the *Tīrthakalpa* was composed in Saṃvat 1384.

1032 (a)

The Raghuvanśa of Kalidasa, Edited by G. R. NANDARGIKAR. Third edition.—Bombay, 1897.

The preface of this edition contains reviews on some Jaina commentators of the "*Raghuvaṃśa*", namely :

Pages.

15-20 Caritravardhana, of great renown among his co-religionists; his commentary bears the name of "*Śiśuhitaiṣiṇī*".

22-23 An anonymous person, disciple of Vijayānandasūri, and who lived after Caritravardhana, towards 1385 A.D.

Pages.

23-24 Vijayagani, disciple of Râmavijaya of the Tapâ sect, the comment which he composed is called "*Subodhikâ*".

24-25 Sumativijaya, author of the *Sugamânvaya*; it is a modern commentary.

25-26 Dharmameru, another modern commentator, wrote a "*Raghuṭîka*".

1032 (b)

E. W. HOPKINS—*Notes from India.* (Journal of the American Oriental Society, vol. XIX, Pp. 29-41). New Haven, Connecticut, 1898.

P. 38. Notes on the arrangement of the hair on some Jain statues of Elura.

P. 39. Description of a veiled Jain statue at Badâmi (see—Vol. XX. P. 223, a slight correction to this review.).

1033

Friedrich RATZEL—*The History of Mankind.* (Tr. from the Second German Edition by A. J. Butler). Vol. 3. London, 1898.

P. 524. The religion of the Jains is a development from Brahmanism resembling the old Buddhism, but tending more to the worship of saints.

1034

Abdul KARIM—*The Students' History of India.* Calcutta, 1899.

P. 28. Jainism—Its history and chronology.

1035

A. M. BOYER—*L'époque de Kaniska,* (Journal Asiatique, IXth Serie, Tome XV, Pp. 526-579).—Paris, 1900.

The fourth part of this treatise is devoted to the study from graphic point of view, of some Jaina inscriptions of Mathura. This examination, being added to the indications furnished by the Chinese and the numismatic documents, permits to the author to conclude that Kaniṣka commenced reign towards the end of the Ist century of the Christian era.

1036

J. F. FLEET—*Notes on Indian History and Geography*—The Places mentioned in the spurious Altem grant, (Indian Antiquary, vol. XXIX, Pp. 273-278).—Bombay, 1900.

Study of a Jaina document recalling some gift made by Pulikesin Ist, of the dynasty of the Chalukyas of the West. It contains, moreover, the following information: Construction of a temple at Alaktakanagar (Altem), in Śaka 411. Mention of Jaina masters: Siddhanandin, Citakāchārya, Nāgadeva, Jinanandin. It is to this last that the gifts attributed to the temple were made and which consisted of villages and lands.

The study has the object to identify these different villages.

1037

A. WEBER—*On the history of religion in India* ; a brief review. Translated by G. A. GRIERSON, (Indian Antiquary, vol. XXX, Pp. 268-288).—Bombay, 1901.

P. 280. Review on the Jainism.

1038

H. L. FANSHAWE—*Delhi Past and Present.* London, 1902.

P. 67. About 200 yards to the northwest from Jumma mosque is the Jain temple or Sarawogi temple of Dehli, the elegant decorator of the porch of which is specially commended by Mr. FERGUSSON.

1039

R. G. BHANDARKAR—*A Peep into thn early History of India from the foundation of the Maurya Dynasty to the fall of the Imperial Gupta Dynasty*—B.C. 322—*circa* 500 A.D. (Journal of the Bombay Branch of the Royal Asiatic Society, vol. XX, Pp. 356-408).—Bombay.

Pp. 395-396. One possesses only three Jaina inscriptions dating from the commencement of the 5th century A.D.

1. Udayagiri, 424 A.D. ;

2. Kahaun, 459 A.D. ;

3. Mathura, 113 of the Gupta era=431 A.D.

1040

V. A. SMITH.—*The Kushân, or Indo. Scythian, Period of Indian, History, B.C. 165 to A.D. 320.* (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1903, Pp. 1-64).—London, 1903.

This treatise contains the complete list of the inscriptions of the Indo-scythian kings. Here is the series of the Jaina Inscriptions :

No.	Annee	King	Locality.
1	4		Mathura
2	5		Mathura
3	5		Mathura
4	5		Mathura
5	6	Kaniṣka	Mathura
6	7	Kaniṣka	Mathura
7	9	Kaniska	Mathura
10	15		Mathura
11	18		Ramnagar
12	18		Mathura
13	18		Mathura
15	19		Mathura
16	20		Mathura
17	20 (?)		Mathura
18	22		Mathura
19	22 (?)		Mathura
20	25		Mathura
22	29	Huviśka	Mathura
23	29 (?)	-do-	Mathura
24	31		Mathura
26	32		Mathura
28	35		Mathura

No.	Annee	King	Locality.
29	39	Huviṣaka	Mathura
30	44	-do-	Mathura
32	45	-do-	Mathura
37	48	-do-	Mathura
39	50		Mathura
40	50		Mathura
41	50 (?)		Mathura
44	52		Mathura
45	54		Mathura
46	57		Mathura
47	60	Huviṣka	Mathura
49	62		Mathura
50	62		Mathura
54	74		Rāmanagar
58	79		Mathura
59	80	Vāsudeva	Mathura
60	81		Mathura
61	83	Vāsudeva	Mathura
63	85 (?)		Mathura
64	86		Mathura
65	87		Mathura
66	87	Vāsudeva	Mathura
67	90		Mathura
68	93		Mathura
69	98		Mathura
70	98	Vāsudeva	Mathura
71	299	-do- (?)	Mathura

According to the author, the date of these inscriptions should be fixed according to the Laukika era, or the common era. One must have thus, the following agreement :

Inscriptions	Laukika	Kaliyuga	A.D.
4	(32)04	3229	128-129
98	(32)98	3328	222-223.

Thus, the advent of Kaniṣka must have taken place towards the year 125 A.D.

A complimentary note to this article is given by the author in the Journal of the Royal Asiatic Society for 1905. Pp. 151-152.

1041

T. W. RHYS DAVIDS.—*Buddhist India*. Second Impression. London, 1903.

P. 143. Jains an organised community all through the history of India from before the rise of Buddhism down to the present time.

P. 163. The Buddhist and Jain records about the philosophic ideas current at the time of the Buddha and the Mahāvīra.

P. 285. Illustration of the Jain temple at Khajurāho.

P. 318. Three-fourths or more of the persons named, and objects of donation specified in all the inscriptions throughout India, from Asoka's time to Kaniṣka's, are Buddhists, and the majority of the remainder are Jain.

1042

P. D. CHANTEPLE de la Saussaye—*Manuel d'Histoire des Religions*. Traduction fransaise sous la direction de H. Hubert etc. I. Levy.—Paris, 1905.

Pp. 363-67. Devoted to the Jainism.

1043

H. F. HELMOLT.—*The World's History*. Vol. 2. London, 1904.

Pp. 402-404. Jainism and its tenets.

Pp. 405-406. The kingdom of Magadha; Chandragupta and Aśoka.

1044

V. A. SMITH—*The early history of India.*—Oxford, 1904.

Pages

8. The Jaina books contains some historical information of considerable value.

24. Short review on Mahāvīra, born at Vaiśāli and died at Pāwā.

27-28. Mahāvīra preached the Jainism in Magadha during the reign of Bimbisāra.

39-40. Mahāvīra and Gautama Buddha were contemporaries. They both died in the reign of Ajātaśatru, Mahāvīra, few years before the Buddha. Discussion on the date of the death of Mahāvīra; cf. particularly the note I of the page 40.

41. Chronological table in which the death of Mahāvīra is referred to the year about 490 B.C., and that of the Buddha to the year 487.

145, 148, 158.—The Ājīvikas presented close analogies with the Jains.

163, N. 2. The Hospital for animals, called "Banyan" at Surat was the common work of the Jains and of the Visnuites.

176, N. 2. Khāravela, king of Orissa towards 157 before the Christian era, was a Jaina prince, but had the greatest toleration in respect of other religions.

264. The Jaina cult in the beginning of the Christian era. Mathura was one of its principal centres.

291. The Jains cult in the 7th century is specially flourishing at Vaiśāli and in the East Bengal.

326-328. During the two centuries of reign of the ancient dynasty of the Cālukyas of Vātāpi, the Jainism made considerable progress; he was particularly popular in the southern Marāthā. Amoghavarṣa Ist (815-877 A.D.) was a very generous king with respect to the Jainas, specially with respect to the Digambaras, whose community made a rapid extension in the 9th and 10th centuries, with some pontiffs such as Jinasena and Guṇabhadra.

330-331. Decline of the Chālukya dynasty (1156-1190 A.D.). Reign of Bijjala (Kalacuri), who professed the Jaina religion. Formation of the sect of the Lingāyats who thwarted in a large measure the scope of the Jainism.

331. In the province of Mysore, under the reign of Viṣṇuvardhana, of the Hoysala dynasty (1117 A.D.), the Jainism enjoyed a great favour. Thanks to the minister Gangarāja, the temples destroyed by the Choḷas were repaired.

334. Note on the development of the Jainism in South India.

338 & 355. The Jainism counted numerous followers in the Southern India when Hiouen-Thsang visited this country in 640 A.D.

339. Persecution of the Jainism by the Choḷas in the 11th century.

1045 (i)

J. F. FLEET—*Notes Indian history and Geography*—Amoghavarsha I, as a patron of literature, (Indian Antiquary, vol. XXXIII, Pp. 197-200).—Bombay, 1904.

It is probable that the author called by the name of Nripatunga is identical with the prince Amoghavarṣa Ist, of the Rāṣṭrakūṭa dpnasty and who reigned from about 814-815 to 877-878 A.D.

1045 (ii)

J. F. FLEET—*Notes on Indian History and Geograpy.*—Kaviśvara's *Kavirājamārga*, (Indian Antiquary, vol. XXXIII, Pp. 258-280).—Bombay, 1904.

Study on the author and the composition of *Kavirājamārga*. This work would have been due to the king Amoghavarṣa Ist, but it would have been written under the patronage of this prince by a certain Kaviśvara.

1046

D. R. BHANDARKAR—*Gurjaras*. (Journal of the Bombay Branch of the Royal Asiatic Society, vol. XXI, Pp. 413-433). Bombay, 1904.

Pp. 425-426. To what period the province of Guzerat took this name? Jaina ideas in this matter according to some inscriptions and *paṭṭāvalis*.

1047

R. HOERNLE—*Some Problems of ancient Indian History.*—II. The Gurjara Empire. (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1904, Pp. 639-662)—London, 1904.

P. 644. The theme of *Harivaṃsapurāṇa* of Jinasena, about the history of Guzerat.

1048

R. HOERNLE and A. STARTK—*A History of India.*—Cuttack, 1905.

Pp. 26-28. Origin of the Buddhism and of the Jainism. Life of Mahāvīra.

Pp. 34-35. The language and the Jaina literature.

Pp. 75-76. Religious state of Indian towards 800-1000 A.D. The Hinduism.

1049

Purna Ch. MAJUMDAR—*The Musnud of Murshidabad,* (1704-1904), Murshidabad, 1905.

P. 276. Azimgunj is the home of the Jains, whose ancestors emigrated from Bikanir in the latter half of the 18th cent.

1050

R. SHAMASASTRI—*Chanakya's Law and Revenue Policy.* (IA, xxxiv, 1905, Pp. 5-10).

P. 5. Hemachandra's account of Chānakya in his *Sthavirāvalicharita*, though legendary agrees with Viṣṇupurāṇa in making him the destroyer of Nanda and supporter of Chandragupta.

In the *Nandisūtra*, a Jain religious work, Chānakya is extolled for the success which he achieved as Finance Minister to Chandragupta.

1051 (i)

R. C. DUTT—*Early Hindu Civilisation, B.C. 2000 to 320.* Calcutta, 1906.

Pp. 381-390. History of Jainism.

1051 (ii)

R. C. DUTT—*Later Hindu Civilisation,* B.C. 320 to A.D. 800. Calcutta, 1906.

Pp. 93-95. Religious toleration of the emperor Harṣavardhana. The Jains in his court.

Pp. 127-128. Manatunga. The legend relating to the composition of the Bhaktamarastotra. The other poems of Manatunga.

Pp. 226-227, 232. Jain Architecture, its special characteristics.

1052

M. L. ETTINGHAUSEN—*Harṣa Vardhana empereur et poete de l'Inde septentrionale* (606-648 A.D.).—Londres—Paris, 1906.

Pp. 93-95. Religious toleration of the emperor Harṣavardhana. The Jains in his court.

Pp. 127-128. Mānatunga. The legend relating to the composition of the *Bhaktāmarastotra.* The other poems of Mānatunga.

P. 131. Review on the poet Ravikīrti and on the *Śatruñjayamāhatmya.*

1053

William CROOKE—*Things Indian.* London, 1906.

270. Colossal images are common both to Buddhists and Jains. The largest Jain figure at Gwalior is 57 ft. high, while that at Śravaṇa Beḷgoḷa in Mysore, the colossal statue of Gommatesvara, cut out of a single rock, is 60 ft.

Pp. 283-286. Vardhamāna of Mahāvīra, born in about 599 B.C., the founder of Jainism—Absolute nudity was one of his chief rules—Difference between Jainism and Buddhism—Jainism remarkable for the magnificence and profuse ornamentation of its shrines. Jain temples at Palitana, Girnar, Mt. Ābū, Pārasnātha and Khajūrāho-Two kinds of Jain temples *bastis* and *beṭṭus*. Jainism not a separate religion, but rather a sect of Hinduism.

P. 397. Disturbances between Jains and orthodox Hindus in connection with Jain processions.

1054

C.V. VAIDYA—*Epic India*; or, India as described in the Mahābhārate and the Rāmāyaṇa. Bombay, 1907.

P. 347. Idol worship the outcome of Buddhism and Jainism.

P. 359. Jainism borrowed two planks from the orthodox religion of India, viz., fasting and abstention from slaughter.

P. 369. The only philosophical discourses in the Rāmāyana throws light on the state of orthodox feeling towards Jainism and Buddhism, about 1st cent. B.C.

P. 377. The Rāmāyana refutes the doctrines of Jainism and Buddhism not by argument but by down-right condemnation.

P. 447. Buddhism and Jainism followed by a resuscitation of the *Karmakāṇḍa* and Vedic sacrifices.

P. 505. The *ahiṃsā* doctrine was a part and parcel of Hinduism long before it was taken up by the Jains and the Buddhists.

1055

C. W. WHISH—*India.* London, 1907.

P. 15. Rise of Buddhism and Jainism may be dated in about 500-450 B.C.

1056

Alfred MEEBOLD—*Indien* (*India*). Munchen, 1908.

The work, written in German, in eight chapters, describes India in all its different aspects, religious, philosophical and even topographical. Contains Pp. 1-322, and is illustrated.

Pp. 71, 75, 80, 106, 107, 109, 117. About Jains and Jainism.

1057

V. VENKAYYA—*Ancient History af the Nellore District*. (I.A., xxxvii, 1908, Pp. 199-210).

P. 201 n. Jain buildings at Patalipuram replaced by a Śaiva temple.

1058

R. D. BANARJI—*The Scythian Period of Indian History*. (IA, xxxviii, 1908, Pp. 25-75).

P. 52. The Jain recods of the Kuśāṇa period form an unique series of Indian epigraphs showing very advanced forms of characters, the parallel of which has not yet been found in India.

1059

C.E. LEWARD and Kiṣtanāth Krishṇa LELE—*The Paramāras of Dhar and Malwa.* Bombay, 1908.

A treatise giving an account of the Paramāra rulers of Malwa.

1060

V. A. SMITH—*The Early History of India', second edition revised and enlarged.*—Oxford 1908.

P. 9. The Jaina books contain some historcal information of considerable value.

P. 26. Brief review on Mahāvīra.

P. 30. Mahāvīra preached Jainism in Magadhạ during the reign of Bimbisāra.

Pp. 41-42. Mahāvīra and Gautama Buddha were contemporaries. They both died in the reign of Ajātaśatru, Mahāvīra a few years before the Buddha. Discussion on the date of death of Mahāvīra; see particularly the not 1 of page 42.

Pp. 137. n. 3. Jaina legend (spurious) on the subject of Chandragupta.

Pp. 156, 167. The Ājīvikas presented close analogies with the Jains.

P. 172. The hospital for animals, said "Banyan", at Surat, was the common work of the Jains and the Vishnuites.

P. 181. Jain legends relating to Samprati, grandson of Aśoke.

P. 187. n. 2. Khāravela, King of Orissa towards 157 B.C. was an initiate of the Jainism, but with the great tolerance with regard to other religions.

P. 191, n. 1. Note on some persecutions directed against the Jains.

P. 285. The Jain cult, at the beginning of the Christian era. Mathura was one of the principal centres of it.

P. 319. The Jainism in the 7th century is specially flourishing at Vaiśāli and in the east of Bengal.

Pp. 386-388. The Jainism in the Deccan. It made considerable progress under the Chālukyas of Vātāpi; it was particularly popular in the southern Marāthā. Amoghavarṣa 1st (815-877 A D.) was a king very liberal with regard to the Jains, especially with regard to the Digambaras, the community of which took a rapid extension in the 9th and 10th centuries, with the pontiffs such as Jinasena and Guṇabhadra.

P. 391. The prince Bijjala (Kalacuri) professed the Jain faith. Formatiom of the sect of the Lingāyats which hindered in a large measure, the scope of Jainism.

P. 392. In the province of Mysore, under the reign of Hoysala Viṣṇuvardhana, Jainism enjoyed a great favour. Thanks to the minister Gangarāja, the temples destroyed by the Coḷas were restored.

P. 398. Jainism in the south of India.

Pp. 409, 417. Jainism counted numerous adherents in the Southern India, where Hiouen-Thsang visited that country in 640 A.D.

P. 410. Persecution of Jainism by the Cholas in the 11th century.

P. 429. The Pallava Kings showed themselves very tolerant with regard to Jainism.

1061

R. D. BANERJI.—*'The Scythian period of Indian History'* (Indian Antiquary, vol. XXXVII, Pp. 25-75). Bombay, 1908.

Pp. 33-34. Critical study of the Jaina inscription found at Mathura and dated of the year 299 (era?). Text and facsimile of this inscription.

Pp. 35-39. List of the inscriptions in Brahmi writing relating to Indo-Scythian Kings. Critical observations.

P. 49. Remarks on the inscription of Mathura, undated (G. BÜHLER. 'Epigraphia Indica, vol. I. p. 396, No. 33), where the question is of Gotiputra, 'a black serpent for the Poṭhyas and the Śakas'.

Pp. 51-52. General characters of the Jaina inscriptions belonging to the Indo-Scythian period.

P. 63. Remarks on the Jain inscription found at Mathura and dated of the year 72 (era?) under the satrap Sodasa.

1062

Vincent, A. SMITH—*The Gujaras of Rajputana and Kanauj.* (JRAS, 1909, Pp. 247-281).

Pp. 253-255. *Śakeṣvabhaśateṣu..... varāhe "vati"*. This passage of the Jain *Harivaṃśa* is of exceptional value on account of the firm chronological standpoint it affords.

P. 274. A Jain tradition of about the year 953 A.D. records that about 18,000 inhabitants migrated from Bhilmal (Bhinamala), the ancient capital of Rajputana.

1063

V. D. BARODIA—*History and Literature of Jainism.* Bombay, 1909.

1064

V. A. SMITH—*The Buddhist Emperor of India*—Oxford 1909 (2nd Edi.)

P. 58. Regard for the sanctity of animal life, practised more strictly by the Jains,

Pp. 60-62. Minor Rock Edict I, the earliest in date records his (Asoka's) impartial consideration for all denominations, including Jaina and Ājīvika he did honour in various ways to Jains and Brahmanical Hindus as well as to Buddhists; cave-dwellings for the Ājīvika naked ascetics, liberal benefactions were bestowed on the Jains and Brahamanas.

P. 70. Asoka's grandson Samprati, an eminent patron of Jainism—in fact, a Jain Asoka, according to Jain traditions.

P. 193. Edict. VIII, I have employed my censors of the Law of Piety among the Jains also.

1065

C. S. SRINIVASCHARI—*History of Madras and Ananda Ranga Pillai*—The 'Pepys' of French India—Madras.

Mylapore—San Thome—There appears to have been an early Jain temple dedicated to Neminātha which was later on sallowed up by the encroaching sea. Mylapore served as a port for the Pallava Kingdom of Kanchi.

1066

R. SLATER—*The ruins of Vijayanagara.* (QJMS., ii, 1911, Pp. 49-56).

P. 55. Hanpi : That Jains formed a large community is evident from the group of Jain *bastis* overlooking the Pampapati temple.

1067

R. NARASIMHACHARI—*The Chalukya Genealogy according to the Kannada poet Ranna,* (IA, xi., 1911, Pp. 41-45).

Jain religion and the Poet Ranna.

1068

S. KRISHNASWANI AIYNGAR—*Ancient India.* London, Madras, 1911.

P. 32. Abode of the deities of the Jains.

P. 34. Great patrons of the Jains and Buddhists.

P. 77. Jain tradition that Chandragupta retired from the world and spent the evening of life in contemplation at Śravaṇa Beḷgoḷa.

P. 219. Persecution of the Jains ascribed to Viṣṇuvardhana is hardly supported by facts.

Pp. 208, 258. In Bitti Deva's presence Rāmānuja had a whole body of Jain ascetics and laymen ground in an oil mill.

P. 255. The Ganga rulers appear to have been Jains.

P. 260. Jainism versus Vaiṣṇavism.

1069

A. M. TABARD—*Talkad, the buried city.* (QJMS, ii, 1911, Pp. 131-140).

P. 133. The religion of almost all the rulers of Talkad, a city buried under the sands of the Cavary, Mysore Prov., was Jainism.

1070

C. Gopālan NAIR—*Wynad, its Peoples and Traditions.* (Malbar Series). Madras, 1911.

Pp. 50-51. Under the head predial slaves the author includes Jain or Then Kurumbers.

P. 53. The Jains consisting of Gowdas and Taragans migrated from purposes of trade.

Adoption of the title Taragan in Wynad by those Jains who settled here under "Tarakun", (Royal mandate) of the Kottayam Raja.

P. 144. At Sultan's Battery in the Wynad tāluq stands a *viati* temple, a magnificent and an interesting relic of a Jain colony now extinct.

1071

A. Govindacharya SVAMIN—A Note on Ājīvikas. (IA, xli, 1912, p. 296).

Ājīvikas are neither Buddhist *Bhikṣus* nor Jain, but they form a distinct sect.

1072

D. R. BHANDARKAR—*Ājīvikas.* (IA, xli, 1912, Pp. 286-290).

Ājīvika, According to Utpala, does not signify Nārāyaṇ-āśrita, Keśava Bhakta or Bhāgavata, as Prof. KERN, supposes. The theory Prof. KERN, supported by BÜHLER, that the Ājīvikas are Vaishṇavas, is baseless.

1073

N. N. LAW—*The Law of Contract in Chandragupta's time.* (MR, May, August and December, 1912).

Pp. 507. (Vol. XI); 124-128, 586-588. (Vol. XII). Sale and Pre-emption Loans.

1074

W. BELL—*The Oxford India Reader*, Oxford, 1912.

Pp. 62, 63. Jainism—The religion.

P. 97. Jain images and sculptures.

P. 112. Jain temples in Kanara.

1075

K. B. PATHAK—*The Ājīvikas, a sect of Buddhist Bhikshus.* (IA, xli, 1912, Pp. 88-90).

Ājīvikas were well-known to the Jain authors of the later—Chālukya and Yadava periods as a sect of Buddhist *Bhikṣus* who lived solely or chiefly on *Kāṃji.*

P. 8. Jainism an offshoot of Brahmanism, population 1,333,320.

Pp. 33-34. The Śrimāli, Porvāl and Osvāl are of the Jain religion a creed which seems to have commended itself to the mercantile community at a comparatively early period.

In the present day, except in Delhi, the Mahesri, or Brahmanic section of the Rajput caste, inter-marries with the *Śrāvaka* of Jain, and the latter, in turn, employ for their caste and domestic ministration, the *Bhojak*, or *Sevak*, a subdivisions of Brahmanas not in high repute among the priestly orders.

1076

A. Vovindachārya SVAMIN—*Brahmana Immigration into Southern India.* (IA, xli, 1912, Pp. 227-232).

Jainism to make the first southward march bringing down more "Aryan"s of the north into the Carnatic and Tamil lands.

The traditions of twelve years' famine in Hindusthan in the 3rd century B.C. is attested by the Jain inscriptions at Śravaṇ Beḷgoḷa.

1077

K. B. PATHAK—*On the age of the Sanskrit poet Kavirāja.* (JBBRAS, xxii, 1913, Pp. 11-16).

P. 11. From the mention of the Jain Rāghavapāṇḍavīya in the *Pamparāmāyaṇa* and in the Śravaṇa Beḷgola inscription it may be inferred that there was only one Rāghavapāṇḍavīya known to Pampa's contemporaries.

1078

Rustomji Nasarvanji MUNSHI—*An Inquiry as to how a Bell in the Portuguese church at Barivli came to be transferred to a Hindu temple at Nasik.* (JBBRAS, xxiii, 1914, Pp. 328-348).

P. 339. Mosque of Kutub-ud-din at Delhi built out of the ruins of some Jain temples among other Hindu ones.

According to CUNNINGHAM, the great temple of Sāsbahu or the great Jain temple of Gwalior, was not available for Hindu worship during the time of its Mahomedan occupation (13th and 14th cents).

P. 340. Thr Jain temple of Chintaman finished in about 1638 A.D. at a cost of Rs. 9,00,000 by Śāntidās, a rich Bania merchant, was turned into a mosque by Aurangzeb.

1079

V. A. SMITH—*The Early History of India from 600 B.C. to the Muhammadan conquest.* Third Edition, Oxford, 1914.

P. 10, and n. 2. Jain books—Leading Jain texts—Publications relating to Jainism.

P. 29. Jainism and Buddhism.

P. 33. Death of Mahāvīra and Buddha.

P. 35. n. 1. Ajātaśatru and his buildings at Bhagalpur

Pp. 42-43. Rise of Chandragupta Maurya 322 B.C.—Accession of Chandragupta.

P. 46, and n. 2. Traditional dates of Mahāvīra and Gautama—Death of Mahāvīra 470 years before Vikrama, whose era begins in 58 B.C.—Merutunga, a Jain author.

P 77. Worship at altars by Chandragupta.

Pp. 115-153. Chandragupta and Bindusāra, from 221 B.C. to 272 B.C.

P. 181, and n. 3. Conversion of Kumārpāla, King of Gujarat, to Jainism in A.D. 1159—Jain monk Hemachandra.

P. 193. Jain traditions about Samprati, a grandson of Asoka.

Pp. 196-197. Chandragupta Maurya met Alexander in B.C. 326 or 325. His accession in B.C. 325-27, his victory over Selukos in B.C. 303.

Asoka dedicated cave-dwellings at Barabar for the use of the Ājīvikas, B.C. 257 and another about B.C. 250.

Dasaratha dedicated Nagarjuni caves to the Ājīvikas, B.C. 232.

P. 203, n. 1. Persecution of Jainism in Southern India in the 7th century—Ajayadeva's (A.D. 1174-6) persecution of the Jains.

P. 301. Jain cult related to the Buddhist at Mathurā.

Pp. 345-346. Jainism in Vaiśāli and Eastern Bengal.

Pp. 373-398. Paundravardhana and Jainism.

Pp. 427-428. Jainism in the Deccan.

P. 429. Amoghavarṣa and Jainism—Progress of Jainism under Jinasena and Guṇabhadra.

P. 433. Decay of Jainism and Buddhism—The Hoysala dynasty, Mysore—Gangarāja, a Jain minister of Biṭṭideva or Biṭṭiga, 1111-1141 A.D. (first prince) of the Hoysala dynasty.

Pp. 453-455, 463, 473. Jain religion.

Pp. 472, 476. Mahendravarman I, a Pallava king. (A.D. 600-625), a Jain in early life—His destruction of the large Jain monastery at Pataliputtiram in South Arcot.

1080

Umrao Simha TANK—*Jain Historical studies*. Delhi, 1914.

Contains an account of the life of prominent Jains and famous events of Jain history.

1081 (a)

Jarl CHARPENTIER—*The Date of Mahāvīra*. (IA, xliii, 1914, Pp. 118-123, 125-133, 167-178).

The Jain chronology and its foundation—Buddhist relations concerning Mahāvīra and the Jains—The date of Buddha's death—The Jain tradition according to Hemachandra and the real date of Mahāvīra.

1081 (b)

V. RANGACHARI—*The History of the Naik kingdom of Madura.* (IA, xliii, 1914, Pp. 153-158).

P. 158. A remarkable proclamation of Deva Raya in the 14th cent. declares the unity of the Jain and Vaiṣṇava religions, and the consequent necessity on the part of the adherents of the two religions to the two religions to abstain from conflicts.

1082

K. B. PATHAK—*Jain Śākaṭāyana, contemporary with Amoghavarsha I.* (IA, xliii, 1914, Pp. 205-212).

This Jain author lived in the time of [Amoghavarṣa I., wrote in about Śaka 789, the work *Amoghavritti*, so named in honour of the Rāṣṭrakūṭa king.

1083

E. HULTZCH—*Die Digambaras von Mysore.* (The Digambaras of Mysore). (ZDMG, lxviii, 1914, Pp. 695—700).

The article traces the history of the establishment of the Digambara Sect of Jainism at Mysore.

1084

Nundolal DEY—*Notes on Ancient Anga or the District of Bhagalpur.* (JPASB, x, 1914, Pp. 317-347

Pp. 320-321. Chandanā or Chandravala, daughter of Dadhivāhana, governed Anga during 7th-6th B.C., was the first female to embrace Jainism shortly after Mahāvīra's attainment of *Kevaliship*, and afterwards became the head of thirty-six thousand nuns.

P. 322. According to the Jain authorities Konika (Ajātaśatru) made Champa his capital after the death of his father—Udayin was the son of Ajātaśatru according to the Buddhist and Jain works.

The influence of Mahāvīra after he attained the *Kevaliship* extended over Videha, Magadha and Anga, as the ruler of these kingdoms were his relatives.

P. 323. The religion of Mahāvīra had spread over Vaiśāli, Rājagriha and Champa, but the genius of Buddhism prevailed over the doctrines of Jainism.

P. 329. The Jain work *Champakaśreṣṭhi-kathā* mentions the name of Samanta Pāla as king of Champa.

P. 334. Mahāvīra, on becoming *Kevalin*, passed three rainy sections at Champa and its suburbs, and made many converts, Champa—a stronghold of Jainism. Champapuri is held very sacred by the Jains as Vāsupujya, the 12th Tīrthankara, lived and died here. A temple at Nathnagar marks the site of his birth and consecration. Vāsupujya was the son of Vasupūjya and Jayā, and his symbol is the buffalo. In Champa existed a temple called *Chaitya* Puṇṇabhadda where Mahāvīra resided and where Sudharmana, one of the Mahāvīra's disciples recited the *Uvāsagadasao*. Vāsupūjya's temple belongs to the Digambara sect. At Champa another the Śvetambaras.

P. 336. The *Ubbāi Sutta*, a Jain work, professes to give a description of Champa at the time of Kūṇika or Ajātaśatru. The *Champaka-Śresthi-Kathā*, another Jain work, contains enumerations of the castes and trades of the town.

Pp. 336-337. Svayambhava, the fifth Patriarch of the Jain church who succeeded Prabhava, lived at Champa where he composed for his son Manaka the *Daśavaikālika Sūtra* containing in ten lecutres all the essence of the sacred doctrines of Jainism in the 4th cent. B.C.

1085

L. RICE—*Tho Hoysalla King Bitti-Deva Viṣṇuvardhana.* (JRAS, 1915, Pp. 527-531).

P. 430. Under the influence of Rāmānuja, who demolished 720 Jain temples, Bitti-Deva exchanged his Jain religion for that of Viṣṇu. His first queen was Śāntala Devi, a strenuous Jain.

1086

K. P. JAYASWAL—*The Saisunaka and Maurya chronology and the date of Buddha's Nirvāṇa*, (JBORS, i, 1915, Pp. 67-116).

P. 101. Jain chronology.

1087

R. D. BANARJI—*The Palas of Bengal.* (Memoirs of the Asiatic Society of Bengal, Calcutta : 1915, Pp. 43-113).

P. 48. The Jain *Harivaṃśapurāṇa* has a reference to a king named Indrarāja, a contemporary of Vatsarāja and living in the year 705 of the Śaka era, i.e., 783 A.D.

P. 50. The Jain *Harivaṃśapurāṇa* states that in S. 705 Indrāyudha was ruling in the North. Sri-Vallabha in the South, the Lord of Avanti in the East, and Vatsarāja in the West.

1088

F. E. PARGITER—*The Telling of Time in Ancient India.* (JRAS, 1915, Pp. 710-713).

The Jain names of the *muhurtas* are set out in the *Sūryaprajñapti* (Sūrapaṇṇatti-Sūtra) as noticed by WEBER in his "Sacred Literature of the Jains" in his "Indische Studien". The list constitutes pāhura X, (sub-)pāhura 13.

Day-*Muhurtas*—fifteen in number—Rodda, seta etc.

Night-*Muhurtas*—fifteen in number—Adaṃda, Vijaa etc.

1089

K.B. PATHAK—*The Nyāsakāra and the Jain Śākaṭāyana.* (IA, xliv, 1915, Pp. 275-279 ; xlv, 1916. Pp. 25-27).

Information about the Jain grammarian.

1090

S. Krishnaswami AIYANGAR—*Social Legislation under Hindu Governments.* (QJMS, vi, 1916, Pp. 47-57).

Pp. 51-52. Under Bukka (A.D. 1336-1376), the founder of Vijayanagar Empire, came up a dispute between the Jains and the Vaiṣṇavas in a Vaiṣṇava centre, in the State of Mysore. It was decreed that the five big drums and the *Kalas* will continue to be used. If to the Jain Darsana any injury on the part of the Vaiṣṇava should arise, it will be protected in the same manner as if injury to the Vaiṣṇavas had arisen. By consent of both the Vaismavas and the Jains, the duty of protection of the Jains was entrusted to the particular Tātāchārya (leading Vaiṣṇava) of Tripati.

1091

J. F. FLEET—*Sālivāhana and the Śaka era.* (JRAS, 1916, Pp. 809-820).

Pp. 819-820. Jinaprabha Sūri's *Kalpapradīpa* (about A.D. 1300) describes apointment of Sātavāhana as king at Pratiṣṭhāna and his conversion to Jainism. (JBBRAS, x, Pp. 131 ff.).

1092

M. RUTHANASWAMI—*Dabhoi or the city of the Darbha Grass* (MR, Jany-June, Pp. 539-545).

P. 543. Jain brothers Tej-pāla and Vastupāla and their work as builders of temples.

1093

E. J. RAPSON—*Ancient India.* Cambridge, 1916.

Pp. 64-77. The rise of Jainism and Buddhism—Their founders—Their Sanskrit epics—The Purāṇas—Genealogies—The Pāli epics—The sūtras.

1094

F. J. RICHARDS—*Side Lights on the "Dravidian Problem"* (QJMS, vi, 1916, Pp. 155-202).

P. 187. OPPERT (Original Inhabitants of India, p. 61) traces the feud to a struggle between Jains and Brahmanas, the former representing urban interests and the latter the interest of the landed properties. Mr. M. Srinivasa AIYANGAR would ascribe it to a military organization of Chola Emperors.

1095

S. V. VENKATESWARA—*The Date of Vordhamāna.* (JRAS, 1917, Pp. 122-130).

The date of Vardhamāna, the founder of modern Jainism, is one of the earliest landmarks in the chronology of ancient India.

1096

K. P. JAYASWAL—*The Historical Position of Kalki and His Indentification with Yaśodharman.* (IA, xlvi, 1917, Pp. 145-153).

Pp. 146-147. Confirmation of Purāṇic date of Kalki by Jain data.

Pp. 151-152. Tbe two Jain chronologies.

1097

A. VENKATA SUBBIAH—*A Twelfth Century University in Mysore.* (QJMS, 1917, Pp. 157-196).

Pp. 192-196. Buddhist and Jain Institutions differed markedly from the Brahmanical ones in that there was no caste system recognised by them. In the 11th century the Jains at Belgame seem to have been fairly active.

1098

S. SRIKANTAIYA—*The Hoysala Empire* (QJMS, vii, 1917, Pp. 292-309).

Pp. 304-309. Viṣṇuvardhana's (12th Cent. A.D.) minister Ganga Rāja was a staunch Jain and restored several Jain temples and *bastis.* Punisa Rāja one of Viṣṇu's famous generals, utilized all his wealth in raising Jain structures. Santaladevi, one of Viṣṇu's queens gave grants to Jain temples.

Influence of Jainism in the early years of Viṣṇuvardhana's reign. He built a number of Jain *bastis* at Dorasamudra. Biṭṭideva became Viṣṇuvardhana after his conversion to Vaiṣṇavism—Its causes—Story of his persecution of the Jains, in the *Sthalapurāṇa* his discontinuing or abolition of the Jains, inams, destruction of *bastis* and his setting up of Narayaṇa temples.

In the reign of Narasimha I, his minister Hulla, a devout Jain, erected the Bhandara *basti* at Śravaṇa Beḷgoḷa.

Throughout the existence of the Hoysala empire, Jainism more or less a living religion—Hoysala kings, whatever their religion, continued to patronise the Jains. Narasimha III had a Jain *guru* who was called Rāja *Guru.*

1099

S. K. AIYANGAR—*The Beginning of South India History.* Madras, 1918.

P. 144. Toleration enjoyed by Jains, Buddhists and Brahmans in the South India in the Beginning of christian Era.

1100

K. B. PATHAK—*New light on Gupta era and Mihirakula.* (IA, xlvii, 1918, Pp. 16-22).

P. 18. According to Jain authorities the early Gupta kings were immediately succeeded by the great tyrant Chaturmukha—Kalkin, or Kalkirāja.

The Jain *nirgranthas* are allowed by the rules of their religion to take their meal at noon once a day.

1101

E. H. C. WALSH—*The Annual Address.* (JBORS, iv, 1918, Pp. 1-13).

Pp. 2-3. Importance of the Hāthi-Gumphā inscription of Khāravela from the point of view of the chronology of pre-Mauryan times and the history of Jainism.

1102

Vincent A. SMITH—*New Light on Ancient India,* (JRAS, 1918, Pp. 543-547).

P. 546. Position of high honour given to the Jain religion in the days of the Nandas and in those of Khāravela.

The Nandas were Jains.

1103

K. G. Sankara AIYAR—*The Age of the third Tamil Sangam.* (QJMS, viii, 1918 Pp. 34-60).

P. 39. Establishment of a Jain Dravida Sangam in 470 A.C. according to the Digambara Darśana.

P. 53. Mr. Svamikannu Pillai has shown that *Jīvakachintāmaṇi* was composed in about 813 A.C.

1104

S. SRIKANTAIYA—*The Hoysala Empire.* (QJMS, viii, 1918, Pp. 61-76).

P. 69. In the reign of Vira-Ballala though Jainism was patronised as before and Srivaiṣṇavism claimed its own adherents, Śaivism was becoming more and more popular. Ballala was himself Śaivite and known as Śiva Ballala.

1105

S. SRIKANTAIYA—*Life in the Hoysala Period.* (QJMS viii, 1918, Pp. 97-117).

P. 98. A Jain ascetic putting the Hoysalas in possession of power.

Pp. 106-107. A Jain teacher instructing four female disciples—Exemption of teachers from taxation—Jain priests discoursed on religion in public.

Pp. 108-109, "Jain Arithmetic" shows how questions should be set and how they should be answered.

Jātaka-tilaka, a poetical work on astrology written in 1049 A.D., by a Jain Siddhāchārya in the time of Ahavamalla, and Aryabhaṭṭa is mentioned as his predecessor in this work.

Nāgachandra or Abhinavapampa was a well known Jain poet, he was a disciple of Balachandramuni. He buit Mallinātha Jinālaya, the name of a famous tīrthankara in Vijayapura, probably Bijapur, his supposed birthplace. His date is 1105.

P. 110. *Karṇāṭakakalyāṇa Kāraka*, a medical work (12th Cent.) written by a Jain, Somanātha.

Pp. 115-116. The Jains resorted to a peculiar mode of self-destruction consistently with their chief tenet. It was death by starvation or *sallekhanā*. For days on end without food or water, men and women devoted themselves to the contemplation of the divinity till death was brought about.

1106

D. R. BHANDARKAR—*Lectures on the Ancient History of India on the period from 650 to 325* B.C. Calcutta, 1919 (The Carmichael Lectures, 1918).

P. 78. The Jain *Nirayāvali-Sūtra* informs us that Ajātaśatru fixed a quarrel on Chetaka, a Lichchhavi Chief of Vesali.

Pp. 146-147. *Āyāraṃga-Sutta*, a well-known Jain Canonical work, names such countries as *a-rāya* (i.e., where there is no ruler), *juvarāya* (where the ruler is a youngester), *do-rajja* (Government by two), and also gana-raya (where *Gaṇa* is the ruling authority), which the Jain religious Brotherhood is ordained to avoid.

1107

H. B. BHIDE—*Is Kalkirāja an Historical Personage?* (IA, xlviii, 1919, Pp. 123-130).

Pp. 123, 128. Unreality of Jain writers regarding Kalkirāja.

Pp. 128-130. Hemchandra's account of Kalkirāja.

1108

Haraprasad SASTRI—*Contributions of Bengal to Hindu Civilization.* (JBORS, 1919, Pp. 307-324).

Pp. 314-316. Jainism, Buddhism, Ājīvakism and all the religions receiving from the Buddhism the appellation of "*Tairthikias*" or the Heretical systems were founded upon the customs, usages, morals and religious opinions prevalent in ancient times in Bengal and Magadha and among the people known as the Chera.

1109

V. A. SMITH— *The Oxford History of India*, Oxford, 1919.

Pp. 47-56. Ajātaśatru and Jainism—Jainism and Buddhism—Career of Mahāvīra. Jainism and Buddhism contrasted—Jain doctrines—Success of Jainism.

P. 75. Chandragupta Maurya and Jainism.

P. 178. Non-existence of Jainism in Kashmir or Assam.

P. 188. Jain images in Bundelkhand.

P. 199. Jainism patronised by the Gangas of the tenth century. Execution of the statue of Gommateśvara at Śravaṇa Beḷgoḷa in about A.D. 983 to the order of Chāmuṇḍarāya.

Pp. 201-203. Jainism in southern Maratha country, Mysore and the Deccan-King Amoghavarṣa (C. 815-77) and Jainism. Biṭṭideva or Bittiga (Viṣṇuvardhana) and Jainism.

P. 210. Mahendra's destruction of Pataliputtiram, a Jain monastery in south Arcot.

Pp. 214-215. Persecution of the Jains at the hands of the king variously called Kuna, Sundara or Nedumaran Pāṇḍya.

P. 369. Akbar taught by Jains.

P. 388. Jahangir's severe orders against the Jains of Gujarat.

1110

T. Rajagopala RAO.—*Sālivāhana : Who is he ?* (The South Indian Research. Vepery, Madras, 1919, i, Pp. 225-247).

Jina Prabha Sūri who lived in the 15th century recorded in his *Kalpapradīpa* that Sātavāhana became a Jain and built Jain *Chaityas* or temples. Fifty of his *viras* (or sirdārs) erected Jain temples after their respective names—Evidences to show that Śālivāhana is Sātavāhana.

1111

Ramaprasad. CHAND.—*Date of Khāravela.* (IA, xlviii, 1919, Pp. 214-216).

Accession of Khāravela may be put down to about 79 B.C. and that of Sātakarni II a few years earlier.

1112

G. Jouvenau DUBREUIL.—*Ancient History of the Deccan.* (Translated from the French by V.S. Swaminadha Dikshitar). Pondicherry, 1920.

P. 12. Khāravela of Kalinga.

Pp 104-110. The Gangas.

1113

B. M. BARUA.—*The Ājīvikas.* (JDL, v. ii, 1920, Pp. 1-80).

1. Pre-Makkhali period : The rise of a religious order of wandering mendicants called the Ājīvika from a *Vanaprastha* or Vaikhanasa order of the hermits.

2. Makkhali period : Elevation of Ājīvika religion into a philosephy of life at the hands of Makkhali Gosāla.

3. Post-Makkhali period : The further development of Ājīvika religion, absorption of the Ājīvika into the Digambara Jaina, the Śivaite and others; the influence of Ājīvika religion and philosophy on Jainism, Buddhism and Hinduism.

1114

B. M. BARUA—*The Ājīvikas : History of their religion and philosophy*, pt. 1; Historical summary. Calcutta, 1920.

Ājīvikas and Jainism.

1115

R.G. BHANDARKAR—*A Peep into the Early History af India.* (322 B.C.—circa 500 A.C.) Bombay. 1920.

P. 56. The Jains : Two inscriptions recording installation of images in 424 A.D. and 459 A.D. at Udayagiri and Kahaum respectively. Another inscription of Kumārgupta dated 431 A.D. records setting up of an image at Mathura. Facts proving that at the time there were not many adherents of the religion.

1116

D. R. BHANDARKAR.—*Dekkan af the Sātavāhan Period.* (Ind. Anti. Vol. XLIX-1920, Bombay).

P. 30. The inscription of Khāravela speaks of a king called Śātakarṇi, who has been identified with the Third King of the Sātavāhana dynasty. Its date is 165th year (C. 157 B.C.) of the Mourya era. It is questioned whether Khāravela's inscription contains any date at all. (J.R.A.S. 1910, 242 Pp. and 824 pp.).

LUDERS, emphatically declares that it contains no date at all (List of Brahmi Inscriptions, No. 1345). According to K. P. JAYASWAL and R.D. BANERJEE, the inscription contains a date (JBORS—1917, 449 ff. and 488 ff.). But see also R.C. MAJUMDAR's criticism on it, Ante, 1918, 223-4). BÜHLER says that the Nanaghat and Sānchi inscriptions of the Śātakarṇi and the Hāthigumphā inscription of Khāravela are exactly of the same period; he assigned these records to 200-150 B.C. Subsequently, BÜHLER changed his mind and declared that Gautamiputra Śātakarṇi flourished about A.D. 124.

1117

V. A. SMITH—*Asoka.* Third Edition. Oxford, 1920.

P. 34. Jain attitude akin to Buddhist.

P. 58. Regard for sanctity of animal life practised very strictly by the Jains.

P. 38. Kumārapāla's conversion to Jainism offers the best possible commentary on the history of Asoka.

P. 41. Kankāli Tīla, Mathura, a Buddhist as well as a Jain site.

P. 61. Buddhism and Jainism both originally mere sects of Hinduism. Asoka's honour in various ways to Jains and Brahmanical Hindus as well as to Buddhists.

P. 62. Asoka's expenditure in hewing out of hard *gneiss* spacious cave-dewllings for the Ājīvika naked ascetics. His liberal benefactions on the Jains and Brahmanas.

P. 70. The Jain literary tradition of Western India about grandson of Asoka, named Samprati, who is represented as an eminent patron of Jainism, in fact a Jain Asoka.

Pp. 72-74. Chronology of the Maurya period.

P. 210. Employment of Asoka's censors among the Brahmanas and Jains.

1118

Akshoy Kumar MAJUMDAR—*The Hindu History,* B. C. *3000 to 12000* A.D. Second Edition. Dacca, 1920.

Book II, Chapter IIA: India in Vedic Age till 2500 B.C., Rise of Jainism—Jainism has been sometimes called *Syād-vāda*. Jainism is still a living religion—Jains accept the caste system. They agree with the Buddhists in denying the existence or at least the activity and providence of God.

1118 (a)

Haraprasad SASTRI—*To Eternal Cities in the Province of Bihar and Orissa,* (JBORS, vi, 1020, Pp. 23-39).

P. 25. Transference of the chief seat of Jainism from Vaiśāli to Pāṭaliputra. At Pāṭaliputra was made the first collection of Jain scriptures in the fourth century B.C. One great man of this period was Sthūlabhadra.

P. 26. Sthūlabhadra was born and bred at a spot in the city of Patna near the Gulzārbagh station—Bhadrabāhu the latter with Chandragupta and others settled at Śravaṇa Beḷgoḷa at a time when Pāṭalipura was stricken by a continuous famine for twelve years.

P. 29. Composition of the *Tattvārthādhigamasūtra* by Umāsvāti Vāchaka in the fifth century A.D. at Pāṭaliputra.

P. 33. Moving over to Odantapura of all respectable people from Pāṭaliputra, on the former being made the provincial Capital.

Consecration at Patna of several Jain images in the fifth and sixth centuries.

Identity of Pāṭna with Pāṭaliputra, among the Jains.

1119

Edward GAIT—*The Annual Presidential Address.* (JBORS, vi, 1920, Pp. 455-469).

Pp. 462-463. First collection of the Jain scriptures made at Pāṭalipura, in the 4th century B.C. Pāṭaliputra, a stronghold of Jainism down to the 18th century,

1120

Jainath PATI—*The Different Royal Genealogies of Ancient India.* (JBORS, vi, 1920, Pp. 205-229).

Pp. 208-209. Genealogies in the Jain *Harivamśa* and its source of inspiration.

Pp. 220-221. Jain element in the *Mahābhārata*, and the *Rāmāyaṇa*.

According to the Jain *Harivamśa*, Kuśādya deśa appears to be another name of Saurastra.

1121

Hermann JACOBI—*Einteilung des Tage's Zeitmassung alten Indien.* Division of diurnal measure of time in Ancient India. (ZDMG, lxxiv, 1920, Pp. 247-263).

Information about the measurement of time by the Jains.

1122

SITARAM—*History of Sirohi Raj from the Earliest times to the Present Day.* Allahabad, 1920.

Pp. 30-75. Sirohi : 12 Jain temples called the Deva Sari near the palace. Of these, the most important is that of *Chaumukhji* built in V.E. 1634 (A.D. 1577).

Bamanwarji : Four miles north-West of Pindwara stands the Jain temple of Bamanwarji (Banwarji) dedicated to Mahāvīra. An inscription is in a temple near Bānwar dated in V.E. 1519 (A.D. 1462).

Jharoli : An old village to the north-west of Pindwara contains temple of Śāntināth. Inscription bearing date 1251 V.E. on a stone slab affixed to the wall, shews that it was originally dedicated to Mahāvīra Svāmi.

Pindwara : In the temple of Lakshmināräyana are two inscriptions of the time of Parmar Raja Dharawarsh, one bearing date V.E. 1234 (1177) affixed to a wall of the Jain temple of Mahāvīra Svāmi.

Ajari : Temple of Mahāvīra Svāmi, near Gopālji's temple. The Jain temple contains an inscription dated 1262 V.E. (1212) on the seat of the image of Sarasvati.

Vasantgarh : To the east stands a Jain temple of the fifteenth century in which there is an image with an inscription telling us that it was installed at Vasantpur in 1507 V.E. (1451) during the reign of Kumbhakarna. Several finds of this place presented by the Maharao to the Jains of Pindwara, who placed them in

the temple of Mahāvīra there. Most of the images are undoubtedly old, that of Risabhanāth, having an inscription dated 744 v.E. (687).

Nandia : To the north of the village a big Jain temple containing an inscription dated 1130 v E. (1073), in which the temple itself is called Mandeśvara *Chaitya.*

Kojra : This village contains a Jain temple of Sambhavanātha, but an inscription dated 1224 v.E. (1167) on a column inside calls it a temple of Pārśvanātha.

Vasa : A peculiar feature of Śaiva temple of Jagdish is that it has ā Jain image on the top. A parallel case may be cited of a Śaiva temple in Santpur which remained without an idol for many years, after which a Jain image was installed.

There was a village named Kalagra about two miles from Vasa containing a Jain temple of Pārśvanātha.

Kayadran : In the middle of the village a Jain temple. There existed an old Jain temple here, the stone of which were removed to Rohera for the construction of the new temple.

Ora : Common gate to the three temples near the Vaishṇava temple surmounted by a Jain image which shows that it originally belonged to a Jain temple. There is also a Jain temple of Sārnāth in the village containing an inscription dated 1240 v.E. (1383), in which the temple is styled Mahāvīra *Chaitya.*

Mungthala : Here is a large Jain temple, the oldest inscription on which bears date 1216 v E. (1159).

Girwar : The village contains ruins of an old temple. The marble gate to the Vaiṣṇava temple of Paṭṭanārāyaṇa appears to have belonged to some Jain temple of Chandravati, as a Jain image is engraved in it.

Datani : Here is a Jain temple.

Barman : There is a Jain temple in the village, in a wall of which an image of the Sun-God is inlaid.

Anadra : In this village there exists a Jain temple.

Sanpur : Restoration of a Jain temple built in about the twelfth century.

Ābū : Mount Ābū contains shrines of the Jain Tīrthankaras—Dilwara temples are Jain—The temple of Vimala Sah, known as the Vimalvasahi, is sacred to Ādinātha and was completed in 1088 V.E. (1031)—The other temple is that of Vastupāla and Tejapāla built in 1287 V.E. (1231) and is dedicated to Neminātha—In addition to these there are several other temples of Śvetāmbara Jains, such as three storied temple of Chaumukhji, the temple of Śāntinātha and a temple of Digambara Jains.

Achalgarh : The brothers Vastupāla and Tejpāla were Jains, yet there is evidence to show that they restored several Śiva temples. Temple of Śāntinātha near the mausoleum of Rāja Man of Sirohi. It was built by Solanki Rāja Kumārpāla and contains three images, one of which bears an inscription dated 1302 V.E. (1245). On the hill the shrine of Kunthunātha and temple of Pārśvanātha, Neminātha and Ādinātha.

Oria : A Jain temple of Mahāvīra Svāmi stands in this village.

P. 51 n. The inscription of the Palri Jain temple dated 1239 V.E. (1182), the inscription in the Jain temple of Bagingaon dated 1359 V.E. (1302) and another show that even during the ascendency of the Parmārs the part of the country north of the Sirohi town was in the possession of Chauhans. An inscription dated 1289 V.E. (1232) has also been found in the temple of Sāntinātha in Sewara; this is of the time of Deora Bijai Singh.

1123

B. PUTTAIYA—*Mahārāja Chikkadevarāj Wodeyar of Mysore.* (QJMS, xi, 1921, Pp. 97-112).

Pp. 99-100. Vishalāksha Paṇḍit of Yelandur, a Jain, was a tutor of Chikkadevarāja : when he came to the throne, the Jain Paṇḍit became his chief minister—Story that the king met a number of Lingāyat leaders the massacre of Lingāyat and destruction of their *Muṭṭs* which is attributed to the Jain Paṇḍit who was subsequently murdered.

1124

C. V. VAIDYA—*History of Mediaeval Hindu India.* Vol. I. (Circa 600-800 A.D.). Poona, 1921.

P. 66. The Brahmins were the leaders of thought both among the Hindus and the Buddhists and the Jains.

P. 91. Use of yellow coloured cloth by Jain recluses.

P. 100. In the time of Harṣa. Buddhism and Hinduism flourished side by side as also Jainism. Lay Buddhists and Jains observed castes as much as the Hindus. The recluses or monks alone of Buddhism or Jainism throwing away caste, Jainism not a prominent religion.

P. 109. Yuan-Chwang's account of Jainism—The Jain recluses are men learned in the philosophies of their doctrines.

P. 111. Bāṇa's *Harṣacharita* refers to the assemblage in *āśrama* of Divakaramitra, of *Arhats* (Jains), Śvetapaṭas (Śvetāmbara Jains), Jains (Buddhists), and others.

P. 235. The Jains used and still use in Kathiawad and in Gujarat the Maharastri for their sacred writings.

Pp. 273-274. Stress in Jainism on non-sacrifice—Spread of Jainism in the South—Intelligence of Jain Paṇḍits—Gradual spread of Jainism in the days of the early Chalukyas.

1125

R. Sharma SHASTRY.—*Malanad chiefs* : Q. J. M. S. Vol. xll, No. 1, Bangalore, 1921.

P. 47. Bhairavavodier of Garasoppa was a Jain king.

P. 48. Sivappanayaka subjugated the Jain king of Chandragutti.

1126

M. S. COMMISSARIAT.—*A Brief History of the Gujrat Saltanat.* (JBBRAS, vol. xxvi, 1921-22, Pp. 99-157).

Pp. 137-145. Pārsi and Jain missions from Gujarat to the court of Akbar. Mission of Hīravijaya Sūri to Akbar's Court. Stūpa on the spot where Hīravijaya was cremated at Una in Kathiawad.

1127

Otto STEIN.—*Megasthenes und Kautilya* (Megasthenes and Kautilya). (Sitzungsber. d. Phil. hist. Kl., Akad d. Wiss. in Wien, 191 Bd. 5 Abu.). Wien, 1922.

Pp. 290-297. Buddhist and Jain Religion.

Ābū : Mount Ābū contains shrines of the Jain Tīrthankaras—Dilwara temples are Jain—The temple of Vimala Sah, known as the Vimalvasahi, is sacred to Ādinātha and was completed in 1088 v.e. (1031)—The other temple is that of Vastupāla and Tejapāla built in 1287 v.e. (1231) and is dedicated to Neminātha—In addition to these there are several other temples of Śvetāmbara Jains, such as three storied temple of Chaumukhji, the temple of Śāntinātha and a temple of Digambara Jains.

Achalgarh : The brothers Vastupāla and Tejpāla were Jains, yet there is evidence to show that they restored several Śiva temples. Temple of Śāntinātha near the mausoleum of Rāja Man of Sirohi. It was built by Solanki Rāja Kumārpāla and contains three images, one of which bears an inscription dated 1302 v.e. (1245)-On the hill the shrine of Kunthunātha and temple of Pārśvanātha, Neminātha and Ādinātha.

Oria : A Jain temple of Mahāvīra Svāmi stands in this village.

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1124

C. V. Vaidya—*History of Mediaeval Hindu India.* Vol. I. (Circa 600-800 A.D.). Poona, 1921.

P. 66. The Brahmins were the leaders of thought both among the Hindus and the Buddhists and the Jains.

P. 91. Use of yellow coloured cloth by Jain recluses.

P. 100. In the time of Harṣa. Buddhism and Hinduism flourished side by side as also Jainism. Lay Buddhists and Jains observed castes as much as the Hindus. The recluses or monks alone of Buddhism or Jainism throwing away caste, Jainism not a prominent religion.

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Pp. 273-274. Stress in Jainism on non-sacrifice—Spread of Jainism in the South—Intelligence of Jain Paṇḍits—Gradual spread of Jainism in the days of the early Chalukyas.

1125

R. Sharma SHASTRY.—*Malanad chiefs* : Q. J. M. S. Vol. xII, No. 1, Bangalore, 1921.

P. 47. Bhairavavodier of Garasoppa was a Jain king.

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1127

Otto STEIN.—*Megasthenes und Kautilya* (Megasthenes and Kautilya). (Sitzungsber. d. Phil. hist. Kl., Akad d. Wiss. in Wien, 191 Bd. 5 Abu.). Wien, 1922.

Pp. 290-297. Buddhist and Jain Religion.

1128

B. C. LAW.—*Historical Gleanings*. Calcutta and Simla, 1922.

Pp. 21-42. Influence of the five heretical teachers on Jainism and Buddhism (see No. 417).

Pp. 76-95. Buddha and Niganṭhas : Introduction—Siha, a disciple of Niganṭha Nāthaputta and the Buddha - Sachchaka and the Buddha Sirigupta and Garahadinna—The Buddha and Dighatāpassi, a Jain, Buddha and Upāli—Abhavarājakumāra and the Buddha Visākhā.

1129

M. S. Ramaswamy AYYANGAR and B. SESHAGIRI.—*Studies in South Indian Jainism*. Madras, 1922.

Jain influence in the 5th, 6th and 7th centuries—Rise of śaiva Nayanais and the conversions of Kuṇa Pāṇḍya and of the Pallava king led to the decline of the Jains in the Tamil land in about A.D. 750—Persecution of the Jains at the hands of the Vaiṣṇava Alvars and the beginning of their fall by the end of the 10th century. Jainism in the Andhra and Karnata districts of the Madras Presidency—Jainism probably pre-Mauryan—Jainism as embodied in Andhra—Karnata literary tradition.

1130

E. J. RAPSON—*The Cambridge History of India*, Vol. I : Ancient India. Cambridge, 1922.

P. 22. The summit of Ābū bears some famous ruins of Jain temples.

P. 57. The scriptures of the Jains have been preserved in various forms of Magadhi, Sauraseni and Maharastri.

Pp. 150-170. The History of the Jains : Jainism, its relation to Brahmanism and Buddhism. The Tirthankaras or "prophets"; Pārśva Mahāvīra—Jains and Buddhists—Mahāvīra's rivals, Gosāla and Jamāli—The Jain churn after the death of Mahāvīra—The great schism : Śvetāmbaras and Digambaras—Settlements in Western India—Organisation of the religious and lay communities—Blanks in Jain ecclesiastical history.

Pp. 467-473. Chandragupta, the founder of the Maurya Empire : Characteristics of the Maurya period and authorities for its history—N.W. India before and after Alexander-Agrammes, Xandrames—Dhana-Nanda-Nanda and Chandragupta. Date of the overthrow of Nanda. Plot of *Mudrārākṣasa*—Chandragupta and Seleucus. Megasthenes—Rule of Chandragupta and the extent of his dominions.

P. 504. Asoka's early faith was rather that of Jainism.

P. 512. Samprati is mentioned in the Jain tradition as a convert of their patriarch Suhastin.

P. 526. Mathura was a stronghold both of the worship of Krisna and of Jainism.

P. 532. The Jain story of Kālaka.

Pp. 534-637. Caves for the use of the Jain ascetics of Udaygiri—Hāthigumphā and Khāravela.

Pp. 697-703. Chronology.

B.C. 540-468. Vardhamāna Nātaputra, Mahāvīra.

Traditional date 600-528 B.C. Pārśva, the predecessor of Mahāvīra as Tīrthankara, is said to have died 250 years before him.

B.C. 321-184. The Maurya dynasty.

B.C. 321-296. Chandragupta.

The Jain authorities give the year of his accession as 313 (312) B.C. a date at which the canon of the Jain scriptures was fixed. Megasthenes at the court of Chandragupta. C. 300 B.C.

Bindusāra or Amitrochates, successor of Chandragupta: his reign variously stated as of 25, 27 or 28 years.

1131

K. V. Subrahmanya AYYAR—*Notes on Kalinga History.* (QJMS, xii, 1922, Pp. 247-260).

Pp. 258-259. In the 13th year of his reign, Khāravela erected pillars etc., on the Kumāriparvata (i.e. Khaṇḍagiri) and improved the tomb shrine (*Nisidhikā*) of certain Jain monks (*Arhats*)—A cave for the Jain monks of Kalinga established by his chief queen.

1132

Harit Krisna DEB—*Vikramāditya and his era.* (Zeitschrift fur Indologie und Iranistik, Leipzig. i, Pp. 250-402, 1922).

Pp. 299-301. Jain chronology and the evidence of inscriptions.

1133

F. E. PARGITER—*Ancient Indian Historical Tradition.* London, 1922.

P. 37. Description of the *Arhats* (Jains and Buddhists).

P. 68. Mythological story about the Buddhists and Jains. Their struggle with Brahmanism.

P. 291. Buddhists and Jains treated as *asuras* and *daityas* (terms of hatred, etc.) by the Hindus.

P. 334. Buddhism and Jainism challenging the supremacy of the Brahmanas about the beginning of the seventh century B.C.

1134

Shyam Narayan SINGH—*History of Tirhut*, etc. Calcutta, 1922.

Pp. vii-viii. Mahāvira, the Jain leader and taken as a Ksatriya, was related to the Lichchhavis.

Pp. 41-42. Mithilā and Vaiśāli closely associated with the names of Buddha and of Mahāvīra Vardhamāna, a native of Vaiśāli and therefore called the Vaisāliya or Nātaputta His father Siddhārtha married a daughter of Ceṭaka, king of Vaiśāli. Mahāvīra born in or about 599 B.C.—His spiritual career at the age of 30, gathered a considerable following monks, known at the *Nirgranthas*—They came to be known as Jains after Mahāvīra's death about 527 B.C.—Mahāvīra's followers visited Vaiśāli where the Lichchhavis used regularly to carry on dicussions on high problems of life. The Jains said to have been valiant disputants. Illumination at Vaiśāli when Mahāvīra died, signifying the enlightenment of human souls under Mahāvīra's teachings—Date of Mahāvīra's death.

P. 52. Vaiśāli, according to Yuan Chwang, was inhabited by a large number of Jains, and by the Hindus and Buddhists.

1135

R. Sham SASTRI—*Malnad Chiefs. History of Sagar.* (QJMS, xii, 1922, Pp. 45-57).

P. 47. Bhairava was a Jain king. After slaying him Vīrabhadra carried off his wife Channammaji and added Garasoppa to his own territory.

P. 48. Subjugation of Ammaji, the queen of Sodi and the Jain king of Chandragutti, by Sivappanayaka, the famous systematiser in the valuation of land revenue.

1136

S. Krishnaswami AIYANGAR—*The origin and early history of the Pallavas of Kanchi.* (Journal of Indian History, Oxford, vol. ii. 1922, Pp. 20-66).

P. 27. Tevaram hymner Appar, first a Jain and afterwards a Śaiva.

Pp. 48.52. The Pallavas and the Gangas.

Pp. 55-60. The chronological datum in the *Lokavibhāga*, a Jain work composed in the fifth century in Cuddalore.

P. 61. Mahendra, first a Jain. Converted to Śaivism by the saint Appar.

Pp. 63-64. Influence of the Gupta culture.

1137

R. C. MAJUMDAR—*Corporate Life in Ancient India.* Second Edition, Calcutta. 1922.

P. 232. Illumination on the night of Mahāvīra's death. Confinement of Jainism to a very limited section of the Lichchhavi community.

P. 327. The Jain fraternity similar to the type of the Buddhist fraternity.

1138

M. S. R. AYYANGAR and B. S. RAO.—*Studies in South India in Jainism.* Madras, 1922.

I. Early Jain history—Jain migration to the south—Jains in Tamil land and the Deccan—Jainism and Tamil literature.

II. Jainism in Andhra and Karnataka literary tradition.

1139

A. Rangasvami SARASVATI—*The founder of the Vikrama Era.* (Q. M. S. J. Vol. XIII—1922-23).

Pp. 506-510. The Vikramāditya, the founder of the Vikrama Era, was the historical king Śūdraka who ruled over Ujjain, set aside the ruling Andra Dynasty, destroyed the power of the Śaka invaders and was great patron of letters and himself a great poet.................Jain literature has got several references to a Vikramāditya of Ujjain who founded the Saṃvat era.

P. 509. ......*Prabhavakacharita* or the lives of Jain saints by Pradyumnsūri gives a long account of the Jain Āchārya Kālakasūri—According to this work when Sātavāhana was ruling from Pratisthana and Murunda at Pāṭaliputra, a King called Gardabhila was ruling at Ujjain in Malava. The Śakas are said to have conquered Ujjain and replaced its king Gardabhila. These Śakas were driven out of Ujjain by the king Vikrama who founded the era after his name. The invasion of the Śaka to Ujjain was brought about by Kālakasūri who invited them to conquor the Kingdom to wreak vengeance against the king Gardabhila who tried to outrage his sister.

The above account proves beyond all doubt that there was a Vikramāditya at 56 B.C. ruling over Ujjain but all the stories narrated in it have not got the same degree of credibility.

1140

G. RAMADAS—*Samapa: or the Asokan Kalinga.* (IA, lii, 1923, Pp. 66-70 and 80-91).

P. 67. The Kalingas were Jains, building Arhats with very little art decoration.

P. 68. The Jain king Khāravela—His chief seat near the 'Udayagiri Hills—The town of Kalinganagara strengthened in the first year of his reign.

P. 37. Brahmans who advised the conquest of Kalinga, and not the Jains or Buddhists.

1141

M. Raghava IYENGAR—*Mandalapurusha and his age.* (QJMS, xiii, 1923, Pp. 487-493).

P. 492. *Yatidharma Śrāvakadharman*, written by a Jain author, deals with the history and traditions of the Jain community in the southern country. It is stated in the work that the Jain Brahmanas used to do *Archaka* service during the reign of Viṣnudevarāya of the royal dynasty at the time of Guṇabhadrāchārya.

P. 493. Use of the affix "*Thiru*" by Jains.

1142

R. Shama SASTRI—*Jain teachers and their contemporary kings.* (Prabhavaka Charita), (QJMS, xiii, 1923, Pp, 499-505 and 563-572).

The era of Vikramāditya and the Dynasty of Gardabhilas and of Murundas.

Haribhadra Sūri—Mallavādi-Bappabhaṭṭi-Śriharṣa and Mānatunga—Siddharsi Śrivira (Vikram. 938-991)—Śānti sūri—Mahendra sūri—Surāchārya—Abhayadeva—Vīra sūri—Deva sūri—Hemachandra sūri.

1143

S. Krishnaswani AIYANGAR—*Some contributions of South India to Indian Culture,* Calcutta, 1923.

P. 145. Tevaram hymner Appar first, a Jain and afterwards a Śaiva—conversion of Pallava Mahendravarman to Śaivism.

Pp. 193-194. Chronological datum in the *Lokavibhāga,* a Digambara Jain work treating cosmography.

P. 203. *Lokavibhāga* composed in Cuddalore in the fifth century.

P. 204. Mahendra, a Jain, converted to Śaivism by saint Appar.

P. 220. Appar was born a Śaiva, became a Jain, and later on returned to Śaivism. He was instrumental in converting Mahendravarman from Jainism to Śaivism.

Pp. 233-234. Jainism in the South.

P. 237. Appar, once leader of the Jain settlement at Pāṭali (now the new town of Cuddalore). Mahendravarman and *Matta-Vilāsa Prahasana,* a burlesque ascribed to the Pallava king.

P. 238. Sambandar, Jainism and Śaivism—Jains in Madura impaled at the instigation of Sambandar—Stories about a Jain king of Kanchi, Rāmānuja and Jains.

P. 248. The Kālachurya usurper Bijjala,. a Jain. Followers of Basava, a Brahmin and their conflict with the Jains.

P. 253. *Bijjala-Rāya-Charitam,* the Jain version of the story of Bijjala.

Pp. 254-255. Ekāntada Rāmayya, a Brahman, and Jainism.

Pp. 287-291. Rāṣṭrakūṭas, the patrons of the Jains—conflict with the Śaivas of the days of Sambandar and Appar—General persecutions of the Jains—Persecution of the Bauddhas under a king named Himaśītala at the instance of a Jain Āchārya Akalanka—Rāmānuja and persecution of the Jains—Viṣṇuvardhana of Jainism—The Cholas and destruction of Jain monasteries and temples—The Chalukyas, the Hoysalas and the progress of Jainism.

P. 312. The Jains, a flourishing community in the Tulunad, the country between the Western Ghauts and Sea—Irugappa, a general of Harihara II, a Jain—Composition of *Nānārtharatnamālā* at his instance—His credit in erecting the Jain temple by name Ganigitti.

P. 315. The Vaiṣṇava holy place Tirunarayanapuram known among the Jains as Vardhamānapuram.

1144

A. Rangaswamy SARASVATI—*The Founder of the Vikrama Era.* (QJMS, xiii, 1923, Pp. 506-510).

P. 507. Several reference in Jain literature to a Vikramāditya of Ujjain who founded the Saṃvat era.

P. 508, Text and translation of some Prakrit gathas quoted in a very large number of Jain commentaries and chronological works; these give the adjustment between the eras of Vīra nd Vikrama and form the basis of the earliar Jain chronology.

P. 509. References in ancient Jain literature that a king of Ujjain called Vikramāditya founded the era after his name after the expiry of 470 years after the Jain Tīrthankara Mahāvīra's *nirvāṇa*.

P. 509. *Prabhavakacharita* or the lives of Jain saints by Pradyumna sūri, gives an account of the life of the Jain Āchārya Kālaka sūri and of the politics of India at the period when Vikrama is said to have founded the Samvat era, and thus proves beyond all doubt that there was a Vikramāditya at 56 B.C. ruling over Ujjain. It makes Nāgārjuna, the famous Buddha Scholiast and founder of the Mahāyāna, a Jain. The account it gives of king Kriṣṇa of Mānakheṭa seems merely to be a reminiscence of the account of one of the kings of that name who ruled much later at Mānyakheṭa (Malkhed) and who were Jains. It might be true that Vikrama patronized Jainism, but not likely that he became a Jain. In spite of doubts it appears to be certain that Kâlaka sūri the Jain teacher and author, and Vikramāditya, the king of Ujjain, were historical persons.

1145

H. C. RAYCHAUDHURY—*Political History of India from the accession of Parikshit to the Coronation of Bimbisāra*, [JDL, ix, (Pt. 2) 1923, Pp. 1-96].

P. 46 Sixteen Mahājanapadas given in the Jain *Bhagavati Sūtra* : 1. Anga, 2. Banga, 3. Magaha (Magadha), 4. Malaya, 5. Malava, 6. Achchha, 7. Vachchha (Vatsa), 8. Kochchha (Kachchha?), 9. Padha (Pandya?), 10. Lādha (Rādha), 11. Bajji (Vajji), 12. Moli, 13. Kasi, 14. Kosala, 15. Avaha, 16. Sambhuttara (Sumhottara ?).

P. 47. The Jains afford testimony to the greatness of Kāsi, and represent Asvasena, king of Benares, as the father of their Tirthankara Pārśva who is said to have died 250 years before Mahāvira i.e., in 777 B.C.

P. 55. Mention of Dadhivāhana, one of the early kings of Anga, in the Jain tradition. (Beginning of the 6th century B.C.). His daughter Chandanā or Chandravālā was the first female to embrace Jainism shortly after Mahāvira's attainment of Kevaliship.

P. 57. Mention by Jain writers of the two early kings of Rajagriha named Samudravijaya and his son Gaya, who is said to have reached perfection which has been taught by the Jains.

P. 59. The Jñatrikas were the clan of Siddhārtha and his son Mahāvira, the Jina.

Pp. 62-63. Family connection of Mahāvira.

P. 65. Reference in the Jain *Kalpa sūtra* to nine Mallakis as having formed a league with nine Lichchhavis, and the eighteen Ganarajas of Kasi-Kosala.

P. 69. Mention in the *Uttarādhyayana Sūtra* of a king Isukara ruling at the town called Isukara in the Kuru country.

Pp. 70-71. The *Uttarādhyayana Sūtra* mentions a king of Kampilya named Sanjaya who gave up his kingly power and adopted the faith of the Jains.

1146

R. NARASIMHACHARYA—*Śravaṇa Beḷgoḷa*. (QJMS, xiii, 1923, Pp. 430-447).

Information about the colossal image of Gommaṭeśvara. Account of Gommata given in inscription No. 234, of about 1180. Description of Gommata in the

inscription. The statue of Gommata made by Chamuṇḍarāya who, according to inscription No. 345, of about 1159, was the minister of Ganga king Rajamalla whose reign began in 974 and ended in about 984. Different estimates of the height of Gommata. The anointment ceremony of Gommaṭeśvara in March, 1922. Tradition regarding the visit to Śravaṇa Beḷgoḷa of Bhadrabāhu and Chandragupta.

1147

R. NARASIMHACHARYA—*The Western Gangas of Talkad.* (QJMS, xiv, 1923. Pp. 10-22).

P. 11. Foundation of the Ganga kingdom attributed to the agency of the Jain teacher named Simhanandi.

Pp. 11-12. Chāmuṇḍarāya, minister of Rachamalla, author of *Triṣaṣṭilakṣana-mahāpurāṇa*, popularly known as *Chāmuṇḍarāya-purāṇa*, written in 978 ; it gives an account of the twenty-four Tīrthankaras.

P. 13. The Ganga plates register a grant in 963 A.D. by the Ganga king Mārasimha to a Jain teacher named Munjārya, having the title Vādighanghala-bhaṭṭa.

P. 17. King Mādhava of the Ganga family obtained greatness by following the Jain doctrine—The Jain teacher Siṃhanandi helped him in severing a stone Pillar—The Ganga dynasty owed its greatness to Siṃhanandi—Prosperity of the family through the blessing of this sage stated in an old commentary on the Jain work *Gommatasāra.*

P. 17, note. Karma is primarily of two kinds according to the Jains ; each is again subdivided into four classes.

1148

A. R. BANERJI—*(Speech delivered at) The Thirteenth Annual Meeting of the Mythic Society.* Bangalore, 1923. (QJMS. xiv, 1923. Pp. 5-9).

P. 8. The great Emperor Chandragupta, a Jain—Abdicated his throne when Buddhism was pressing Jainism hard in the north—Accompanied his spiritual teacher to Śravaṇa Beḷgoḷa about the close of the 3rd cent. B.C.—Mysore, a stronghold of Jainism for many years—Rāmānujāchārya, put an end to Jainism in the 12th cent.

1149

Walter HUTCHINSON.—*History of the Nations*, 4 Vols. Vol. I, p. 121. An Illustration of "exhortation by Mahāvira".

The prominent points in the Jain philosophy on the extreme sanctity of life, the endowment of everything observable with a living soul, and the asecetic simplicity, even to the extent of being entirely naked.

P. 128. Stretch of the Aryan territories in India at the time of Mahāvira's birth, 599 B.C.

P. 139. In 82 A.D. the Jains split into halves—The Digambaras and the Śvetāmbaras.

P. 143. In 454 the canons of the Śvetāmbaras were completed.

P. 155. (Jainism) : Its comparative purity of precepts and practice gave it that hold on the thoughtful mercantile classes which it has never since (6th century) lost.

P. 156. Bijjala, a Jain Kālachuri, his minister, Basava bitterly persecuted the Jains.

Pp. 158-59. Tiruvallava, his *Kural*—Under the Pallava rule, Jainism gave way before Hinduism in the further south, epcept in Mysore, the Tamil literature greatly enriched by remarkable series of hymns, some of which were Jain.

P. 160. Persecution of the Jains after Kulattunga Chola.

1150

K. P. Padmanābha MENON.—*History of Kerala*. Cochin, 1924.

Pp. 46-7. Nirgranthas and Jains—a discussion as to their inter-relation.

Pp. 461-3. The question of the conversion of Cherumal Perumal, king of Kerala, to Jainism—not trustworthy—by the 5th century A.D.—Jainism penetrated to the far south ; in the 7th century Jains the dominant sect in the Dekkan.

1151

R. C. TEMPLE.—*A sketch of South Indian Culture*. (From the Lectures of Krishnaswami AIYANGAR). (Ind. Anti. Vol. LIII, 1924. Bombay).

P. 14. Tamil Sangam is Sanskrit Sangha, an Assembly—a body or academy of scholars and critics, whose imprimatur was necessary for the publication of any

work of literature in Tamil. The Śangam is referable to the earlier centuries of the Christian Era.

P. 25. Bhakti arose as the answer to the agnostic cults of Buddhism and Jainism.

Kural of Tiruvalluvar—the term 'Kural' means 'short' and the work is so called bacause it consists of aphoristic couplets of four and three feet each.—As an ethico-religious work the *Kural* is intended as a guide for conduct in life. It deals with three only of the "four objects of life" are righteousness (*dharma*) wealth (*artha*), love (*Kama*) and salvation (*moksha*). "If the first three objects of life are attained by adopting a moral life, the other follows inevitably in consequence. Hence the omission of the fourth in this work.

P. 27. The early Pallava history and its chronology ; A Digambra Jain work, *Lokavibhāga*—Simha Varman II began to rule in A.D. 436. During the whole history of the Pallavas from about A.D. 200 to nearly A D. 900. Their power centered round Kanchi. The culture, they introduced, was Northern, and Sanskrit literature was encouraged ; they were great patrons of religion and art.

1152

H. A. SHAH.—*Puṣyamitra—who is he ?* (A.I.O.C., Session III ; 1924).

P. 382. "Pulaka established on throne his son (in Avanti) who ruled for 23 years and who was succeeded by Pālaka". It therefore means that since the Bharat war, 848 (825 & 23) had gone when Pālaka ascended. The year of Pālaka is known well from the Jain Gathas.

See. I.A. Vol XV, p. 141 ff.

I.A. Vol. II, p. 362.

The year of Pālaka is O.A.M. therefore the Mahābhārat war must have taken place about 848 years before Mahāvīr entered *Nirvāṇa* .. The date of Chandra Gupta according to Hemachandra (*Pariśiṣṭa Parva* VIII, 339) is 155 A.M.

The result is Pushyamitra is an older contemporary of Chandragupta Maurya.

1153

R. C. MAJUMDAR :—*Indian Colonisation in the Far East.* (A.I.O.C., Session III; 1924).

P. 341. Jain and Buddhist stories about the voyage of merchants from Campa to Suvaṇṇabhūmi......

......In the fifth century A.D. a king of Campa called Gangarāja abdicated the throne and went over to India in order to spend his last days on the banks of the Ganges.

1154

R Shama SHASTRY.—*The Epoch of Kuna Pāṇḍya, Tirujnānasambandhar and Tirumanghayalvar*—(A.I.O.C., Session III; 1924).

P. 223. Kunapāṇḍya became Jain in his youth and disregarded Śaivism of his ancestors, Jinsen, referred to fix the date of the king Jinasena completed his *Harivaṃśa* in A.D. 783 ..Guṇabhadra was the student of Jinasena.

The statement made in the *Rājavālikathā* that Jinasena, Guṇabhadra and Govinda were contemporaries is also corroborated by the *Prabhāvakacharita*... Bhaṭṭākālanka referred to by Jainasena (*Mahapurāṇa* Parva I. 53) "The merits of Bhaṭṭakālanka, Śrīpal, and Pātrakesari (Vidyananda) prove when kept at heart of necklace of pearls".

1155

S. V. VENKATESWARA.—*India in the Second Century* B.C. (A.I.O.C., Session III; 1924).

P. 407 ff. At the dawn of the Second century B.C. we have the undoubted face of the decline of the Maurya empire...Western Hindustan was the stronghold of Jainism...

After Asoka we hear only of Samprati whom Jain traditions agree in considering as ruler of Western Hindustan and of Dasarath who dedicated caves to the Ājīvikas as known from three inscriptions on the Nāgārjun Hill.

...List of Western Emperors can be thus made up. Samprati's rules at Ujjain is proved by Jain traditions preserved in inscriptions of later ages.

1156

R. C. TEMPLE.—*Book Notice—The History And Institutions of the Pallavas by C.S. Srinivasachari.* (Ind. Ant. Vol. LIV—1925—Bombay).

P. 39. Mahendravarman "at first a Jain and later converted to Śaivism."

1157

A. S. ALTEKAR.—*A History of Important Ancient Towns and Cities*—In Gujarat and Kathiawad (from the earliest times down to the Moslem conquest). (Ind. Ant. Vol. LIV—1925, Bombay).

P. 11. History of the cities selected : Ankuleśwara : Modern Ankleśwar (Broach dist.)—Akrureśwara its original name, Arikuleswara being a popular corruption.

Pp. 12-13. Anarilapattana--Modern Paṭṭan or Pāṭan, 60 miles north of Ahmedabad. Under the Solanki rulers a centre of Jain activities, numerous Jain images found among the ruins.

P. 16. Asapalli (including Karnavati). Modern Ahamadabad occupies the sites of old Asapalli and Karnavati, Karnavati became a centre of Jain worship temple of Arishṭanemi; Devasūri was residing here; Kumudachandra had to go to Karnavati to see Devasūri. Rajanagara of the Jains is the same as Karnavati or modern Ahmadabad.

Pp. 20-22. Girinagara : Originally the name of the city of Junagad (Yavanagada), Girinagara or Girnār has now become the name of the hill adjacent to it. To Hindus, Jains and Buddhists alike Girinagara is a '*tīrtha*'. The Jainas regard the hill as a holy place, their 22nd Tīrthankara Arishṭanemi or Neminātha a cousin of Sri Krishṇa, died here. Hence the Digambara sect considers the place as particularly holy.

P. 25. Dwaravati or Dwarka, a city of hoary antiquity. Jain authors occasionally mention and utilise the legend of the original site of Dwaravati being engulfed in an oceanic inundation.

P. 26. Dhandhuka an old town—its existence in the 11th century, Hemachandra born here.

P. 38. Vardhamāna : Same as Wadhawān (northern Kathiawad), In ancient India Vardhamāna was a common name of towns—Vardhamāna in Bihar (JAS Bengal, 1883); Vardhamānakoti in Dinajpur Dist; Vardhamāna situated

between Allahabad and Benaras (*Kathāsaritsāgar*, 24/25); Vardhamāna in Malwa (JAS Bengal, 1883). The town is named after Vardhamāna Swāmin the 24th Tīrthankara, who is said to have relieved it from the ravages of a cannibal Yaksha but whether he flourished here is extremely doubtful.

Pp. 39-40. Valabhi—modern Vata, 18 miles west by north of Bhavanagar. Hiuen Tsiang records that there were temples of Jains.

P. 42. Śatrunjaya (in Kathiawad) situated on a hill about 35 miles south-west of Bhavanagar. At present two temples on the hill—one of Ādinātha and the other of Neminātha.

1158

Nripendra Kumar DUTT—*The Aryanisation of India*, Calcutta, 1925.

Pp. 91, 93-94. In Eastern India there were powerful non-Aryan communities. Eastern India was imperfectly Aryanised partly accounts for the rise of the two great protestant religions, Jainism and Buddhism. The protests against the Brahmanical hierarchy and rituals so boldly preached by Mahāvīra and Gautama Buddha in Behar a reaction against the imposition of Brahmanical belief and institutions upon a not very willing people. Chandragupta Maurya in his later life dissociated himself from Brahmanism and became a convert to Jainism.

P. 98. Free from Aryan influences was the Tamil country. As late as the times of the Marayas the ordinary religion of the Tamillians was a form of demon-worship, and Brahminism had not made much headway among them. The First great Aryan influence came with the spread of Buddhism and Jainism together with their literature from Northern India.

P. 99. In other parts of India the authors were mostly Brahmins; most of the compositions in classical Tamil literature were the works of Śudras.

1159

K. Ramavarma RAJA—*The Age of the First Manu (Svayambhuva) or the Antiquity of the Heretical (Pakhanda) Schools*. (QJMS, vol. 16 No. 1, 1925), Bangalore. *Bhāgwata Purāṇa* : Skhandhas iii-v.

P. 28. Priyavrata, the other son of Manu Svayambhuva was the ancestor of a different line of rulers among whom Rishabhadeva, 'Bharat', and 'Sumati' deserve special notice of these, the first was recognised as Vishṇu himself incarnate and born as a son to king Nābhi and his wife, 'Merudevī. He was from the very beginning, free from all worldly cares and illusions, and, yet lived and ruled to teach

the people, by his own example, how real liberation from the material entanglements should be sought and obtained; then, renounced his throne and kingdom in favour of 'Bharata' the eldest of his one hundred sons, and went out wandering as a naked, indifferent and idiot-looking saint, in course of which he visited various places, including among others Konka (Konkan), Venka (probably the country dominated by the Venkatagiri hill, Tirupathi) and Kotaku (Coorg) in the southern Karnatic country, and was at last consumed in a big wide-spread forest fire here. But before this holy life ended in fire, his teachings had spread far and wide. His son, Bharata, was also a king of saintly character and struggled for liberation of his soul after renouncement. It was after him that this country (India) was called Bhārata Varsha.

1160

F. J. MONAHAN—*The Early History of Bengal.* Milford, 1925.

P. 185. Asoka is also mentioned in Purāṇas and Jain literature.

P. 200. Pillar edicts record that Asoka has ordered that superintendents of the Sacred Law (Dhamma-mahamatta) should be occupied with the affairs of the Sangha, with the Ājivakas, Brahmanas, with Niganṭhas and numerous other creeds.

1161

V. P. BOKIL—*The History of Education in India, Part-I.* Bombay, 1925.

P. 5. Rationalism prevailed in India from about 1000 B.C. to the Ist century A.D.—Buddhist and Jain religion reached their zenith at that time.

P. 12. Buddhist and Jain works mark the waves of independent thought and show the formation of the Prakrit taking place of Sanskrit as a spoken language in the beginning and later on even in writing.

P. 200. Mention of Jains taking part in tournaments for the test of learning with the followers of other faiths.

Pp. 217-220. Jainism--its origin and development discussed. Jainism an offshoot of Buddhism referred to by Houen Tsang—7th century A.D. Jain scriptures—committed to writing only in the 5th century A.D.—Jainism slight difference with Buddhism—discussed Jains—rejection of the authority of the *Vedas*.—Jain agamas falling into seven divisions—Vows of *Mahāvrata* and *Aṇuvrata* i.e. the higher and lower doctrinaries for Jain asceticism respectively—fully discussed.

P. 225. Prakrit the language of the majority of Jain works.

1162

Narendra Nath LAW—*Studies in Indian History and Culture*, London, 1925.

Pp. 260-61. Jain writers on the science of Arthaśastra—Hemachandra, author of *Arhan-niti*, and Somadeva Sūri, author of *Nitivākyāmṛta*—their contents.

1163

B. C. MAZUMDAR—*Orissa in the making*, Calcutta 1925.

P. 35. Settlement of Jain ascetics in "Khandagiri" and "Udayagiri" but difficult to say wheather it was prior to Asoka's conquest of Kalinga—Ascetics used their own languages—few disciples learnt the language of Mid-India.

P. 40. Mention of Śātakarṇis as the rulers of Magadha in Tamil work *Manimekhalai* and *Silappathikaram*.

Pp. 48-49. Hāthigumphā inscriptions of Khāravela—its great historical value in the date of its record.

P. 96. Khāravela—his using of the language and script of the Jainas. Khāravela a Jain—confering of the epithet Aira or Bhadanta on the Jain and Buddhist persons of high rank.

P. 132. Creation of a culture centre in the Mayurbhanj forest either by the Buddhists or by the Jains prior to the time of Birbhadra the founder of the Bhanja dynasty.

P. 133. Places of Jain activities reduced to Śaiva influence in Orissa the Central Provinces.

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T. S. RAJAGOPALAN—*Ancient India*—Madras, 1925.

P. 11. The Jains and Baudha even before Mahāvīra and Buddha dissuaded the people from their brutal sacrifice.

P. 12. Rishaba the Ist Tīrthankara of the Jains referred to be in 2,000 B.C. (Puranas).

1165

A. L. KHAN—*A short History of India*. (Hindu period), 1926.

P. 22. Mahāvīra—founder of Jainism a contemporary of Buddha—a Khatriya prince—becomes saint at the age of thirty. Mahāvīra's rejection of the *Vedas*—believed in the transmigration of soul and doctrine of Karma;—observes caste distinction and worships many Hindu gods. Kindness towards animals of the Jains, greater than the Buddhists.

1166

Radhakumud MOOKERJI—*Harsha*. London, 1926.

P. 46. Harsha was attended to by all people, including Jainas.

P. 76. Nirgranthas received Harsha at Kanauj when he returned from the camp.

P. 80. In Prayaga, Nirgranthas were invited and given royal gifts.

P. 121. Yuan Chwang says that there were Digambaras in India (Watters, I, 123).

P. 121. Bāṇa mentions Jain monks among his friend.

P. 122. Yuan Chwang says, "The Nirgranthas go without clothing". (Watters. p. 161).

P. 133. In Harsha's time, there were different sects of Jains, the *Arhatas* (Digambara) and Śvetapaṭas (Śvetāmbaras).

P. 174. A Digambara Jain (Kṣapaṇaka) was a faithfully friend of Bāṇa.

1167

K. De B. CODRINGTON—*Ancient India*. London, 1926.

P. 42. Almost all of the Gupta, the 5th, 6th century and later medieval and also some earlier sculptures of Mathura are Jain. They belong to the Kankāli Mound.

P. 44. A description of the seated Jain Ādinātha in the Mathura Museum, which is inscribed in the 84th year of Vāsudeva.

P. 45. Most of the *āyāgapaṭas* of Mathura are Jain—a description of the earliest of these.

Plate No. LII. A. Courtyard of the Indra Sabhā (Jain) Cave Temple. Ellora, Nizam's Dominions. 8th century.

Plate No. LXIX, A. Nemināth (Jain) temple. Khajuraho, Chhatarpur State, 10th eentury.

1168

K. R. SUBRAHMANIAN—*The early religious history of Kalings*, (R.J.A.H.R.S. vol. 1, no. I) Rajahmundry, 1926.

Pp. 49-50. "Men of different sects in Kalinga" mentioned in the Asokan inscriptions, include Jains also; Nandas were Jains, their Jain remains found in Nandapur in Jaypore; Khāravela inscription at Udayagiri gives a vivid picture of Kalinga; his inclination to Jainism but impartial; first seven centuries of the Christian era, a period of Bauddha culture, succeeded by Jain culture: caves on the Udayagiri—Khaṇḍagiri hills belong to the early Buddhist period; about the 7th century Buddhism declined and Jainism lodged itself in some of the Buddhist buildings.

P. 51. Rāmatīrtham sacred to Buddhists, Jains and Hindus; Gurabhaktakonda – its ruins of a Buddhist *Vihāra*—ururped by Jain images.

P. 52. References in the eastern Chalukyan inscriptions to Jains and their temples and not to Buddhists prove that Buddhism declined first. Hieuntsang remarks about more Nirgranthas temples than those of the Buddhists.

1169

RAWLINSON, H. G.—*Intercourse between India and the Western World Cambridge*, 1926. 2nd ed.

P. 60. Mention of Jains in the records of Megasthenes.

P. 157. The Ahiṃsā doctrine of Buddhism ahared also by Brahmins and Jains.

1170

K. G. Sesha AIYAR.—*A problem of Ancient South Indian History*. (QJMS, Vol. 16, No. 3, 1926, Bangalore).

P. 147. Nedu Māran was converted to Śaivism by Jñānasambhanda, and at the instance of the latter became one of the most cruel persecutors of the Jains, of whom it is said he impaled 8,000 in Madura.

P. 148. The middle of the 7th century coincides with the date of Jñānasambanda and Appar, and their royal disciples Ninrasir-Nedu Māran and Mahendra Varman. Those were the days when the Jains were most mercilessly persecuted both in the Paṇḍya and the Pallava countries. The flame of passion and prejudice against the Jains was fanned with equal vigour by the Śaiva Nayanars and the Vaishṇava Alwars ; and by the time of Śri Śankar (8th century) the Jains had ceased to be an important factor in the Tamil country. Every body conversant with Sangam literature knows to what great extent we are indebted to the Jains in that respect. The Sangam age was pre-eminently the period of the predominance of the Jains in Tamil letters. The author of *Chilappatikaram* was a Jain; while his brother, the Chera King i.e. Chen Kuttuvan, was Śaivite. There was then perfect religious toleration.

P. 153. 171 A. C. will thoroughly satisfy the condition in the text for the great fire that consumed Madura (Date of Chilappatikaram by K.G. Sesh Aiyar—Madras Christian College Magazine 1917).

P. 156. The King of Ceylon, Gajabahu attended the consecration of the image of Patni-devi. He was reigning between 173 and 191 A.C. The date of the fire at Madura 171 A.C.

1171

K. R. SUBRAMANYAM—*Relation between Tamilkam and Kalingam.* (Q. J.A.M.R.S Vol. 1. pt. 4)—Rajahmundry, 1927.

P. 197. Kalinga held in contempt as the land of the Vrātyas; the art of scooping out caves and temples in rocks seen in the Khaṇḍagiri of Udayagiri hills, transmitted by Kalinga from the north to the Andhras and the Pallavas. The Buddhist and Jain cultures which flourished in the Tamil land in the early Pallava period, was essentially a Northern culture.

1172

B. M. BARUA.—*Maskari as an Epithet on Gosāla.* (H.Q. Vol. III. 1927).

P. 235. Gosāla's place in Ājīvikas history discussed.

P. 236. Cause of the Jains retaining Ardha-Magadhi—explained.

P. 239. Why Gosāla, called a Maskari fully explained.

Pp. 245-61. Ājīvikas—no identification with *Parivrajakas*—fully explained.

1173

A. S. ALTEKAR.—*A history of Village Communities in Western India.* (Oxford University Press, 1927).

P. 2. Village administration as evident from two Mathura Jain inscriptions (E.I. Vol. I, p. 387) of the 1st century A.D.

P. 67. Evidence of taxation in the Anjaneri Jain inscription of the Yadava king Senuchandra III (I.A., XII, p. 127).

P. 118. Influence of progress of Jainism in Gujrat and Kathiawar under late Chālukyas on village worship.

1174

A. A. MACDONELL.—*India's Past.* Oxford, 1927.

Pp. 64-67. Rise of Jainism—doctrines—Jain canons—Āgama, sūtras, Kalpa sūtra—commentaries of Bhadrabāhu, Śāntisūri (died 1040 A.D.) and Devendragaṇi—adoption of legends from, Brahmanism-*Kathā-Koṣa*-Hemachandra (born 1089)—Jinasena's *Pārśvābhyudaya*, a poetical biography of Pārśvanātha, composed about 800 A.D.—*Uvasagya-harastotra*, the oldest Jain religious lyric—the *Uvaesa-mālā*; a book of moral instructions, by Dharmadāsa—Hemachandra's Yoga—śāstras the best didactic Jain poem—Haribhadra's *Ṣaḍdarśana—samuccaya*-some peculiarities of Jain architecture.

P. 140. Hemachandra's Prākrit grammar.

Pp. 143-4. Between 1123 and 1140 A.D. a Digambara Jain named Dhananjaya wrote a lexicon entitled *Nāmamālā* or Garland of Nouns. Hemachandra's *Abhidhānacintāmaṇi*, a lexicon of synonyms, the *Nighaṇṭuśeṣa*, a botanical glossary, the *Anekārtha-saṃgraha*, a dictionary of homonyms, and the *Desi-nāma-mālā*, or Glossary of provincial words.

P. 153. The Yoga system prevalent among Jains.

P. 156. Hemachandra's *Pramāṇa-mīmaṃsā*, a work on logic written in the sūtra style.

Buddhist and Jain contribuiion to development of Nyāya and Vaiśeshika systems—close affinity between the Vaiśeshika and Jain philosophy.

P. 171. Somadevasūri, a Jain author, composed in Kashmir his *Nītivākyāmṛta*, or Nectar of political doctrines—its similarity with the Arthaśāstra but a Jain touch apparent.

P. 172. Hemachandra's *Laghavarhan-nītiśāstra* or Brief Manual on politics for Jains—a book dealing mainly with civil and criminal law.

P. 182. An extensive astronomical *upāṅga* of the Jains, the *Suriyapannati*, or instruction regarding the sun belongs to the earlier post-vedic period.

P. 218. Jains claimed that the Tamil poet Tiruvalluvar, author of the *Kurral* was a Jain.

P. 219. The Tamil author of the Naladiyar was probably a Jain.

P. 220. The Tamil epics *Sindamani* and its imitation *Sulamani* composed by Jains.

P. 226. Jain literature written in the Gujarati dialect rich, but yet little known.

1175 (a)

Rev. Henry HERAS—*The Aravidu Dynasty of Vijayanagara.* Madras, 1927.

P. 536. Jainism was the prevailing religion in the old Karnataka country.

A Śravaṇa-Beḷgoḷa inscription (Q.JMS. III, Pp. 23-8) says that Jains came to Mysore from Ujjain, under Bhadrabāhu. Statue of Jain saint Bhujabalin erected between 977 and 984 A.D. by Chāmuṇḍarāja.

P. 538. The royal decree (E.C.I.A. Ma, 18) of Bukka Rāya deciding the dispute between the Jains and the *Bhaktas* (Vaishnavas) in 1368.

P. 539. Influence of Jainism—Baichappa, a Jain, was minister of Bukka and Harihara II (Hultzsch, SII, I, p. 111) other prominent Jains mentioned in inscription of 1387-8 (EI, VII, Pp. 115-16) 1422 (Ibid, VIII, p. 22), 1426 (Hultzsch, SII, p. 162).

A Jain temple was built in Vijayanagara.

P. 549. The Nayaka family of Ikeri converted many Jains to the Śaiva creed (Burnell, IA, II, p. 353).

P. 550. Jaina influence in Kanarese Viceroyalty-statue of Jain saint Bhujabalin set up at Enura (Venur) in 1603-4. Jain priest Chārukīrti was the pontiff of Beḷgoḷa (Śravaṇa-beḷgoḷa) Kanarese prince Kinniga Bhūpāla granted money to maintain a Jain temple, in 1591. In 1586, Kārakala chief Bhairava II built a Jain temple at Kārakala, with images of three Tīrthankaras, Ara, Malli and Munisuvrata—temple of the three jewels (E.I. VIII, Pp. 124-5).

1175 (b)

T. BHATTACHĀRYYA.—*Hand Book of Ancient Indian History*, Patna, 1927.

P. 9. The Jain chronicles of Guzrat and the Jain Sūtras supply valuable historical truth.

P. 35. Mahāvīra a Kshatriya.

P. 36. The doctrine of Ahiṃsā—the principal one with the Jains.

P. 37. Jainism rejects in theory, the caste system, but in practice, the system exists among them.

The doctrine of Ahiṃsā—not so strict with the Buddhists as with the Jains.

P. 38. Jainism and Buddhism compared.

Pp. 38-39. Jainism compared with Hinduism.

P. 85. Mention of Asoka's didication of serveral caves to the Ājīvikas, a Jain sect.

1176

R. C. MAJUMDAR.—*Outline of Ancient Indian History and Civilisation*. Calcutta, 1927.

P. 11. Jaina chronicles—a source of Indian History.

P. 196. Buddhism and Jainism—important cults for centuries.

Pp. 215-222. Jainism Mahāvīra the last Tirthankara genealogy of Mahāvīra and Pārśva—Mahāvīra born in 540 B.C. at Kundagrama near Vaiśāli—his wanderings and death (c 468 B.C.) Buddhism and Jainism compared.

Spread of Jainism in India—patronised by Chandragupta Maurya. Pilgrimage of Chandragupta and Bhadrabāhu to the south leaving Sthūlabhadra in charge of the Magadha Jains—Sthūlabhadra versed in 14 *Pūrvas* (i.e. old texts)—Convocation of a Council at Pāṭaliputra and the rearrangement of 14 *Pūrvas* in 12 *Aṅgas*. 12th *Aṅga* lost. Division of Sects to Digambaras and Śvetāmbaras. Digambara refusal to accept 12 *Aṅgas*.

P. 297. Mention of Ānanda the fabulous rich householder converted to Jainism—cited in Jain canonical works.

P. 303. Stūpas—erection of the Buddhists and Jains to commemorate a noted event or a sacred spot or deposit some relics of Buddha. Mahāvīra or other religious saints.

P. 312. Indian art cannot be vivisected completely to the different Buddhist, Jain or Brahmanical styles.

P. 341. Harsha's Assembly at Kanauj attended by 3,000 Jains and orthodox Brahmaṇas.

P. 368. Kadambas although Brahmans—were patrons of Jainism.

P. 496. Numerous inscriptions of the Pre-gupta period refer to non-Brahmanical religions like Buddhism and Jainism whereas majority of the inscriptions of the Gupta period refer to Brahmanical religion.

P. 497. During the time of Hiuentsang (629-645 A.D.) Buddhism was carving a death struggle with Jainism and Hinduism.

Pp. 501-2. Jainism—patronised by Early Chalukyas and the Rāshṭrakūṭas—Bijjala—the Kalachuri chief of Jain—Hoysalas—Jains, though converted to Vaishnavism protected Jainism. Jains persecuted by Choḷas and Pāṇḍyas, mention of impaling 8,000 Jains by Sundara the Paṇḍya king, pictured in Madura temple.

P. 510. Rishabha the 1st Tīrthankara and Buddha looked upon as *Avatāras* of Vishṇu.

1177

R. C. MAZUMDAR.—*Outline of Ancient Indian History and Civilization.* Calcutta, 1927.

P. 11. Jaina chronicles a source of Indian history.

P. 195. The growth of heterodox religions like Buddhism and Jainism—important momentous changes in ancient India history.

P. 196. Jainism—its prominence on the role of Indian history.

Pp. 215-222. Jainism—Mahāvīra—and Pārśva the gist of their lives—Vardhamāna born in Kuṇḍagrāma in 540 B.C.—father Siddhārtha a Kshatriya of Jnātrika clan and mother Triśalā sister of Cheṭaka ruler of Vaiśāli—His renunciation and asceticsm discussed—commandments of Pārśva and Mahāvīra discussed.

Jainism compared and contrasted with Buddhism.

Jainism—under the royal patronage of Chandra Gupta—Thera Bhadrabāhu the chief of the Jain community when Chandra Gupta was the king of Magadha. Their pilgrimage to South-Sthūlabhadra Jain teacher versed in 14 *pūrvas* (i.e. old texts). His convocation of the Jain council at Pāṭaliputra and the codification of 14 *Pūrvas* to 12 Angas in 5th century A.D.—Rejected by the followers of Bhadrabāhu when returned from the south and finally leading to the rise of two schools of Jainas, Śvetāmbaras and Digambaras.

P. 297. Mention of a fabulously rich Jain merchant named Ānanda.

P. 303. *Stūpas*—erected by Buddhas and Jainas either to commemorate a a noted event or a sacred spot or to deposit some relics of Buddha, Mahāvīra or other religious saints.

P. 341. Harsha's assembly at Kanauj attended by 300 Jains.

P. 368. Kadambas—great patrons of Jainism.

P. 496. Inscriptions of the pre-Gupta period with only a few exceptions refer to non-Brahmanical religious sects like Buddhists and Jains but majority of the inscriptions of the Gupta period refer to Brahmanical religion.

Pp. 501-502. Jainism—Early Chālukyas & Rashṭrakūtas patrons of Jainism—Progress of Jainism in the Deccan under their patronage—superceded by Śaivism in 12th century A.D. Bijjala the Kalachur chief a Jain—Hoysalas, Jains though converted to Vaishṇavism protected Jains. Mention of 8,000 Jains being tortured by Pāṇḍya king Sundara.

P. 570. Rishabha, the 1st Tīrthankara of the Jains, looked upon as incarnation of Vishṇu.

1178

S. Srikantha SASTRI—*Deva Rāya* II. (Ind. Ant. Vol. LVII—1928, Bombay).

P. 77. The greatest Emperor of the first dynasty of Vijayanagara, Deva Rāya II, son of Vijaya Rāya (or Bukka III). Deva Rāya had the good fortune to possess some of the greatest ministers.

P. 80. Irugappa Daṇḍanātha, the revered minister of Bukka II and Hari Hara II, seems to have been still living, as in A.D. 1422 he made a grant at Śrāvaṇa Belgoḷa to the great Jaina scholar Paṇḍitārya Śruta Muni (Sr. Bel. 253 (82), Ep. Car. Vol. II).

Deva Rāya later in the reign became more eclectic. His Jaina minister, Irugappa daṇḍanātha, patronised Jaina scholars, while the fact that an epigraph at Śrāvaṇa Beḷgoḷa bewails his death is a proof of his good will towards Jainas, also (Sr. Bel. 328 (125), Ep. Car. Vol. II).

P. 83. This period was of great literary activity. Sanskrit, Telugu and Kannada scholars of every sect—including Jains, produced a vast literature, secular as well as religious.

P. 84. A list of Poets who flourished under the patronage of Deva Rāya given.

1179

R. G. BHANDARKAR—*Early History of the Dekkan*, Calcutta, 1928.

P. 102. Jain influence in the time of early Chālukyas—Ravikīrti the Jain composer of Aihole inscription—a poet—patronized by Pulakesi II—grant of a village for a Jain temple by Vijayāditya to Udayadevapaṇḍita or Niravadyapaṇḍita, the pupil of Srīpūjyapāda of the Devagaṇa sect of Mūlasamgha. Niravadyapaṇḍita—a spiritual adviser of Vijayapaṇḍita (7th century).

P. 118. *Sarasmgraha*, a Jain mathematical work by Virāchārya.—mention of Amoghavarsha as a follower of Jain doctrine (Syādvāda) a great patron of Digambara Jains.

P. 120. Mention of grant of land to a Jain temple by Prithvirama to be constructed at Saundatti in 797 Śaka year. Mention of a Jain temple built by a Vaiśya named Chikarya at Mulgunda, Dharvad dist. in 824 Śaka year.

Consecration of Jain Purāṇa in Ś. 820.

P. 137. Granting of a village to a Jain temple by Govinda III Bhārata, a Jain work by Pampa in Kanarese of the year 863 Ś.

P. 139. Granting of a piece of land by a feudatory chief of Tailapa to a Jain temple to be constructed at Saundatti in Belgaum dist. in 980 A.D.

P. 163. Mention of the death of Vijjana according to Jain account.

P. 166. Decay of Jainism during the period 973-1188 A.D. effectual check given by the rise of Lingāyata sect.

P. 181. Grant of land to a Jain temple by Seunadeva in 1063 Ś.

P. 214. Erection of a Jain temple in the village Ajarem in Kolhapur dist. by Gandarāditya—Excavation of a tank image of Jinas placed on the banks—charities given to Jainas.

1180

K. R. PISHAROTI—*Religion and Philosophy in Kerala*. (I.H.Q. Vol. IV. 1928).

P. 713. Buddhism and Jainism—flourishing religions in Kerala in the early centuries of Christian era.

1181

J. SEN—*Asoka's Mission to Ceylon*. (I.H.Q. Vol. IV, 1928).

P. 671. Jainism in South India—older than the Buddhism of Asoka by at least half a century. Mention of Samprati sending missionaries to the Andhras and the Dramilas and bringing the uncivilized nations under the influence of Jainism referred to in Hemachandra's *Pariśiṣṭapravan* (XI 89-102).

1182

H.C. CHAKLADAR—*Valipattana Plates of Silara Raṭṭarāja, Śaka Samvat* 932 (I.H.Q. Vol iv 1928).

Pp. 207-209. Slackening of faith over Brahmanism of Raṭṭarāja under the influence of Jainism—Jains carrying a great influence over southern India referred to in the kharepalan plates of Raṭṭarāja of Śaka Samvat 930. Rāṣṭrakūṭa Amoghavarṣa a patron of the Jainas. Cālukya Jayasiṃha II (11th century A.D.) converted from Jainism to Śaivism by his wife Suggaladevi—Jains having treat influence at the court of the collateral branch of the Silaras reigning at Kolhapur. Influence of Jainism in South Maratha lands upto present day since the time of Raṭṭarāja.

P. 208(n). Mention of Rāṣṭrakūṭa Mānyakheṭa dying at Śravaṇa Beḷgoḷa in 982 A.C. by *Sallekhanā*.

1183

R. GOPALAN—*History of the Pallavas of Kanchi*. Madras, 1928.

P. 42. The date of the Digambara Jain work known as *Lokavibhāga*—A.D. 458 (Śaka 380)—a source of Pallava history.

P. 90. According to tradition the Pallava king Mahendravarman I was a Jain—but later embraced Śaivism due to tortures committed by Jains on Appar, a Śaiva saint.

P. 92. Three Jain figures in Pallava paintings in Pudukkoṭṭa state, Madras.

P. 95. Decay of Buddhism and Jainism in the reign of Mahendravarman I.

P. 103. About A.D. 652 Hiuen Tsang saw numerous Jain temples and many Digambara adherents in the Pallava capital.

1184

N. DEY—*Rādha or the Ancient Ganga—Rāṣṭra.* I.H.Q. Vol. IV. 1928.

P. 45. Mānbhum—a corruption of Mānya-bhūmi meaning venerable country and evidently derived from Mahāvīra the "Venerable Ascetic Mahāvīra" on the attainment of Kevaliship in this district—a scene of *Nirvāṇa* of no less than twenty Tīrthankaras including Pārśvanātha—contains the cenotaphs of the Jinas? or *Samādhi-mandira*, for which the Hall (Pārśvanāth hill) is called by the Jains Samet--Śikhara a corruption of *Samadhisekhara.* Singbhum—derivation of its name from Mahāvīra who is compared to Lion (n. *Kalpa sūtra*). Bhadra bāhu.—the author of *Kālpa—sūtra* flourished during Maurya rule and died in 357 B.C. says on the day called Suvrata, in the *Muhurtta* called Vijaya outside the Town of Jṛmbhikagrāma on the bank of Ṛjupālika", Mahāvira performed asceticism and became a Kevalin.

P. 46 "Mahāvīra stayed in the place not very far from the Pārasanāth hills called Jṛmbhikagrāma" which was also called Jṛmbhila (Mrs. STEVENSON).

1185

ISHWARI PRASAD—*History of Medieval India.* Allahabad, 1928.

P. 26. Conflict between Hinduism and Jainism, under the Rajput.

P. 28. Jain temple at Ābū of the 11th century.

P. 39. Amoghavarṣa Rāshṭrakūṭa was a Jain—a Jain work called *Uttarapurāṇa* by Guṇabhadra, represents Amoghavarṣa as a disciple of the Jain saint Jainasena.

P. 40. Great progress of Digambara form of Jainism under the Rāshṭrakūṭas.

1186

S. Krishnaswami AIYANGAR—*The Bappa Bhatti Carita and the early history of the Gurjar Empire.* (J.B.B.R.A.S., 1928, vol. III, Pp. 100-133).

The life of Bappa Bhaṭṭi which is included in the *Prabhāvakacarita* of Chandraprabha sūri, considered from a historical standpoint.

1187

Radhakumud Mookerji—*Asoka*. London, 1228.

P. 7. Some Buddhist works say that a king of a locality set a price upon the head of some *Nirganthas*.

P. 13. Chandragupta was a Jain.

P. 31. Dharma-mahāmātras were appointed governing different sects, Jains, Ājivikas, etc.

P. 60. A theory that Asoka was a Jain.

P. 66. Asoka's toleration of Jainism.

P. 71. Jainism mentions 18 kinds of *pāpa* and 42 kinds of *āsrava*. The Jaina work *Praśnavyākaraṇa Sūtra*, 1.7, mentions 5 kinds of *āsrava*. Asoka has followed the Jaina rather than the Buddhist view of the *āsravas*. Asoka included the *Sāra* of Jainism in his Dharma.

P. 86. Vaiśāli, modern Basarh, was famous in ancient times as the birth-place of Mahāvīra.

P. 206. Khāravela of Orissa was a Jain.

1188

Beni Prasad—*The state in Ancient India*—Allahabad, 1928.

P. 7. Mention of Khāravela the Jaina King.

P. 10. The Buddhist Saṃgha—represented the maximum of organisation in Hinduism—The Jain orders were more loose.

P. 13. Shaking of the political position of Brahmanas by the rise of Buddhism and Jainism.

P. 116. Mention of Mahāvīra preaching in Prākrit.

P. 123. Reference of Takṣaśila and its Jain edifices in Jaina literature.

P. 154. Buddhist and Jain records mentioned as the most important informations of the Mauryan empire.

P. 154(n). Jain *Kalpa-Śūtra* and *Ācārānga-sūtra* deal with the lief of Mahāvīra. Pārśvanātha—founder of Jainism. (Jacobi—S.B.E. vol. xlv, p. 122).

P. 155(n). Mention of 6th century B.C. clanoligarchies in Jain *Kalpa-Sūtra.* (JACOBI, p. 65).

P. 156. Some regions in pre-Mauryan period ruled by Gaṇas, two kings etc. referred to in the Jain *Ācārānga-Sūtra*—no instance of dual Kingship in Jain literature.

P. 158. No mention of any organic connection between the procedure of the monastic order and the political assembly in Jain literature in pre-Mauryan India.

P. 163, Both Bimbisāra or Śreṇika and Ajātaśatru or Kūnika are claimed by Jains and Buddhists as followers of their religions.

P. 193(n). Mention of Jain tradition of Chandragupta's abdication, migration to the south and death under Jain rites.

P. 216. Mention of Samprati's conversion to Jainism.

P. 218. Jain King Khāravela's invasion of North in 165 B.C and 161 B.C.

Federal feudalism described in Chandraprabha Sūri's *Prabhāvakacarita*—mention of *Anuyogadvā rasūtram* inculcation loyality to government. *Gadyacintāmaṇi* written by Vadībhasiṃhasūri (8th century A.D.) mention of Satyabhadra's abdication and the regain of the throne by his son from the hands of an intriguing minister. *Kṣatracūḍāmaṇi* of Vadībhasimhasūri relates to the functions of kings and subjects. Haribhadra's *Dharmavindu* (8th century A.D.)—a work of less importance for the study of regal functions. *Nītivākyāmritam* of Somadevasūri (10th century A.D.)—'Nectar of political sayings' in Sūtra form—sources of the work mentioned. Functions of King fully described *Yaśastilakacampu* a work of Somadeva—containing some political touches.

P. 507. Jainas always define Dharma so as to include the law of inanimate matter.

P. 509. Buddhist and Jain Kings reduced political significance of castes. Jain traditions records king Bharat created Jain Brahmans out of Kshatriyas, Vaiśyas and Śūdras.

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S V. VENKATESWARA—*Indian culture through ages*, vol. I. 1928.

P. 112. Mention of talented ladies converted to Jainism—Nandā wife of Bimbisāra and twelve other queens—beautified mentioned in *Antagaḍa-Dasāo*.

P. 129. Mention of Jain *Nirgranthas* giving up the world.

P. 135. Mention of mischievious students compared to bad bullocks in Jain sūtras.

P. 138. The Jain *Uttarādhyayana* enjoins the devotee to study and meditate himself, Mahāvīra's addition of the virtue of Brahmacharya to other existing virtues.

P. 139. Jainas condemnation of luxury goods as a temptators towards sensuality.

P. 144(n). Mahāvīra—described as *Smārana* (reminding) *Vārana* (guarding from profanity) and *Dhārana* (holding or retaining).

P. 148. The introduction of Vernacular by Buddhism and Jainism in the methods of teaching.

P. 160. Jain sutras enjoin reverence to Brāhmaṇa as well as Śramaṇa.

P. 163. The Hindu, Buddhist and Jain—regard of this life but as a link in the endless chain of eternity.

P. 169. The life story of the Buddha and Mahāvīra show the *Kalās* (Arts) the subjects of training in the schools of the time.

P. 192. Mention of Bitter hate of Aśvaghosha towards Jainism.

P. 217. Mention of the Ranna and Nemichandra honoured in the court of Chālukyas.

P. 251. Mention of the Jain monasteries at Kaveripattanam, Uraiyur and Madura preaching religion and Philosophy.

P. 259. Mention of *Bhaṭṭavṛtti* (grant of land to learned men), to Nirgranthas during early Chola period.

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N. C. MEHTA—*Jaina record on Toramāṇa*, J.B.O.R.; xiv. 1928. Pp. 28 ff.

Kuvalayamālā of Udyotanasūri alias Dākṣiṇyachihna; king Torarāya identity of this name with the celebrated Hūṇa monarch Toramāṇa (circa 499—510 A.D.).

1191

Oswald SPENGLER—*The Decline of the West*. Translated by Charles Francis ATKINSON, London, (1928).

Vol. II. P 307, Gotama Buddha and his contemporary Mahāvīra, the founder of Jainism—both of whom came from the political world of the lower Ganges, east of the old Brahmanic Culture-field—recognized, neither the idea of God nor myth and cults.

1192

B. M. BARUA—*Khāravela's Personal History*—(A.I.O.C., Session V ; 1928).

Pp. 364-385. King Khāravela flourished before the beginning of Christian era—caves on the Udayagiri and Khaṇḍagiri hills near Bhuvaneśwar in Orissa still stand forth as pious dedications from Khāravela and his royal family and servants for rendering shelters to resident Jain saints and recluses—Hāthi-Gumphā inscription informs his history, activities, and achievements—epigraph of 17 lines—contains a sketch of the autobiography of Khāravela :—

(1) Khāravela's army—the traditional four divisions of an Indian Army.

(2) Khāravela's Administrative Policy and Method—traditional method of his forefathers—Fxcavation of the caves for the Jain Saints and recluses on the Kumāri Hill.

(3) Khāravela's Religion & Religious Policy.

P. 377. Invocation formula of Hāthi-Gumphā—*Namo arahantānam namo savva-sidhānam*—clearly proves that Jainism was the religious faith of King Khāravela and inscr. of Khāravela's chief queen—*arahanta-Pasādānam kalingānam samanānam*—& so on.

Jainism was state religion long before Khāravela—he brought the Throne of Jina defeating the King Nanda : Nandarājanita Kalinga-Jināsana—caves on the Kumāri Hills—resting places of the Jain saints—*Kumaripavate arahato parinviasalo hi kāya-nisidiyaya*.

Jain recluses specifically mentioned—Hāthi-Gumphā record (1.9) with regard to feasting in Mathura and to that in Kalinga—even Mathura proved to be up till the reign of Khāravela an impenetrable region for Buddhism, although this faith was destined to thrive there together with Jainism during the reign of the Kuśāṇa Kings.

Conclusion : King Khāravela was a Jain from his very birth. King Asoka was not born in a Buddhist family—he was converted to Buddhism.

Patriotic spirit not inspired by Jainism—He was a Hindu so far as this world was concerned, and Jain so far as the other world was concerned—religious toleration of the nature of Hinduism.

1193

R. SUBRAO GARU : *Kalinga & the Andhras mentioned in the Mahābhārat.* (A.I.O.C., Session V ; 1928).

P. 494, Animism, Buddhism and Jainism were accepted as the religions by the masses.

P. 495. The spread of Jainism in Kalinga—in the early centuries of Christian era.

P. 517. Jain Kings Padmanābh and his two sons Dadiga & Mahādeva. Greek geographer Ptolemy and Latin writers like Virgil and Gurtius refer to 'Gangaridae'. Pliny writes of Gangaridae Calingae or the Ganges of Kalinga—Influence in the Eastern India—we find that even Chandragupta who owed his throne to the Brahmin Chāṇakya accepted the discipleship of the Jain saint Bhadrabāhu. (vide f.n.s. p. 255 f.n. 10, 11, 12).

1194

Hira Nand SHASTRI—*Nālandā in Ancient Literature.* (A.I.O.C. Session V; 1928).

P. 387. Sūtrakṛtāṅga mentions the name—Jain work *Pūrvadesa caitya-paripāṭi*—by Hamsasoma in the year 1565 of the Vikram era and others—mention Jainas visiting this place. Mahāvīr spent fourteen *chāturmasas* in Nālandā. *Aupapātika sūtra*, S.I. quoted.

P. 392. Jain works.

1195

H. HERAS—*Viragal of the time of Harihara II of Vijayanagar.* (QJMS, vol. 19, No. 1, 1928, Bangalore).

P. 25. History of Goa under Bijayanagara : In 1380 the Musoulmans were finally expelled from the Konakaṇ and the city of Goa was captured. One Baichappa, a general, is said to have distinguished himself in the Konkaṇ war and to have 'sent may of the Konkaṇigas to destruction'. He is said by his conduct to have 'gained the heavenly world and attained to the feet of the Jina' (Ep. Carn. VIII ; SB. 152 ; 153).

1196 (a)

P.T.S. IYENGAR—*History of the Tamils*—Madras, 1929.

Pp. 143-5. Chandragupta's death by *Sallekhanā* deciphering of the inscriptions left by Jain ascetics throws light on the Tamil literary history.

Difficulty in ascertaining as to the use of caves either of Jains or Buddhists in ancient Pāṇḍya and sēra countries (in 5th 1st century A.D.).

Jain tenets discussed—Philosophy of Mahāvīra described.

P. 246. Sangam—Tamil form of Sanskrit Saṅgha first popularised by the Jains meaning the organized body of the followers of Mahāvīra composed of the *Bhikhu*, the *Bhikkhuni* the Śrāvaka and Śrāvikā.

Bhikkhu and Bhikkhuni—followers of strict, codes ending in Sallekhanā and Śrāvaka & Śrāvikā—candidates for asceticism.

Migration of Jain ascetics to the south from 4th century B.C.—lived in mountain caves till 5th century A.D.

P. 247. First mention of the Jains in the Tamil works *Paṭṭinappalai* and *Maduraikkanji*—First establishment of Jain Sangha at Madura 470 A.D. In *Digambara Darśanasāra* lately obtained from Anhilwad Pattan, Devasena giving his own date as 909 rlcords that Vajranandi the pupil of Śri Pūjyapāda founded the Dravida Sangha in Mathura of the Deccan in 525 after the death of Vikrama.

P. 247 (n) 2. The transliteration of the above inscription.

P. 248. Śaiva cult's competition with Jain in Tamil land in 4th century A. D.

P. 527. Jaina cult practised in the outskirts of Madura in the time of Nedunjeliyan. Jain sangha established in the city 470 A.D.

P. 534. Mention of Mahendra Vikrama Pallava building stone temples to Jina, Śiva, Viṣṇu and to the Trimurti.

P. 610. Mention of Kopperinjolan—the Sola king of 6th century dying of *Sallekhanā*.

P. 613. The Buddha and the Jain cults when they first appeared in India depended for their popularity on the personal devotion of their adherants to their human founders Siddhantta and Jina

1196 (b)

K.A N. ŚASTRI –*The Pāṇḍyan Kingdom*—Trichinopoly, 1929.

P. 16. Influence of Buddhism and Jainism in the Pāṇḍyan Kingdom in second and third century B.C.—Less inclination of the rulers towards Buddhism and Jainism rather than Brahmanism.

P. 19. A mark of hatred towards Jains and Buddhists marked in the Sangam work *Silappadikaram*.

P. 31. Southern life Āryanized by the influx of Brahmanism, Buddhism and Jainism from the north.

P. 32. Prevelance of Jainism in the south referred to in the *Silappadikaram* and the *Maṇimekalāi* along with Buddhism.

P. 61 (n). A shrine for Narasimha the Brahman lion god excavated in the Anamalai hill the Jain Elephant hill by Maran Eyinan (8th century A.D.) perhaps intended to symbolize that the lion of Brahmanism put down the elephant Jainism.

P. 94. Influence of Jainism in Tamil land in the Sangam age.

P. 95. Prosperity of Jainism and decay of Buddhism in south as recorded by Yuanchwang—7th century A.D.

Mention of the discovery of a Jain figure at Eravadi in the Tinnevelly district with an inscription in Vaṭṭeluttu characters written below which reads work of Ajjanandi 8th century A.D.) Ajjanandi—Jain teacher referred to in the *Jīvakacintāmaṇi*. Another inscription in the same place of the same period records the grant of land to a Jain temple.

Two inscriptions of Maranjadayan from the Ramnad district (430 and 431 of 1914) mentions Tirukkattampalli which seems to have been a Jaina temple at Kurandai a Jain centre in Venbunadu.

The Aivarmalai record A.D. 870 records the renewal of the images of Pārśva-Bhatārar and the Yakṣis at Tiruvayirai by one Śāntiviraguravar the pupil of Guṇavirakkuravadigal.

Endowments given by Rājasinha II, the Pāṇḍya king to Jain temples mentioned.

Jainism less effected by the rise of Śaivism in the Tamil land.

P. 236. Greater importance to Jainism than Buddhism in Tamil land in the middle ages,

A record (No. 358 of 1908) from Mangadu (Chingleput) contains a gift of land as Palliccandam to a certain Paḷḷi— a Jain temple (acc. A.D. 1251).

An inscription from Puddukkottah (No. 367 of 1904—Ammasattram) mentions Dharmadeva Ācārya as the pupil of Kanakacandrapāṇḍita, a Jain Ācārya.

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J. SEN—*The Coronation of Chandragupta Maurya*. (I.H.Q. Vol. V. 1929).

P. 7. Jaina works absolutely silent on Alexander's invasion.

1198

K. P. JAIN.—*Was Nahapāna a Jaina?* I.H.Q. Vol. V. 1929.

P. 356. Jain tradition holding that a king named Nahavāṇa or Naravāhana became a Jaina *muni* and known as *muni* Bhutabali, Dharasenācārya his preceptor.

Naravāhana of Vibudha Śrīdhara's *Śrutāvatārakathā* named as Nahavāṇa in an ancient Jain *Paṭṭāvali* and his name bears resemblence to Nahapāna.

Nahapāna and Naravāhana identical persons.

Ksatrapa Rudrasiṃha a Jain, referred to in Junagadh inscription.

Bava Pyara's *Maṭha* at Junagadh and caves of Upperkot—belonged to Jains, and Dharasenācārya lived in these caves.

1199

R. P. CHANDA.—*Pusyamitra and the Sunga Empire*, (I.H.Q. Vol. V, 1929).

P. 589. Contradictory criticism relating to Jain Hāthigumphā inscription cited.

1200

Sylvain LEVI, Jean PRZYLUZKI and Jules BLOCH—*Pre-Aryan and pre-Dravidian in India.* Translated by P. C. BAGECHI, Calcutta, 1929.

P. 64. Tosaliputra, a Jain Ācārya, the teacher of Ārya Raksita or Rakṣitasvāmin.

P. 73. For the Jains, Anga a holy land; campa, its capital the residence of holy persons of Jain legend and history.

P. 166. Dantapura of Kalinga fomous among the Jains.

P. 220. Mention of the Jain king Khāravela's catholic and charitable activities.

P. 252 (n). Mention of the Jain author Somadeva Sūri borrowing the materials of his *Nītivākyāmṛita* from Kauṭalya (10th century) *Abhidhānacintāmaṇi* work of Hemacandra calls Dramila as the author of *Arthaśāstra*—Mention of Dramilas identification with vātsyāna by Hemacandra.

P. '76. The presence of the Jains in the court of Harṣa. Mentioned by Bāṇa—3,000 Brahmans and Nirgranthas attended the Kanauj assembly of Harṣa.

P. 391-4. The Jain *Ādipurāṇa*—composed by Jinasena continued after his death by Guṇabhadrācārya in 8th and 9th century A.D.—conceived of the paternal and patriarchal form of government—its sermons on the kings not to accept Brahmanical gifts.

The coronation of Riṣabha conducted in Brahmanic style fully described. Bharat, son and successor of Riṣabha and Bāhubali as Yuvarāja after Riṣabha. Legends of Jayakumāra, Vijayakumāra, Atibala mentioned in *Ādipurāṇa.*

Mention of political institutions in *Ādipurāṇa.* Facts of feudalism described in the *Uttarapurāṇa* of Guṇabhadrācārya mention of Rāma, Kriṣṇa (painted as Jain worthies) Śreṇika Jivandhara—Jain heroes—mention of feudatories in Jain *Padma*

Purāṇa—and *Harivaṁśa Purāṇa*—construction of Jain temples by Purana and Harivamsa Purana—construction of Jain temples by Śreṇika followed by *Sāmantas* mentioned in *Harivaṁśa Purāṇa*.

P. 391 (n). Mss. of *Ādipurāṇa*—preserved in Jain temples. The *Vardhamāna Purāṇa* and *Jinendraguṇastuti* written by Jinasena—not yet recovered.

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V. RANGACHARYA.—*History of pre-Musalman India*. Vol. I. Madras, 1929.

P. 227. Mention of Jainism and Bhāgavatism as pre-Buddhistic cults.

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D. R. BHANDARKAR.—*Some Aspects of Ancient Hindu Policy*. Benares, 1929.

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P. 688-90. Jain literature silent about Pradyota and his dynasty. Verses of Merutungas *Therāvali* and *Vicāraśreṇi*; the death of Mahāvīra is made to synchronise with the death of Caṇḍapradyota of Avanti and the accession of Pālaka.

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A. VENKATASUBBIAH.—*When was the Gommata Image at Śravaṇa Beḷgoḷa set up?* (I.H.Q. Vol. VI, 1930).

Pp 290-292. Gommata, Bāhubali or Bhujabali according to Jain tradition, son of first Tīrthaṅkara, Ṛṣabha. Gommata becoming a Kevalin. Emperor Bharata setting up at Paudanapura statue of him measuring 525 bow lengths in height—came to be known as Kukkuteśvara or Kukkuta-jineśvara owing to the fact that the region around it became infested with Kukkutasarpas or cockatrices.

Jain image—(1) at Kārkala S. Kanara dist., Madras presidency set up by Virapāṇḍya in 1432 A.D.—41 ft. high; (2) at Yenūr set up by Timmarāja of Cāmuṇḍa family in 1604 A.D.—35 ft high.

Gommata image at Śravaṇabeḷgoḷa 57 ft. high with undated inscription relating to the date of its construction. *Munivaṁśābhyudaya* of Cidānanda (c 1680 A.D) and *Rājāvali-kathe* of Devacandra (Kannada work written in A.D. 1838) mention Gommata image to have been brought from Lanka by Rāma and Sītā. According to *Bhujabali carita* (a Kannda poem of Pancabana in c 1614 A.D) the God Gommata, beging pleased with the devotion of Cāmundarāya, minifested himself in the form of the stone image on the stone image on the larger hill at Śravaṇa Beḷgoḷa. *Sthala purāṇa* of Śravaṇa Beḷgoḷa and the *Bhujabalisataka* of Doddayya (Sans. poem 1550 A.D.) say nothing about Rāma and Sītā's bringing the image but mention that Gommata image was standing at Śravaṇa-Beḷgoḷa and Cāmuṇḍarāya got it touched up by sculptors and consecrated it in Ky 600 Vibhava Caitra-su 5, Sunday.

Pp. 292-309. Controversial dates regarding the construction of the Gommata image—critically discussed. Image concluded to have been constructed in 980 A.D.

Purāṇa—and *Harivaṁśa Purāṇa*—construction of Jain temples by Purana and Harivamsa Purana—construction of Jain temples by Śreṇika followed by *Sāmantas* mentioned in *Harivaṁśa Purāṇa.*

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Pp. 292-309. Controversial dates regarding the construction of the Gommata image—critically discussed. Image concluded to have been constructed in 380 A.D.

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K. B. PATHAK.—*On the Date of Śākaṭāyana-Cintāmaṇi.* (J.B.B.R.S. Vol. VI, 1930, London and Bombay, 1930).

Pp 239-240. Hemachandra taking *Cintāmaṇi* of Yokṣavarmā as a model for his *Laghuvritti.* Relation between Śākaṭāyana's *Amoghavritti* and Yaksavarmā's *Cintāmaṇi* is same as that existing between Hemachandra's *Bṛhadvritti* and his *Laghuvṛtti. Amoghavṛtti* containing : (1) the Gaṇapāṭha, (2) the Dhātupāṭha, (3) the Ringanuśāsana, (4) the Ūnādi-pāṭha in addition to Sūtras. Ūnādi sūtras of Jain Śākaṭāyanas as found in *Amoghavṛtti*—different to those in Appendix to Pāṇini's grammar.

Silence of Hemachandra as regards the difference between his to books *Bṛhadvṛtti* and *Laghuvṛtti.*

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K. T. SHAH.—*The splendour that was 'Ind.* Bombay, 1930.

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Pp. 71-92. P. 71. Chapter VI : Khāravela and the empire of Kalinga. The Great rock inscription of king Khāravela on Udayagiri hill near Bhuvaneśwara; it supplies an account of the first 13 years of the reign of Khāravela and benefactions conferred by him on the Jains at the same place; it is the only record of India, the object of which is to record the history of events of the reign of a monarch in chronological order. Khāravela was a Jaina; he belonged to the Cheti or the Chedi dynasty; his titles, Mahārāja and Mahāmeghavāhana.

P. 72. Khāravela also called Aira; Aira is equal to Aida Aila and means a descendant of Iḷa or Iḷā; the Chetis or Chedis are Ailas.

Pp. 72-73. After his 15th year Khāravela was trained in State correspondence (Lekha), current accountancy (Gaṇana), civil law (Vavahāra), religious law (Vidhi), currency (Rūpa). The Hāthigumphā inscription is the only record which provides with some information regarding a king's childhood and early training.

Pp. 74-77. Khāravela annointed king in his 24th year and the record of his reign begins from this date : In the first year he repaired the damages to the city of Kalinga caused by a cyclone; in the second year he sent a complete army consisting of the infantry, cavalry, chariots and elephants, to the west and caused terror to the city of the Mushikas; the Kalinga army reached the home country of the Sātavāhanas (Śrī Śātakarṇi) in the Bellary district.

Pp. 77-79. In the third year of his reign there were great rejoicings in the capital of Kalinga. The record of the fourth year is partly damaged, it opens with a reference to a city, regarded as the abode of Vidyādharas, reference to Rāshṭrikas and Bhojakas, who were compelled to submit to Khāravela. In the fifth year an old canal was extended as far as the capital city of Kalinga. In the 6th year Khāravela performed Rājasūya ceremony and remitted taxes and customs duties and other concessions granted to the people. In the 7th year a son was born to Khāravela of his queen who was a princess of Vajira-ghara (old name of Wairagadha in the Chanda district of the Central Provinces). In the 8th year Khāravela invaded Magadha after conquering the hill fortesses of Goradhagiri (modern Barabar hills in the Gaya district) and Rājagriha (modern Rajgir in the Patna district of Bihar); the Greek king Demetros had to fall back on Mathura, on hearing of the approach of Khāravela. In the 9th year Khāravela gave away elephants, chariots, horses etc. and conferred certain exemptions on the Brahmana caste, a palace (Maha-vijaya) was built.

Pp. 80-82. In the 10th year Khāravela undertook the second campaign in Northern India and at the same time broke the power of the Musalas or the Telugu country. In the 11th year he destroyed the city of Pithunda, the capital of the

Musulas and at the same time he broke a league of the kings of the Tamil country. In the 12th year of his reign Khāravela harrassed the kings of the North. Western frontiers and then he entered the capital of the Sunga Empire, Pāṭaliputra, and compelled Brihaspatimitra to submit to him; during this campaign he brought away an image of the Jina of Kalinga, which had been taken away from the country by one of the Nanda kings. Finally in the 13th year he did some pious acts on the Kumâri hill (Udayagiri) where the Jina Mahâvīra had preached his religion; in this year king Khāravela devoted himself entirely to religious meditation and work. He caused to be compiled the text of the sevenfold *Angas* of the sixty-four letters.

Pp. 83-90. Rani Nur Gumphā, Svargapuri and Manchapuri caves, Ganeśa Gumphā, Alkapuri and Jayavijaya caves, and other caves described.

Pp. 91-92. Sequence of events of Khāravela's life given.

P. 142. In the case of Kalinga, Yuan Chwang does not mention the Nirgranthas or Jainas.

Pp. 156-57. King Uddyotakesari, his earliest inscription discovered in a ruined cave assigned to the mythical Lalatendukesari, on Khaṇḍagiri; according to this inscription in the 5th year of the reign of Uddyotakesari the old temples and well on the Kumāra hill were repaired. The ancient names of Khaṇḍagiri and Udayagiri were, Kumāra and Kumāri.

In the Navamuni cave on the same hill there is another pilgrim's record belonging to the reign of Uddyotakesari; it states that in the year 18 of his reign the Āchārya Kulachandra's disciple Śubhachandra came to this shrine.

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C.E.A.W.O. BOOK NOTICE—*The Origin of Śaivism and its History in the Tamil Land by K.R. Subramanian*, Madras, 1929. (Ind. Ant. Vol. LIX—1930, Bombay).

P. 94. Part II devoted to the traces and influences of Buddhism and Jainism in the Tamil Country; Part III to the Tamil Temples, and Part IV to the growth of sectarianism.

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F. J. RICHARDS—*Periods in Indian History*. (Ind. Ant. Vol. LIX—1930, Bombay).

P. 33. Dynastic period : The period 600-300 B.C. In N. India it covers the rise of Buddhism and Jainism and the gradual consolidation in the Lower Gangetic Plain of the Saisunage kingdom of Magadha, culminating in c. 320 B C. in the establishment of the Mauryan Empire.

P. 37. Cultural Period : Language—Prākrit was the language in which the Buddha and Mahāvira preached, the Buddhist and Jain canon were compiled and Asoka's edicts engraved. Sanskrit, presumably, was the language of the learned few, and it is not till about 150 A.D. that it appears in public docu-

P. 61. Literature: The partial eclipseh of Sanskrit literature is of political origin; the political dominance which the priestly caste had achieved in the Upper Gangetic Plain by 600 B.C. was not acceptable to the laity of Bihar, and the east ward drift of Brahmanic culture provoked a revolt. In Bihar the Kshatriyas asserted themselves as defacto rulers of society. Buddhism and Jainism are Kshatriya movements; their literature is Prākrit and the older parts of the Epics are Kshatriya documents; 500-150 B.C. the Kshatriya period.

P. 62. Religion: The Pantheistic Philosophy of the Upanishads which elaborated: (1) the so-called 'Brahman—Atman' (worldsoul) metaphysics and (2) the doctrine of transmigration, the foundation on which Buddhism and Jainism built.

The period 600-300 B.C. covers both the formative period of these two religions and also the period of their systemization in the form of condensed aphorisms (*Suttas*, Sūtras), affected alike by Buddhists and Jains and Brahmans, by the close of this period the greater part of Buddhist and Jain cannons was probably in being. In the Deccan Jainism, the state religion of Chālukyas and Rāshṭrakūṭas, was dethroned by a double reformation; (1) that of Rāmānuja who developed and improved on the tradition of the Alvārs.

P. 63. Architecture: The Early Cave Period—three main groups: (1) Magadha (of Mauryan date), (2) Orissa (all Jain of about 1 B.C.—Cambridge. Hist. India, I, 638-42), and (3) Western India.

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R. SHAMSASHTRI—*Dravidian culture*—(ABORI. Vol. XI; 1930, P. 339).

......in the course of about a thousand years......there occured a schism among the Aryans. First the Jainas and then the Buddhists revolted against the animal sacrifices and succeeded in converting to their new faiths.

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K. Ramavarma RAJA—*Epochs of the History of Kerala.* (Malabar) (QJMS, Vol. 20, No. 3, 1930; Bangalore).

P. 212. Malabar: The Hindus, the Jains and the Buddhists and the man of the east and west lived side by side following their respective vocations with no hitch or friction. The authors of some of the Tamil classics were the Jains.

P. 218. Religious persecution of the Jains as well as of the Buddhists started in the 7th century at the instigation of the Śaiva Saints and ardent Vaishṇava devotees. The Brahmanical revival of the 9th century was equally, if not more, revolutionary in consequences. After a violent and merciless suppression of the rival Buddhistic and Jaina faiths existing in the land, it naturally advanced towards the extreme goal of exclusive orthodoxy and rigorous enforcement of the '*Varṇāśramadharma*'.

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D. R. BHANDARKAR—*Aryan Imigration into Eastern India.* (ABORI. Vol. XII; 1930-31). Pp. 106-7 and 110.

Māhavīr and his disciples—their tour for propagation of Jainism—sufferings of them—spread of Jainism in N. Bengal.

1216

R. SHAMASASHTRI—*Forms of Government in the Ancient India—Jain ascetic Pādalipta during the regin of Śakas.* (ABORI Vol. XII; 1930-31, Pp. 8-9).

Vidyananda, Bhaṭṭākalanka, Jinasena in the reign of Śrī Vallabha—mentioned.

1217

V. RAGHAVENDRA RAO—*The Kadambas of Banavase.* (QJMS Vol. 21 No. 4, 1931. Bangalore).

P. 321. The domestic life of Mrigesa (C. 420-445 A.D.) affords a striking example of religious teleration and feminine independence rare in the annals of any country but India, whose motto through all the centuries has been unity in diversity. Queen Prabhāvati was an ardent devotee of Brahmins while her royal consort leaned towards Jainism (I.A.VII p 35). Indeed this Catholic spirit of the King has been responsible for the assertion that all the early Kadambas were followers of the Vedic faith (Epi. Ind. XIV. pp. 164-166). If Mrigesa was not a Jain, his construction of a Jain temple in memory of his dead father is impossible to explain Indeed, memorials for the dead is a sure index to the religion of the departed no less than of the living.

P. 32?. Harivarma (500-525 A.D.) in his early life, the son of Ravi was a follower of the Mahāvīra as is evident from all his grants to Jains ascetics. But he changed his faith and embraced Brahmanism between the 5th and 8th year of

his reign. The writer in the Epi. Ind. XIV. p. 165 denies in toto that the Kadambas were ever Jains at all. Had these kings been true Hindus, memorials for the dead would not have been dedicated to Jain ascetics, as they were by Mrigesa, nor would they have ever faild to celebrate the *aśvamedha* sacrifice as the junior Kings of Palasika boast of having done (Ep. Car, V. p. 121 BL; Epi Car. VI p. 162 Kd.).

1218

V. RAGHAVENDRA RAO—*The Kadambas of Banavase* (QJMS Vol. 22, No. 1, 1931, Bangalore).

P. 61. The earliest inhabitants of Mysore were a race of *Nāga* worshippers; on this were imposed, successively the three religions of Jainism, Buddhism and Saivism. Jainism was introduced into the south by Chandragupta Maurya. After the Nāga worship, Jainism claimed the largest number of votaries. Jainism became the dominant religion in Eastern Mysore under the Gangas.

The Kadambas whose family God was the Jayanti Madhukeśvara were unable to resist the onset of Jainism, as they had to bow to 'the supreme *Arhats*'. Numerous sects of Jaina priests, such as the Yāpanīyas, the Nirganthas, and the Kūrchakas, are found living at Palasika in. Ant. VII, Pp. 36-37. Śvetapatas and *Aharāshti* are also mentioned (Vol. VII, Pp. 36, 37). Banavase and Palasika were crowded centres of powerful Jain monks. This dominance received a check in the days of Harivarma. In the days of the Jain supremacy the Vedic religion was not persecuted

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K G. SANKAR.—*The date of Manikyavācaka (close of the 7th century* A.C.) QJMS. Vol. 22 No. 1, 1931 Bangalore).

P. 53. King Vallabhadeva. Vallabha a title of Nedumaran. It has been hitherto thought that two other Pāṇḍyas had this title, Jaṭila Parāntaka and Śrī Māra, son of Varaguna I. But this is a mistake. The only reason for thinking that Jaṭila Parāntaka had the title is that Jinasena (783 A.C.) refers to a Śrī Vallabha of the south as his contemporary in a verse (*Harivaṁśa*—Colophon 51). This verse has not been properly understood till now, at least by V.A. SMITH and R. Shama SASTRI. It means that in Śaka 705—783 A.C. Indrāyudha protected the North (Kanauj), (Dhruva) Srivallabh (a common Rashtrakūṭa title), son of Krishna (I), protected the South (Dekhan), Vatsarāja of Avanti protected the East (Malva) and Jayavaraha protected the West—Soramaṇḍala (Surashtra). The Vallabha of this verse was therefore, a Rāshṭrakūṭa and not a Pāṇḍya at all.

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J. C. GHOSE.—*Early Capital of Gurjara Pratihāras of Mahodaya.* (I.H.Q. Vol. VII. 1931).

P. 754. Jain *Harivaṁśa* regarded as strengthening the inference that the Pratihāras were established at Ujjain and not Bhilmal before they transferred their capital to Kanauj.

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B. C. LAW.--*Buddhistic Studies,* Calcutta & Simla, 1931.

P. 7. Tamil works datable with certainty to the 7th century & others presumably datable before that makes references to Buddhism and Jainism in such a way as to justify inferences to these latter occupying a comparatively high position; & exercising a degree of influence to merit the attaks of Hindu saints and sages.

P. 8. Seven monumnets (in S. India) bearing inscriptions in Brahmi characters existed in the time of Hiuentsang belonging to Jainas and Buddhists.

Jainism referred to in the Tamil classical literatures.

P. 15. *Maṇi mekhalai* dealing with two sections of Jains viz. Ājīvakas and Nirgranthas. Later Tamil literature frequetly mentions Ājīvakas.

P. 73. Intercourse between Mahāvīra and Gosāla referred to in Jaina *Bhagavati* and in the Chinese version of *Sāmaññaphala Sutta.*

P. 74. Jaina Aṅgas mentioning the names of Makkhaligosalaputta and Nigaṇṭha Nāthaputta.

P. 75. Jains agreeing with Buddhists in grouping Kassapa's docrtine under *Akriyāvāda.*

P. 76. Jain *Bhagavati* admitting Gosāla attaining Jinahood.

P. 80. Division of Karma into act, word and thought play an important part in Jains and Buddhist thought.

P. 81. Mahāvīra and Buddha—describing the main contents of Ajita's doctrine of non-action (*Akriyāvāda*).

P. 83. Śīlanka--a Jain commentator identifies the doctrine of Pakudha with the system of *Bhagavat Gita*, the Sāṅkhyam and some of the Śaiva systems.

P. 85. Rejection of Kaccayana's identification of thought with being by Mahāvīra and Buddha. Negative influence of Kaccayana over Jainism.

P. 86. Mahāvīra's death prior to Buddha's mentioned in *Sāmagāma Sutta*, and *Paṭikasutta* (also mentioned in Encyclopaedia of Religion and Ethics).

P. 87. Mahāvīra and Gosāla the sophists of the time according to Buddhist writings the founders of Niganthas (Jainas) and Ājīvikas or Maskarins respectively.

P. 88. Mention of fourfold self restraints (*cātuyāma saṃvara*) of Mahāvīra—fully described.

P. 113. Lord Ṛṣabha the first of the Tīrthankaras showing men the right path testified in Hindu Purāṇas.

P. 114. Mahāvīra a descendent from Iksaku—Vaṃsiya Kṣatriya Nāthas or Jñātris ancestors of Mahāvīra.

P. 114 (n.) Thought and true knowledge a great necessity for the Jainas.

P. 115. Kuṇḍanagāra a suburb of Vaiśāli—the birth place of Mahāvīra.

P. 115 (n). The denial by Digambaras of Mahāvīra's marriage with Yaśodharā.

Prevelence of Jainism before Mahāvīra—Four kinds of *samaṇas* : (1) Arahat Jina, (2) Nirgrantha Ācārya, (3) Nirg. Upādhyāya and (4) Nirg. Sādhu existence of Jainism before Buddhism.

P. 116. Mahāvīra born with 3 kinds of knowledge viz. *mati*, *śruta*, and *avadhi*.

P. 118. Buddha a Jain muni at a certain stage of his ascetic life. Buddha a disciple of the learned Jaina saint Pihitāshrawa who ordained him as Buddhakirti in the Sangha of Sri Pārsva at the town of Palasa.

Pp. 119-124. Jain Ācāryas, prescribed nudity as an essential step towards goal. The philosophy of wearing clothes and utter nakedness of the Jains fully discussed.

Pp. 125-136. Mahāvīra's early life, renunciation, his preachings described, compared to Buddhistic philosophy.

Pp. 136-138. Controversial opinions as to the year of Mahāvīras' death—545 B.C. as the authoritative year of Mahāvīra's *Nirvāṇa*.

Pp. 138-144. Mahāvīra's Dharma, *Nirvāṇa*, influence of Brahmanical doctrines over Jainism compared to Buddhistic tenets fully discussed.

P. 149. Comparison of Saṁsāra-paravāha of Buddhism to that of Jaina Philosophy mentioned.

Pp. 150-162. Karma theory of Mahāvīra & Buddha fully described.

P. 163. Mahāvīra's '*Ratna-Traya*' the three-fold path of Right belief, Right knowledge and Right conduct discussed.

P. 171. *Mahāvratas* of Jaina *Muni* and *Aṇuvrates* of a lay Jaina mentioned.

P. 172. Arhatship of the Jains fully discussed.

P. 334. Mahāvīra's opinion on doubt and faith agreed upon by Buddha.

P. 729. Ardhamagadhi or Ārṣa the language of the Jaina Canon.

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H. C. RAY—*The Dynastic History of Northern India.* Vol. I. Calcutta, 1931.

P. 10. Destruction of Valabhi by Arabs mentioned in Jain works.

P. 285. Mention of Indrarāja's (of Kanauj) probable identification with Indrāyudha of the Jain *Harivaṁśa.*

P. 355. Mention of 7 Jain teachers with names ending in Sena in the Dharwar district (Bombay) (Prof. R.C. MOJUMDAR PTCC Cal., 1922).

Pp. 560-61. Bijapur stone inscription of Dhavala found in the Jain temple 2 miles off from Bijapur village in the Bali (Godwar) district of the Jodhpur state records the granting of gifts to Jains by Vidhagdharāja in Ś 973. Mention of Sūri Śāntibhadra the pupil of Vasudeva—states that the Gosthi of Hastikundi renovated the temple of the first Tīrthankara (Ṛṣabhanāth)—image of Tīrthankara within—Inscription composed by Sūryācārya and engraved by Satayogeśvara.

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C. E. PARSONS—*A town in the Mysore State.* 1931.

P. 15. Mention of Rāmānujāchārya taking shelter in the court of the Jain King Biṭṭi Deva—12th century—Seventeen days public disputation between Rāmāunjāchārpa and Jain Paṇḍits at Tonnur—conversion of the Jain King Biṭṭi Deva to Vaishṇavism.

P. 16. Mention of Biṭṭideva's dissatisfaction over the Jain priests—mutiliation of Biṭṭi deva's figure by the Delhi emperor in order to discredit him with his Jain officials.

P. 17. Defeat of Jain exponents in the debate with Rāmānujāchārya—a legendary statement of the Jains being crushed to death in oil mills—Śravaṇa Beḷgoḷa inscriptions record Vishṇuvardhana perse—cutting the Jains for a time, but endowed and built *bastis* at Śravaṇa Beḷgoḷa.

P. 18. Mention of 12,000 infuriated Jains meeting Rāmānujāchārya, legendary tradition of the demolition of 700 Jain *bastis* for building 700 *maṭhs*.

P. 19. Queen Santala Devi—wife of Vishṇuvardhan— a Jain. Her mother queen Machikabbe—a Jain—making of grants specially to Śravaṇabeḷgoḷa by Santala Devi—her death by *Sallekhanā* in 1131 A. D.

Lakshmi—wife of Ganga Rāja a Jain.

P. 20. The monument of Shah Salar Masaud Ghazi, Tonnur was enlarged and endowed with the spoils which the Brahmins had torn from the Priests of Jaina.

P. 59. Śravaṇa Beḷgoḷa—Śravaṇa (meaning the Jain Ascetic). Belgola (the white pond)—a chief seat of the Jains in S. India—Chandragupta's pilgrimage to Śravaṇa Beḷgoḷa with Bhadrabāhu—their death by sanyasans (Samadhi or Sallekhanā). Records of self-inflicted deaths in the lower hill—the higher hill crowned by the largest stone statue of the image of Gaomateśvara.

Pp. 60-74. Chandra-giri hill—Twelve *bastis*.

Facing p. 6. Photo of Chandragiri (Plate).

P. 61. Its sanctity begins from the pilgrimage of Chandragupta and Bhadrabāhu. According to Dr. R. S. SASTRI (in Mysore Archaeological report for 1923) : (1) the image of Gomata was set up in 1028 A.D., (2) Chandragupta's, (ii) pilgrimage with Bhadrabāhu, (iii) for Śravaṇa Beḷgoḷa ruled by Kakutsthavarma. Pilgrimage in 429 A.D. (from an inscription discovered on a stone pillar in Mathura 1928) Chandragupta's dreams interpreted by Bhadrabāhu—his pilgrimage with Bhadrabāhu and 12,000 disciples.

Bhadrabāhu's death by *Sallekhanā*—Chandragupta's death by *Sallekhanā* in 298 B.C. in a cave South-West of the hill. The death recorded in Pārśvanātha *basti* inscriptions of 650 A.D.—mention of Śāntisenamuni.

Inscription (E C., VIII No. 1) records the death of 700 *rishis* by *Samādhi* in 600 A D.—Existence of 900 legible inscriptions on the hills—record of men and womens' *sanyāsana*—Nandisena—his *Sanyāsana*.

Bastis at Śravaṇa Beḷgoḷa are of the Dravidian type. Oldest probably built in the middle of 8th century A.D.

The Pārśvanātha *basti*—earlier than 1129 A.D.—dedicated to Pārśvanātha—elaborately decorated—15ft. high image of Pārśvanātha—*Mānstambha* in front—4 Jain figures in the pavillion and 4 Jain deities sculptured on the base—erected by Puttaiya, a merchant of the time of Chikka Deva Rāja Wadiyar. An inscription of 600 A.D. on a rock to the south of the *basti* records Bhadrabāhu's prophesy of calamity in Ujjain.

The *Kattalebasti* or the Dark temple—largest on Chandragiri raised by the general of Ganga Rāja in memory of his mother Pochavve had a tower formerly. A tiny temple nearby (19' x 15'). The Chandragupta *Basti*—dedicated to the eighth Tīrthankara attended by *Yaksha* Syama and *Yakshi* Jvālālāmālinī—built in 790-800 A.D.

The Chāmuṇḍa Rāya *Basti* built by the minister Chāmuṇḍa Rāya about 982 A.D.—image of Neminātha—an inscription on the base records its setting up in a temple, now vanished, which was the gift in 1138 of Echana, the son of General Ganga Rāya. Upper storey added by Chāmuṇḍa Rāya's son Jinadevana 995 A.D. and dedicated to Pārśvanātha—An inscription on the second pillar of the *maṇṭapa* south of the *basti* records Kondakura being able to fly and to levitate (E. C. VII, 117).

The Eradu Katte *Basti*, or the temple of the two buildings to Ādinātha—built by Laksmi devi, wife of Ganga Rāja in 1118 A.D.—epitaphs on a pillar noting the death of a woman Lakavve in 1121 A.D.—and of Demati, wife of the merchant Chamuṇḍa by *Samādhi*. Another epitaph of a *guru* named Meghachandramuni—epitaph of Sri Isarayya who died in 900 A.D.

P. 67. Photo Chandragupta *Basti*.

P. 69(n). *Syādvāda*—a highly technical term, used to describe the Jain philosophy. It may be rendered the affirmation of alternative possibilities (Hist. of Kannavse literature p. 23).

P. 72(n). Mention of Marasinga's death by Sallekhanā.

The Gandhavarana *Basti*—dedicated to Śāntinātha—a glowing panegyric of the queen Santala devi, wife of Vishṇubardhan. Inscription on the third pillar of the second *maṇṭapa* records the grief of Marasingha, the father and Machikabbe, the mother of Santala devi at her death by Sallekhanā in 1131 A.D. Mention of Machikabbe's death by *sanyāsana*.

The statue of Bharateśvara—a 9 ft. high statue representing Gomata's step brother, carved only from the Knees up—of 600 A.D. (E.C. VII, 61)—caused to be made by a Jain *guru* Arittha Nemi. The Kuge Brahma-deva pillar of 10th century.

Pp. 75-85. Vindhyagiri Śravaṇa Beḷgoḷa—Tyagada Brahmadeva pillar or the pillar of the Gifts—inscription on either of the hill recounting the exploits of Chāmuṇḍa Rāya—Original inscriptions defaced by Hergude Kanna and a Yaksha carved on the south base by Hergude Kanna—A beautiful plate in E.C. II, p. 41—'peculiarly Jains'—FERGUSSON. Brahmadeva *stambhas* crowned by seated figure of that God and *Mānastambhas* bearing small pavillions in which Jina figures stand.

Image of Bāhubali to the right and Bharata on the left of the Stairway. Siddha's Bonlder with numerous inscriptions and rows of sculptured Jain Saints—*Abhisheka* of Gomata by Chāmuṇḍa Rāya 1028 A.D. (3rd March). The story of Gullakayajji's offering of milk to Gomata—narrated—image of Gullakayi—inscription on the pillar behind her speaks of her as Yakshi devotee—inscription dated 1300 A.D. discovered on the rock records the death of Mallisetti, a merchant's daughter, by *sallekhanā*—seated figure of the Tīrthankaras in the courtyard, image of Gomata and Kushmāṇḍiṇi of 1200 A.D.

P. 80. Photo Statue of Gomata—Statue of Gomata attended by *Chauri* bearers, *Yaksha* and *Yakshini* to the left of the *Yaksha*—a round basin called Lake of Lalita. Genealogy of Gomata—Legendry record of Bharata setting up an image of Gomata 2,000 ft. high in the forest of Pandanapura. Gomata image—its legendry set up by Chāmuṇḍa Rāya in 1028 A.D.—mention of Chāmuṇḍa Rāya's Rock—bearing figures and names of Jain *gurus*—grant of villages valued at close by the image recording the original dates—image fully described—shortened finger in the left hand mutiliated by Rāmānujāchārya—Refashioned later on. Height of the image—

60' 3" recorded by Duke of Wellington (1800).

70' 3" recorded by Dr. Buchanan about the same time.

71' 0" recorded by Mr. J.D. Legge of the P.W.D.

57' 0" recorded by Mr. Bowrig, 1st Jan., 1865.

58' 0" recorded by Mr. Lewis Rice.

measurement of different limbs of the image given.

Mention of Boppana, a Jain writing a short poem (1180 A.D.) describing Gomata—The creepers which twins round Gomata's arms is said by the Jains to be the Mādhavi.

P. 86. Mention of the settlement of disputes of the Jains and Vaishṇavas by king Bukka Rāya, 1355 A.D. Bhandari *Basti*—Śravaṇabeḷgoḷa—so called because built by Hulta, the *bhaṇḍāri* or treasurer of Narasimha I—erected in 1165 A.D. a huge temple dedicated to Tīrthankaras—now in decay and neglected.

The Jain *maṭh*, Śravaṇabeḷgoḷa—carving resembling those of the *bastis* at Halebid—numerous images of Tīrthankaras within—old paintings on the walls depicting Jain scenes—*Leśyā*; is that which the soul is tinted by merit or demerit—Two interesting images now in possession of the head of the Sanskrit College near the *maṭh*.

These images were given by Ladies Malabbe and Kannabekanti to one of the *Bastis* in Kalastavadi 800 years ago Mention of the demolition of 101 temples to furnish materials to enlarge the Ranganātha Svāmi temple in 12th century.

Mention of small Dravidian temples. Akkana *Basti* of Hoysala style of architecture—dedicated to Pārśvanātha—fully described—a seated Jina figure—Erected in 1181 A.D. by lady Achiyakka—Akkana a shortened form of her name—a seated Jina on the Top inside.

The Terina *Basti*—dedicated to Bāhubali or Gomata—built by Marudevi, mother of Poysala setti and by Santikabbe mother of Nemi Setti 52—images of Jinas—supposed to represent the heavenly Mount Meru (In Terina Basti) is supposed to represent the heavenly Mt. Meru.

The mahānavami maṇṭapa erected in memory of Nayakīrti-muni a Jain teacher who died in 1176 A.D.—fully described.

Mention of *bastis* in ruins particularly in Hale Belgola and Sanehalli.

Jinanāthāpura founded by general Ganga Rāja about 1117 A.D. of Hoysala style and dedicated to Śāntināthа. *Basti* described.

P. 104. Wall inscriptions (Belur 58) and copper plate (Belur 71) inside the Keshava temple, records commentary to Vishṇuvardhan's conversion from Jainism to Śri Vaishṇavism, in 1117 A.D.

Sthala-Purāṇa at Śravaṇa Beḷgoḷa gives the reason for the earthquake which visited during the building of Keshava temple for the Kings Vishṇuvardhana's persecution of Jains and his abandonment of the Faith.

P. 105. Restoration of all the Jain grants by Vishnuvardhan for the cessasion of the frequent earthquakes.

Pp. 142-146. Halebid—The Jain *bastis* in ruins—mention of 720 *bastis* 'dotted' near the country side—three Jain *bastis* were built after Vishnuvardhana's rancour against Jains have died down. Largest built in 1133 A.D. by Boppa in memory of his father general Ganga Rāja—Bore at first the name Drohaghattajinalaya—change of name to Vijaya Pārśvanātha under the direction of the king Vishnuvardhana—Image of Pārsvanātha in the innermost shrine—14ft. high—fully described—face resembling the great Gomatesvara at Śravana Belgola—Dharanendra and Padmavati on either side of the image. Dr. *Buchanan's* description of the temple. Sarvāhnayaksha and Kūshmāndini on the doorway.

Inscription (Belur 128) states a Lingait official stamping a *linga* on the pillars of this *basti* in 1638.

Other two *bastis* similar in design—middle one dedicated to Ādinātha in 1138 A.D. by Heggade Mallimayya—Śāntinātha *Basti* built 66 year later a 14 ft. high figure of Śāntesvara. A tall and slender *mānstambha* in front of the temple bearing bas-relief figures of Gomateśvara.

Pp. 224-26. Appendix V. The Jains, Tīrthankaras, *Nirvāna*—described Division into sects—Digambaras and Śvetāmbaras—image worship by—Jain vow of *Sallekhanā*, *Sanyāsana* or *Samādhi* discussed.

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George M. MORAES.—*The Kadamba Kula.* Bombay, 1931.

P. 3. Chandragupta Maurya and Bhadrabāhu.

P. 7. Origin of the Kadamba family according to the Jains.

P. 34 There grants of Mrigesavaramma to the Jains—i.e. to the Kūrchakas (naked mendicants), Śvetapata and Nirgrantha. Jainism—popular religion in the Kadamba empire.

P. 49. Ravivarmma—his Halsi inscription records provision for the celebration of the eight days festival (Kārttika) of the god Jinendra. The second Halsi record mention a grant made by him to the god Jinendra.

P. 52. Harivarma—his grant to the temple of the Śramanas.

P. 83. The *Praśasti* of the *Uttarapurāna* (Ś. 820) says that Bankapura, the greatest of cities was founded by Bankeyarasa.

P. 85. Jakkiyabbe, the widow of Sattarasa Nagarjjuna the nalgavunda was entrusted with the office of her husband by Krishna II. She died by performance of the Jain vow.

P. 111. Kirtivarmma in one of his records it is stated that he founded *agrahāras* (seats of learning) where lived Brahman and Jain scholars; one of such *agrahāras* was the famous *agrahāra* of Kuppatur, and the tolerant spirit prevailing there is expressed in the Kuppatur grant of Kirttivarmma. "By that consecrating priest Padmanandi—Siddhāntideva the crowned queen Malala Devi having had the Kuppatur Pārsvadeva—chaityālya well consecrated—she worshipped in the prescribed manner all the Brahmanas......of the immemorial *agrahāra* Kuppatur, and having the name of Brahma—*Jainālaya* given to it by them.

Pp. 115-116. Chāmuṇḍa Rāyā Belagami inscriptions: One of his grants to the *Basadi* of the Baḷagāra-gaṇa connected with Jayahuti Śāntinātha, it is dated A.D. 1048. The other grant (A.D. 1048) also to the same *basadi* of Balarar. This Jain congregation of Baḷagāra was held in high veneration for its austerity—Keśavanandi an ascetic and disciple of Meghanandibhaṭṭāraka of the same gaṇa, made this grant.

P. 119. Lakshmana's minister and chief treasurer Śāntinātha, a distinguished Jain poet had the title of *Sarasvatimukhamukura* and was author of *Sukumāracharita*. He persuaded Lakshmaṇa to build the wooden *basadi* of Mallikamoda Śāntinātha in Baligrama (Belagami).

P. 249. The Kadamba Kings were of a very tolerant disposition. This toleration is evidenced by the numerous grants they made to the Jains, which led Dr. J. F. FLEET, Mr. K. P. PATHAK and others to suppose that the Kadambas were of the Jain persuation. The error was however corrected by Dr. FLEET in the second edition of his Dynasties of the Kanarese Districts. The religion of the Kadambas was Brahmanism and not Jainism during the Kadamba rule.

P. 252. Jainism had always been a stumbling block in the path of progress of the Śaiva religion.

King Kākusthavarmma granted the village of Kheta to Śrutakīrti.

Mrigeśa and other kings made grants to the Jains Inscriptions refering to the Jaina ascetics such as Śvetapaṭas, Yāpanīyas, Kūrchakas and the Nirgathas (FLEET, Sanskrit and old Kanarese inscriptions I A. vii, p. 38; p. 34; King Ravivarmma used to cansult Kumāradatta. Jainism grew unchecked during the supremacy of the Kadambas and received fresh stimulus in the time of the

Rāshṭrakūtas. Jain *gurus* Vīrasena and Jīvasena. *Jayadhavala*, *Vijayadhavala*, *Atidhavala* and *Mahādhavala* the four scholarly works. Jaina *Maṭhas* were established in all parts of Karnataka.

P. 253. Queen Malala-Devi partonised the Jain monastery at Kuppatur. Jaina monasteries at Bhandavapura & Belagami.

Growth of Jainism brought about the decay of the Śaiva worship.

P. 257. Jain ceremonies, the eight rites of the Jaina temples, self-destruction by starvation. Jakkiabbe who was holding the office of nalgauṇḍa of the Nāgarkhaṇḍa seventy expired in performance of the Jain vow of fasting.

P. 265. No. 26—Photo of Jain *Basti* at Halsi.

P. 288. No. 31.—Photo of Jain *Basti* at Yalavatti.

Pp. 291. and 294. Students of different races and creeds and from all quarters flocked to *agrahāras* to acquire knowledge at the feet of the Savanta—the *agrahāras* of Kuppatur and Belagami were famous in the Kadamba dominions.

Pp. 296-297. An epigraph at Chikkamagadi in the Shikarpur Taluqua tells that the Kadamba king Boppadeva made a gift to the Jaina *maṭha* at Magadi where a Jain temple was built by Sankara-Samanta, the general of Boppa-deva.

Pp. 297-98. That most important of the *maṭhas* in the Kadamba dominions were those of Belagami, Kuppatur and Bandhavapura. The professors in these monasteries were very learned, the second āchārya of the temple at Bandhavapura was a great scholar who published commentaries and was a grammarian, logician, poet and dramatist and the āchāryas of the Jaina monastery at Kuppatur were also distinguished for their learning.

P. 301. Literature—Śāntinātha the finance minister of Lakshmaṇa of 1068 compiled the *Sukumāracharita*, his preceptor was Vardhamāna. His titles were Daṇḍanātha Pravara, Paramjina Matambhojini Rājahamsa, Saraswatimukhamukura, Sahajakavi, Chaturkavi and Nissahāyakavi.

P. 309. The earliest of the Kadamba temples did not radically differ from the Andhrabharitya structures. The oldest monuments seem to be at Halsi, the old ciiy of Palasika, (Pl. 26, p. 265) there is a Jain *basti* at this place, which was built by the Kadamba king Mrigesvarmma (5th century A.D.); its description.

P. 341. The Jain *basti* at Yalavatti (Pl. 31. p. 288) is important as it marks a further stage in the envolution of the Kadamba power; description given.

Names of places identified.

P. 326. Abbalur—chief town of the Kod Taluqua, Dharwar dist. There was a Jain temple.

P. 240. Kalavanga—identified with Kadaroli village in the Sampgaon-Taloqua, Belgaum dist. This village was divided into three parts, which were given, one to the god, one to the ascetics of the Śvetapaṭas, and one to the Nirgrantha sect.

Unpublished inscriptions—

Pp. 418-427. No. 6. Mangundi Dharwar Taluqua, inscription of Jayakesi III, mentions—Ekavīryāchārya of Yāpanīya sangha his son, Bāhubali of Kameyagaṇa, this great sage was known as Bāhubalisiddha Siddhantikanta Tippogonda in the Kāṇuga line.

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A.Y. ALI.—*Medieval India.* London, 1932.

P. 26. Raja Shekhara though a Shaiva honoured the Jains.

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P. C. Sen.—*Some Janapadas of Ancient Radha,* I.H.Q. Vol, 1932.

P. 521. Rāḍha, one of the sixteen great *Janapadas* of India referred to in Jain Anga called the *Bhagavati* Lāḍha. In the fourth Jaina Upānga, the Paṇṇavaṇā, also Lāḍha is mentioned as one of the Āriya *Janapadas* or countries of India with Kodivarisam as its chief city.

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K. R. SUBRAMANIAN.—*Buddhist Remains in Andhra.* Madras, 1932.

P. 28. Jainism—a popular religion in the ceded districts of Andhra—mention in the accounts of Hiuentsang.

P. 30. Mention of Jain asceticism.

P. 32. Mention of Jain *Sanyāsi.*

P. 33. Popularity of Jainism in Karnataka and Dravida—mention of Buddhist Rāmatīrtham being usurped by Jains.

(n) a number of Jain images exist in Godavari dist.—Jain remains in ceded districts—a few Jaina traces in Drākshārāma temple.

P. 94. Destruction of Jainism in the approach of Kumārila Bhaṭṭ, Śrī Śankarāchārya and the *Bhakti* cult.

P. 125. Re-establishment of Brahmanical religion by the devotees of Kokarneśvara over Buddhism and Jainism in Andhra.

1228

H. C. RAYCHOUDHURY—*Studies in Indian Antiquities*. Calcutta, 1932.

P. 6. Rigveda held older than Pārśva (by *Winternitz*). The lack of authoritative works on Parśva lessens confidence of the statement.

1229

RENE Grousset—*The Civilizations of the East* (India). Vol. II, Translated from the French by C. A. PHILIPS. London, 1932.

Pp. 131-2. Similarity of style between the Buddha and Jain statues at Mathura—FOUCHER's theory that they are an Indian adaptation of Gandhara art.

Pp. 226-8. Jain architecture—features of a Jain monastery.

Pp. 345-6. Indebtedness of Indo-Moslem to Jain architecture—mosque at Ajmere inspired by Vimala Sha temple at Mt. Ābū; Qutbal—Islam of Delhi built on site and with materials of a Jain temple; Indo-Moslem decoration or delicate lace-work in stone recalls Jain decoration.

P. 356. Fusion of Jain and Persian art under the Moguls.

1230

Chimanlal J. SHAH.—*Jainism in Northern India*. 800 B. C. O.A. D. 526. 1932.

I. Jainism before Mahāvīra.

II. Mahāvīra and his times—Jain philosophy, history of the Jain church—different sects.

III. Jainism in royal families—Vidhehans, Lichchhavis, Jñātrikas Vajjis, Mallakins, Gaṇarājas of Kasi-Kosala, Saisunagas, Nandas, Mauryas.

IV. Jainism in Kaliṅga-desam-Khāravela and the Hāthigumphā inscription—the Khaṇḍagiri, Udaygiri, and other caves.

V. Mathura inscriptions and Jainism.

VI. Jainism during the Gupta period.

VII. Jaina literature of the North—the Siddhānta—Pūrvas, Aṅgas, Upāṅgas, Prakīrṇas, Chedasūtras, Mūlasūtras—commentatorial works called Nijjuttis.

VIII. Jain art in the North.

1231

N. Subha RAO.—*Two centuries of Wadeyar Rule in Mysore.* (1565-1761) (QJMS. Vol. 23, No. 2, 1932, Bangalore).

Pp. 175-76. The Council—In the administration of the country, the King was assisted by a council. Of these Councillors some interesting details are found in Ananta Kavi, *Belagolada Gommaṭeśvara Charitre* MS. K.A. 202, in the Mysore Oriental Library, Pp. 100-09). Councillor Viśālāksha Paṇḍit, an expert in all sciences and in Jain philosophy and religion, the foremost minister of Chikkadevarāja (1673-1704). In 1679 the *Mastakapūja* to Dorbali at Śravaṇabeḷgoḷa was performed under his guidance. In a grant [E.C. III, (I) Nj 41] he is referred to as Dodda Paṇḍita of Yelavandur. His death was brought about by his enemies on sectarian grounds.

P. 185. Under Chikkadevarāja, Anniah, son of Javana Setti, a Jaina, was the Officer in charge of the mint and Treasury He was favoured by his master being allowed to construct a pond in Śravaṇabeḷgoḷa. He remained in Office as late as the reign of Krishnarāja I.

1232

B. A. SALETOR.—*Harshavardhana in the Karnatak.* (QJMS. Vol. 22, No. 3, 1932, Bangalore):

Pp. 313-317. Aihole inscription of Śaka 556 (A.D. 634). It is an eulogy by Ravikīrti who during the reign of the Chālukya Polekesi Satyāśraya (i.e. the Western

Chālukya Pulakesi II) founded the temple of the Jinendra (KIELHORN, Ep. Ind. VI, p. 2). The conclusion is that—

(a) The Aihole inscription of 634 A.D. is not the earliest record of Pulakesi's victories and especially of his victory over Harṣa ;

(b) That the geographical and chronological order of conquests as given in it cannot be relied upon; and

(c) That it is more or less a general resume of the conquests of Pulakesi written by his court poet.

1233

S. C. CHAKRAVORTY.—*Some Points Regarding the Origin af the Licchavis of Vaiśāli.* I.H.Q. Vol. IX, 1933.

P. 441. The Jains make Triśalā, the mother of Mahāvīra.

P. 444. Jainism and Buddhism found favour with the Licchavis so soon probably owing to the absence of any religion based on philosophy and reason. Mahāvīra's parents—worshippers of Pārśva referred to in Ācārāngasūtra. Mahāvira's austerities—no counterparts in the *Vedas.*

1234

E. J. THOMAS.—*The History of Buddhist Thought.* New York, 1933.

P. 1. Niganthas—a sect of Jains, rival school of Buddhism.

P. 6. *Bhagavati Sūtra* a Jain book which gives the names of 16 ancient kingdoms of India viz. Angas, Magadhas, Kasis, Kosalas, Vajjis, Mallas, Cheties, Vamsas, Kurus, Panchalas, Macchas, Surasenas, Assakas, Avantis Gandharas, and Kambojas.

P. 12. The Jains and Buddhists held that escape from rebirth could be obtained by knowledge of a special way of life.

P. 18 (n). Buddhaghoṣa and Sarvāstivādins interpretation of pārājika as "Suffering defeat" is the same word as the Jain *pāraṃciya.*

P. 73. The Jain doctrine of *Kiriyāvāda* the doctrine of action fully described in Buddhist literature.

P. 115. The Buddhist and Jain contradictory dictions of Karma fully described. According to JACOBI the original Niganthas followers of Pārśva and Mahāvīra probably borrowed the rigid rules from the Achelakas or Ājīvikas.

P. 117. An act of killing even if unintentional, involved retribution is rejected in *Kathāvatthu* xx, 1. The Jains are charged with holding Abhk., iv, 73; if Jaina Sūtras.

P. 119. The doctrine of *Nirvāṇa* is compared with Jain austerities.

P. 122. The conception of *mukti* or *moksha* in Buddhism and Jainism fully explained.

P. 123. Jainism an older faith than Buddhism. Buddhists' probable borrowing of the idea of annihilation from Jain tenets.

P. 147. Pārśva—historical personage.

P. 151. Bhagavat, "Lord" a common term used by Hindus, Buddhists and Jains. Jain title 'conqueror' of their leaders possesses a distinctive feature, to themselves.

P. 247. Survival of Jainism for monastic systems. Jainism—"the creed of a cultivated class from which the masses are excluded".

1235

R. D. BANERJI.—*The Age of the Imperial Guptas*. Benares, 1933.

P. 103. No Jain inscription of the reigns of Samudragupta or Chandragupta II—discovered—earliest known Jain inscription of Gupta period—in 432-3 A.D. a Jain image dedicated at Mathura by a Jain lady named Sāmāḍhyā.

P. 104. Inscription on stone pillar at Kahaun in Gorakhpur district, recording the erection of five Tīrthankara images.

P. 107. Jainism declining in Gupta period.

P. 108. Vaṭa-Gohali inscription of 478-9 A.D., Pahārpur (Rajshahi district)—Yuan Chwang mentions Jaina medicants in North Bengal—hardly any evidence of existence of Jainism in Bengal during Pāla period.

P. 140. Jain temples (*Bastis*) in North and South Kanara districts.

1236

K. P. JAYASWAL.—*History of India*, 150 A.D. to 350 A.D. Lahore, 1933.

Pp. 44-5. Apsarā and Gaja-Lakshmi of Jain structural monuments—borrowed from the Hindus.

1237

N. C. BANERJEE.—*Indian History*. Calcutta, 1933.

P. 46. Mention of Mahāvīra—his preachings over masses irrespective of caste, creed, sex or age.

Pp. 51-53.—Jainism—Mahāvīra—a religious teacher—penance for 12 years—becomes a Jina and Kevali, Mahāvīra—not an originator of Jainism—Tīrthankara—religious priests of the Jains. Mention of Pārśvanātha as the last Tīrthankara.

Tenets of Jainism—described—outward similiarities of Buddhism and Jainism discussed—mention of Śvetāmbara and Digambara sects.

1238

H. HERAS.—*Studies in Pallava History*. Madras, 1933.

P. 90. A Jain temple at Tiruparuttikkunram of the later Pallava period—mentioned.

1239

D. C. SIRCAR.—*Mahārāja Chaṇḍavarman of Komarti Plates*. (I.H.Q. Vol. X. 1934).

P. 781. Khāravela belonged to the Ceṭa dynasty.

1240

S. R. DAS.—*The Jaina Calendar*. (I.H.Q. Vol. X. 1934).

P. 332. In Jaina astronomy *yuga* consists of five years and begins with Abhijit—Jain lunar and solar years fully described.

Pp. 333-36. Ṛtu-Saṁvatsara i.e., the year of 360 days and nights together with Karma Saṁvatsara and Sāvana Saṁvatsara fully explained.

1241

M. V. KRISHNA RAO.—*Jainism in Gangavadi*. (Q. J. M. S. Vol. 24, No. 1, 1933, Bangalore).

Pp. 48-59 ff. Jainism once most prevalent in Kannada and Tamil territories of southern India. Bhadrabāhu legend (Vienna Ori. Journal VII, p. 382); Mūlasangha or the Original Congregation. Gangavāḍi, Kuṇḍakuṇḍa and Samantabhadra, proselytising on an extensive scale; by the 4th century A.D. Jainism had come to dominate the life and thought of the people of the Pāṇḍya, Choḷa and Chera Kingdoms, Kuṇḍakuṇḍa, author of Kurral, Ilangovad·gal, younger brother of a Chera King and contemporary of Gajabāhu of Ceylon, author of *Silappadikaram*; Jain colonies at Kāveripattanam and Madura.

Gangavāḍi—occupied by Mysorean dynasty of the Gangas, later by the Hoysalas. Ikṣvāku dynasty, ruled north of the river Kṛṣṇā in the Andhradeśa in about 225 and 340 A.D. Gangas belonged to this dynasty. Siṁhanandi laid the foundations of the Ganga dynasty about the middle of the 4th century (350 A.D.). The Gangas always ruled under the protecting and wakeful eye of Jinendra. The Gangas from the time of Śrīvikrama adhered more steadily to the Jain religion. Talavanapura or modern Talkad, the capital of the Gangas for about 8 centuries—once a mighty city, submerged in the sand by the Kāveri.

Jain Āchāryas and their work :

P. 52. Digambara Jainism supreme in the south till the 9th century A.D. Kuṇḍakuṇḍa occupied the pontifical chair about 8 B.C. He probably lived in Paṭaliputra, the seat of Dravida Sangha (I.A., XX, XXI; Digambara *Paṭṭāvalis* pp. 60, 61) and an important town in Tondaimandalam, He wrote in Prākrit, then the court language of the Pallavas, for the benefit of the royal disciple Śivakumāra Mahārāja.

Samantabhadra, 3rd century A.D. ; the most remarkable teacher ; his story. Simhanandi, another celebrated teacher, helped Madhava Konganivarma in founding his dynasty ; Gangavāḍi was then predominantly Jain. Simhanandi's successors Vakragrīva, Vajranandi author of *Navastotra*, and Pātrakeṣari refuter of the *Trilakṣaṇa* theory of *utpāda*, *vyaya* and *dhrauvya* ; Sumatideva, author of *Sumatisaptaka* ; Kumārasena, and Chintāmaṇi were the immediate predecessors of reputed Śrīvardhadeva (Tumbulāchārya and the author of *Chūḍāmaṇi*).

A contemporary of Śrīvardha was Pūjyapāda (Devanandi) preceptor of Durvinita. Pūjyapāda followed by Ācārya Maheśvara.

The Gangas, the Pallavas of Kanchi and Rāṣṭrakūṭas of Malkhed were staunch Jainas. Western Chālukya Kings Pulakesin II, Vijayāditya and Vikramāditya II, favoured the Jain faith. Dravida Sangha founded at Madura by Vajranandi, a disciple of Pūjyapāda. Akalaṅka of Beḷgoḷa, educated in the Buddha College at Ponnatanagara (Trivatur).

Sandusena, Indusena, Kanakasena, were some of the reputed teachers at Annamalai.

9th Century: The Tamil country too produced some well-known Jain teachers as *Maṇḍalapuruṣa* Ajjanandi referred to in *Jīvaka Chintāmaṇi*, Kurandi Aristanemi. After their persecution by Appar and Sambandar, the Jains probably migrated in large numbers to Gangavāḍi and settled at Śravaṇabeḷgoḷa. Mūlasangha produced remarkable Āchāryas-Prabhachandra (who predeceased Jinasena) Guṇabhadra, Ajitasena, Dayapāla, Vādirāja, Śrīvijaya. Arhadbali divided the Mūlasangha of Saravati Gaccha into Sena, Nandi, Deva, Siṁha Sanghas (I.A. XXI, P. 73).

1242

K. R. SUBRAMANIAN—*Some Noble families of the Eastern Chālukyan Period 615-1070* A.D. (A.I.O.C. VIIth Session, 1933).

Paṭṭavardhini family was . . . ancient . . . have served successive sovereigns. We do not hear of the Paṭṭavardhini after the reign of Amma II (945-970) who pays the family the compliment of hereditary officials of the state. Chameka of this family became a Jain nun.

1243

Y. K. DESHPANDE : *Conclusion*—several remains of Jain Antiquity of Vidarbha dating from the 2nd or 3rd century. (A.I.O.C. VIIth Session, 1933).

P 828. Historically it can be shown the province was in touch with the Jain king as far back as 170 B.C. . . . . Like the statues of the Vedic faith the statues of Jain faith are also being unearthed.

1244

Radhagovinda BASAK—*The History of North-Eastern India*. Calcutta, 1934.

Pp. 57-8. Cave-temple inscription of 425-26 A.D. discovered in Udayagiri, recording installation of the image of Pārśva, by a disciple of āchārya Gosarman, of the lineage of āchārya Bhadra (Fleet, C. II, III, No. 61) Installation of Jain image at Mathura, mentioned in an inscription dated 432-33 A.D. (E.I. Vol. II, 210).

P. 71. The Kahaum stone pillar inscription (Fleet, C.I.I. Vol. III, No. 15) records installation of five Tīrthankara images.

P. 155. Toleration of Jainism in the 7th century.

P. 201. Yuan Chwang saw numerous Digambara Nirgranthas in Samataṭa (Eastern Bengal).

P. 231. Jains invited to Harsha's assembly.

P. 304. Jain *Vihāra* at Vatagohali mentioned in Pahārpur inscription (Rajshāhi).

1245

Bhasker Anand SALETORE—*Social and Political Life in the Vijayanagara Empire.* 2 vols. Madras, 1934.

Vol. 1 :

P. 13. Persecution of Jains in Southern India in the first quarter of the 14th century.

P. 40. Exodus of Bhadrabāhu to the South.

P. 73. Five Jain *Chaityas* existed and Jain men lived in Gerasoppe.

P. 74. Bharangi was a Jain centre.

Pp. 79-80. Mailapur wholly inhabited by Jains temple of Ādi Tīrthankara.

Pp. 103-4. The famous Jain—Śrīvaishṇava controversy and its settlement by Bukka I. Jain temples in the capital Vijayanagara.

P. 372. Disputes between Vaishṇavas and Jains.

Vol. II :

P. 24. About B.C. 850 Arishtha Nemi attained perfection.

Existence of four castes among Jains proved by an inscription of the middle of the 10th century A.D. (My. Ar. Re. 1912-13, p. 31).

P. 42. The Kurumbars are said to be Jains (Taylor, Catalogue Raisonee, III, Pp. 399-400).

P. 54. The Pantacurhis were originally Jains.

P. 70. Jains and Vaishṇavas were called Valangai and Idangai classes.

P. 195. Two Jain *kshatriyas* settled in Mamgarasa and Changalaraya.

Pp. 242-4. Cruel mode of death by burying in the ground prevalent among Jains—prevalent in the 13th and the latter half of the 14th and beginning of the 15th centuries.

P. 339. Endowment for Jain temple at kolgana in 1173 A.D.

P. 355. Harmony between Jains and followers of other religians.

Pp. 358-9. Generosity shown by people to Jains.

P. 407. *Gomaṭābhiṣeka* festival at Śravaṇa Beḷgoḷa and Kārkala.

1246

Oursel MASSON, P. WILLMAN, Grab OWSKA, H. D. and STERN, P.—*Ancient India and Indian civilization.* Translated from the French by M. R. DOBIE. London, 1934.

P. 24. Date of Mahāvīra.

P. 27. Jain literature as a source of history.

P. 37. Chandragupta Maurya was a Jain.

P. 39. Aśoka's tolerance of Jainism.

P. 58. Harsha's tolerance of Jainism.

Pp. 137-8, 144-7. Rise and growth af Jainism; Digambaras and Śvetāmbaras.

Pp. 138-44, 150-2. Jain philosophy.

P. 140. Jain attitude to caste.

Pp 148-50, 218, 248. Jain canons and other literature.

P. 168, 178. Influence of Jainism on Brahmanism.

P. 169. Brahmanic reaction.

P. 196. Jain logic.

P. 203. Jain philosophy at the height of its expansion.

P. 208. Jain atomism.

P. 334. Jainism and Arabian Nights.

P. 356. Jain temples with domed halls.

P. 370. Jain religious art—pictures of Tīrthankaras of one same conventional. type.

1247

J. ALLAN—*Cambridge shorter history of India.* Cambridge, 1934.

P. 14. Northern India divided into sixteen larger states—*Mahājanapadas* in 7th and 6th century B.C mentioned in Buddhist & Jainic writtings.

P. 15. Jñātrikas, a clan in which Mahāvīra was born.

P. 16. Purāṇas supplemented by Jain and Buddhist literature which is a source of Indian history specially of Magadha. Mahāvīra, son of the sister of Cheṭaka, king of Vaiśāli, and aunt of Bimbisāra of Magadha, Bimbisāra known as Śreṇika by the Jains.

P. 17. Ajātaśatru—the Kūṇika of the Jains.

P. 19. Jain tradition records Nanda as the son of a barber.

P. 34. Chandragupta, a Jain according to Jain tradition.

P. 96. A Jain inscription dated G. E. 141 (A.D. 460-1) records Skandagupta's reign as peaceful one.

P. 126. Mūlarāja the greatest figure of the dynasty according to Jain Historians.

P. 128. Kumārapāla—a great patron of the Jains.

P. 131. The Jain *Harivaṃśa* was finished in A.D. 783-4.

P. 143. Probable identification of Indrarāja with Indrāyudha of the Jain *Harivaṃśa*.

P. 165. Legends suggest Hoysalas originally Jain and later became Vaishṇava.

P. 365. Jains of both houses Śvetāmbaras and Digambaras mentioned as taking part in the religious debate in the House of worship of Akbar.

361. Annexation of Mt. Ābū by Akbar in 1576 A.D.

P. 369. Din-i Ilahi of Akbar, creed based largely on Jainism Zorobastrianism and Hinduism.

1248

A. S. ALTEKAR.—*The Rāshṭrakūṭas and their times.* Poona, 1934.

P. 88. Amoghavarsha—his leanings towards Jainism—Jainasena preceptor of Amoghavarsha. Amoghavarsha follower of *Syādvāda* referred to in the Jain Mathematical work *Gaṇitasārasaṁgraha* of Mahāvirāchārya.

P. 99. Krishna II a Jain—Guṇabhadra the famous author of the last five chapters of *Ādipurāṇa* - preceptor of Krishna. The adherance of Amoghavarsh and Krishna II to Jainism is not causative of the military decline of the Rāsṭrakūṭas.

P. 272. Revival of Hinduism ineffective of the decline of Jainism in the Deccan under the royal patronage of early Kadambas Chālukyas and the Western Gangas. Rāsṭrakūṭa kings and viceroys influenced by Jains because of the existence of Jain scholars viz.—Samantabhadra, Akalankadeva, Vidyānanda, Manikyananda, Prabhāchandra, Jinasena Guṇachandra, and Pampa.

Mention of the sufference of Jains in the hands of Śaiva fanatics.

Pp. 273-74. Mention of Kṛishṇavarma of Kadamba performer of *Aśvamedha* sacrifice giving munificient gift for a Jain establishment. Mention of Karka Sauvarṇavarsha a staunch Śaiva of Gujarat giving a field for a Jaina *Vihāra*. Amoghavarsha—a Jain an ardent admirer of Mahālakshmi.

Mention of the gift of a field to Jain monastery by Brahmanas of Ballal family at Mulgund in 902 A.D. erection of a Jain temple by Mahāsāmanta Pṛthvirāma a contemporary of Kṛshṇa II in C 875 A.D.—Building of a Jain temple by Śrīsena—Belur inscription 1022 A.D. mentions Akkadevi as practising the rituals of Jina, Buddha and Ananta. Dambal stone inscription of Dharwar of 11th century records its grant by Balanju, a Śaiva but opening it with a salutation to Jain munindras.

Pp. 307-308. Defeat of the Buddhists in the religious discussion at Śravaṇa Beḷgoḷa in the presence of Hemasitala of Kanchi by Akalanka in C. 780.

Pp. 309-317. Jainism—set back for the rise of Lingāyat sect, great relics of Jain educational formulas—left in the entire Hindu society. Jains—patronised by Kadambas Chālukyas, Gangas.

Rāchamalla's creation of Jain establishment in Coorg. Rāya Rachamalla vasati, Ganga-Permadi-*chaityālaya* and Ganga-Kandarpa-*chaityamandira*—Jain edifices. Mārasimha II, a staunch Jain disciple of Ajitasena, Mention of Mārasimha's death by *Sallekhanā Chamundapurāṇa* work of Mārasimha's minister Chāmuṇḍrāya, the erector of the Gommateśvara image at Śravaṇa Beḷgoḷa, Ganga Rāja and Hulla. Hoysala minister were Jains. Jinasena preceptor of Amoghavarasha mentioned in former's *Pārśvābhyudaya* and *Sārasangraha*, a Jain mathematical work. Amoghavarsha's offering of a finger to Mahālakshmi for the extrication of his kingdom from an epidemic. His practice of the vow of akinchanala. Kṛshṇa II, Indra III were Jains. Death of Indra IV by *Sallekhanā*.

Ruṭṭas of Saundatti, Bankeya the governor of Āmoghavarsha I, Jains. Lekaditya Bankeya's son, Śrīvijaya, a general of India III were Jains. Lekaditya Bankeya's son, Śrīvijaya, a general of India III, were Jains.

JAINS mistaken for Buddhists in the moslem records of Alberuni and Al Idrisi.

Life in Jain Maṭhas—fully described. Krishṇavarma a Kadamba king, a Jain but having the title of *Raṇapriya*. Mention of Amoghavarsha offering dreadful feast to the god of death on the battlefield of Vingavalli.—Jain Kings not enthusiastic in warfares.

Jainism and Buddhism—not responsible for the military emasculation of the population that let to the fall of Hindu India.

Pp. 409-410. Considerable contribution of the Jains to the Indian literature. *Āptamīmānsā*, work of Samantabhadra containing the exposition of the *Syādvāda*. *Ashṭaśati* of Akalankadeva written in early Rāṣṭrakūṭa period.

Śravaṇabelgoḷa inscription no. 67 mentions Akalankadeva describing his own greatness Sāhasatunga who probably was Dantidurga—Tradition of Akalankadeva being the son of Krishna I. lacking evidence. *Ashṭa—sahasri* of Vidyānanda—a Jain work. *Parīkshāmukhasūtra*. Jain work of logic by Mānikyanandin and commented upon by Prabhāchandra. *Prameyakamalamārtaṇḍa* and *Nyāyakumudachandrodaya* Jain works of Prabhāchandra.

Mallavādin, a Jain writer on logic—founder of Digambara monastery at Naosari. His commentry viz., *Dharmottaraṭippanaka* on the *Nyāyabinduṭikā* of Dharmottarachārya. Jinasena's *Harivaṁśa* finished in 783 A.D. His Ādipurāṇa completed by his disciple Guṇachandra. In *Pārśvābhyudays* of Jinasena utilizes the lines of *Meghadūta* in narrating the life of Pārśva Amoghavṛtti of a Jain work of Śākaṭāyana a treatise on grammar. *Gaṇitasārasangraha* of Virāchārya, a work on mathematics composed during the reign of Amoghavarsha.

P. 411. Karnatak—a stronghold of Jainism—Pampa, a Canarese Jain author of 10th century A.D. *Ādipurāṇa* of Pampa, a Jain work, finished in 941 A.D. *Vikramārjunavijaya*, a historical treatise of Pampa which glorifies his prtron Arikesarin II as Arjuna. *Sāntipurāṇa*, a work of Ponna (10th century). *Chamuṇḍapurāṇa* a Jain work of Chāmuṇḍarāya (10th century) *Ajitatīrthankarapurāṇa* of Ranna, Jain work finished in 993 A.D.

P. 417. Rāṣṭrakūṭas—tolerant of Jainism, Buddhism and Hinduism.

1249

PAUL Masson—Oursel, HELENA De Willman—Grabowska, Philippe STERN—*Ancient India and Indian Civilization*, London, 1934.

P. 24. Rise of Jainism.—There was some connection between the development of Buddhism and Jainism and the Iranian reformation of Zaroaster. The date of the beginning of Jainism cannot be fixed. Mahāvīra, the founder of Jainism, died in 528 B.C., according to European scholars the date is 477 or 467.

P. 25. Bimbisāra or Śreṇika, the fifth king of Sisunaga line is claimed by both Jains and Buddhists as one of their sect.

Jainism favoured by kings—

P. 37. Chandragupta Maurya—died at the age of fifty (298 B.C.) No truth in the Jain tradition of Bhadrabāhu and Chandragupta.

Pp. 38-39. Asoka's fight against sufferings of all kinds bears the stamp of Buddhism and Jainism. Himself a convert to Buddhism, heaped favours on the Brahmans and gave such help to the Jains that he came to be regarded as one of them.

P. 58. Harsha or Silāditya summoned a council at Prayāga, where he heaped presents upon. Brahmans, Jains and Buddhists alike.

Pp. 137-143. Early Jainism and Buddhism, their common conditions; transmigration; disregard Vedic gods; Karman; the aspiration to deliverance; the influence of the Yoga and the Sophists.

Pp. 144-152. Jainism; the Nirgranthas; Jina; the community; the Canons; Archaism and Realisation; the Substance; the soul and its salvation.

P. 153. Buddhism a younger brother of Jainism.

Pp. 168, 169, 174, 178. Influence of Jainism on Brahmanism.

P. 196. Logic.

P. 203. Philosophy—Jainism—later development. Siddhasena Divākara opposed Kuṇḍa Kuṇḍa, whose teaching was continued in the following century by Samantabhadra.

P. 208. Atomism.

P. 218. Jain Prākrit, the language of the Jain canon, is distinguished from Jain Mahārāshtri, the language of the commentaries and secular works of the sect.

P. 334. Arabian Nights—the prototype of the containing narratives, is found in a Jain commentary (Jarl CHARPENTIER, *Paccekabuddhageschichten*, Upsala. 1908).

P. 356. Jain temples.

P. 370. Sculpture—Tīrthankaras of one same conventional type.

1250

K. P. JAYASWAL– *The Murunda Dynasty and the Date of Pādalipta. Malaviya Commemoration Volume*: Reviewed by Niharranjan Roy. (ABORI. Vol. XV; 1934), Pp. 118-119, 122.

The Murundas, according to the Purānic calculation, were in power as long as the middle of the 3rd century A.D. He incidentally fixes the time of the Jaina teacher Pādalipta whose religious instructions to the Murunda of Pāṭaliputra are noted in several Jain texts including the *Prabhāvakacarita*. This time, he says, is the same as that of Kaniṣka or his predecessors, which is further corroborated by Pādaliptas' controversy with Nāgārjuna who is associated with Kaniṣka.

1251

N. Subba Rau—*Two centuries of Wadeyar Rule in Mysore* (1565-71) (QJMS. Vol. 24, No. 3, 1934, Bangalore).

P. 245. Jainism—it is significant to not that Chikkadevarāja Wadeyar while equally solicitous for its welfare as well, never brought himself under the influence of that religion as has been alleged (Wilks, Mysore, I, Ch. IV, Pp. 107, 220-222-New Edition). He supported his Jain minister Vishālāksha Paṇḍia; *Mastakapūjā* to Gommateśvara in 1679 his mint master Anniah (E.C. 11, SB 365). He made a grant of lands for Vimalanātha *Chaityālaya* [E.C. IV (2), Ng. 43].

P. 246. Krishnarāja I, in 1723 made a grant to the Jinadharma of Beḷgoḷa for the worship and festivals of Gommateśvara (E.C. II, SB. 249).

1252

C. S. K. Rao Sahib—*Srī Gupta.* (QJMS, Vol. 24, No. 3, 1934, Bangalore).

Pp. 219-21. I-Tsing, the Chinese pilgrim (671-695 A.D.) mentions a great king, Śrī Gupta, Jainasena in his *Harivamśa* (783 A.D) refers to the Guptas as having begun their rule 720 years after Mahāvīra's *nirvāṇa*, i.e. according to Jinasena 720-528—192 A.D. and he is nearly a century later than I-Tsing. How could two independent traditions one a century later than the other—refer to a king who ruled exactly in the same year 192 A.D. We may believe the accuracy of the Buddhist and Jain.

1253

Hirālāl Jain.—*Some fresh light on the Dharasiva Caves and the Origin of the Silahar Dynasty.* (ABORI. Vol. XVI, 1934-85) Pp. 1-11.

Darasiva is the headquarters of a District in the Hyderabad Dist.—named today-Osmanabad—Of the seven caves, the four on the north side of the ravine are decidedly Jaina excavation. Mr. Burgess tentatively assigned them to about 650 A.D. adding that perhaps they belong to a somewhat earlier date. (Arch. Sur. of West India. Vol. III).

1254

Cambridge History of India. Vol. I. 1935.

P. 22. The Summit of Ābū bears some famous ruins of Jain temples.

P. 55. Buddhism has been gradually absorted into Brahmin caste system, which has also, though in a less degree, influenced the followers of other faiths—Jains, Mahammadans, Sikhs and even native Christians.

P. 57. The Scriptures of the Jains have been preserved in various forms of Magadhi, the dialect of Behar, Śauraseni, the dialect of Muttra, and Maharastri, the dialect of Maratha country.

P. 58. Literature controlled by Brahmanas or by Jain and Buddhist monks must necessarily represent the system of faith rater than nationality. They must deal with thoughts rather than actions, with ideas rather than events.

P. 150. History of the Jains.

Pp. 151-2. Relation between Brahmans and Jains.

Pp. 153-4. Date of Pārśvanāth.

P. 155. Traditional date of Mahāvīra.

Pp. 156-58. Sketch of the life of Mahāvīra.

Pp. 159-60. Nirvāṇa of Mahāvīra.

Pp. 161-62. Relation between Jains and Buddhists.

Pp. 163-64. Schisms in Jain church.

Pp. 165-66. An Account of Śvetāmbaras and Digambaras.

Pp. 167-68. Western settlements of the Jains.

Pp. 169-70. Conservation of the Jains.

P. 275. Unorthodox warrior spirit produced the work of Bhāgavatas and that the *Bhagavadgītā* emanates from an un-Brahmanical source is based upon the supposition that the *Bhagavadgītā* and its underlying system of Sānkhya philosophy is an exponent of the free eastern anti-Brahmincal and un-Brahmanical life which produced great heresies of that region, Buddhism and Jainism.

P. 423. Mouthless Indians as noticed by Greek writers Scylax, Hecataous and Etesias are perhaps a sect like Jains who abstained from all animal food and kept their mouth covered lest he should breathe in minute insects.

P. 485. At the time of Megasthenes the Jains were probably still mostly to be found in Bihar and Ujjain.

P. 484. Greek writers combine with the Buddhists and Jain books and the edicts of Aśoka in testifying to the uniquity of the *Pravrajitas* or *Śramaṇas*.

P. 504. It is contended that even that Aśoka's early faith which lays such a special stress upon the doctrine of benevolence, was rather that of Jainism.

P. 509. Aśoka's religious officer *Dharma-mahāmāntra* who superintended the bounties of his own household, those of his queens and sons ; organised the activity of the committees and councils (*Pariṣad*) at the head of the Buddhists, Jains, Ājīvakas and other sects.

P. 512. Samprati is mentioned in the Jain tradition as a convert of their Patriarch Subastin.

P. 526. The Sacred city of Mathura (Bolemy vii, i, 50) was a stronghold both of the worship of Krishna and Jainism.

P. 532. The Śaka element in Indian Politics is possibly preserved in the Jain story of Kālaka.

P. 534. Udayagiri hill inscriptions (No. 1345-50) was to preserve the memory of pious benefactors—two kings, queen, a prince and other persons who had provided caves for the use of Jaina ascetics of Udayagiri.

1255

K. A. SASTRI NILAKANTA—*The Colas*. Vol. I, Madras, 1935.

P. 19 Tamil literature, the main source of information on the early Colas ; the *Yapparungalam* and *Yapparungalak-Karikai* (10th century A.D.) are works on one branch of grammer prosody, by a Jain writer, Amitasāgara of somewhat earlier date ; these works possess glosses slightly later than the original texts ; they provide fresh information, and confirm and elucidate, date drawn from the inscriptions.

P. 114. Jainism had a vogue in the Tamil country from very early times.

P. 117. In all important centres in the Tamil country there were Jain temples in which Jaina monks lived and preached their tenets (see S. V. Arugan and Puttan in the Indexes to the *Silappadikaram* and *Manimekalai* ; and *Maduraikkāñji* II, 475-87.

P. 129. There were adherents of Jainism among the Pāṇḍya and Pallava rulers.

P. 228. In the district of North Arcot, the Ilāḍarāya (Lāṭa) chieftains were ruling the region round Pañcapāṇḍavamalai continuously from the days of Parantaka I ; in the eighth year of Rājarāja, Uḍiyar Vīrasolar, remitted, at the request of his queen, some taxes in favour of a Jain temple (E.I. IV. P. 139), 19 of 1890.

P. 311. Pāṇḍya-Cōḷa, the mahāpāṭak (great sinner) Tamilian devastated the Beḷvola country, burned several temples including *Jinālayas* erected by Gangaperumanadi ; he was killed by Somesvara I.

P. 436. Year 38 (Parantaka I). Ānandamangalam (Chingleput)—Madiraikonda. Five Kaḷañju of gold for feeding one devotee (adiyar) in the Jinagiripalli by Vardhamanap-periyaḍigal, a disciple of Vinaiyābha-sura-kuravaḍigal. 430 of 1922 (This inscription is engraved on a boulder with three groups of Jaina figures-Annual Report on Epigraphy. Madras, 1923 II. 113).

P. 438. Year 38 (Parantaka I). Viḷāppākkām (North Arcot)—Madiraikonda. The sinking of a well, by a female disciple of Ariṣṭanemi-piḍāran of Tiruppaṇmalai. The 'twenty-four' of the ūr to protect the charity, a peṇpalli ; 53 of 1900 ; South Ind. Ins. VII. 56. note—Tiruppanmalai—Another name for Pañcapāṇḍavamalai, a Jaina centre from the Pallava period to that of Rājarāja (Annual Rep. on Epi. Madras. 1900, para 16).

P. 506. The year 21 (Rājakesari Rājarāja I)—Dādāpuram (South Arcot)—Tirumalgal-pola. Vessels and ornaments of gold, silver and pearls presented amongst others to Kundavai-jinālaya built by Parāntakan Kundavaip-piraṭṭiyār, daughter of Ponmāḷigaittuñjinadevar, in the city of Rājarājapuram in Nallur-nadu, 8 of 1919. This Jain shrine exists no longer (Annual Rep Epi. Madras, 1919 II, II.).

P. 554. The year 13 (Parakesari Rajendra I) Tirūmalai (North Arcot). *Tiru mani vaḷara* to teripunarkangaiyum. Twenty Kāsu for lamp and ten Kāsu for *tiruvamidu* to Sri-Kundavai-jinālayadeva of Tirumalai by Camuṇḍappai, the wife of Nandappayyan, a merchat of Perumbāṇappāḍik-karaivali-Malliyur. 80 of 1887 ; South Ind. Ins. i, 67, E. I. IX. Pp. 229-33.

1256

D. C. GANGOLY—*Eastern Cālukyas.* (I.H.Q. Vol. XI. 1935).

P. 40. The Kalacumbarru grant (EI. Vol. VII p. 177), registers that the king (Ammā II) at the request of the lady named Cāmekamba of the Paṭṭavardhini family, made a gift of the village of Kāḷacumbarru in the Aṭṭilināṇḍu viṣaya

for meeting the expenses of the repair of a Jain temple called Sarvalokāśraya-Jinavallabha. Village granted was bounded by Aruvilli, Korukolanu, Yiḍiyūru Yullikodamaṇḍru (Note—Aṭṭilināṇḍu is identical with Attili in Tanuka Taluq, Dist. Godavari, Kālacumbarru is modern Kunsamwhoo 3 miles S.W. of Attili.)

1257

V. V. MIRASHI—*The Birth place of Bhavabhuti.* (I.H.Q. Vol. XI, 1935).

P. 294. (facing) plate—image of Pārśvanātha (Nagpur Museum).

1258

K. V. Rangaswamy AIYANGAR—*Some Aspects of Ancient Indian Polity.* 2nd Ed. Madras, 1935.

P. 40. No direct reference to Jainism in the work of Kauṭilya. (Note)—Jīvaka, a mendicant, Hindu, Buddhist or Jain.

P. 41. Reference of Suicide (even religious) as anti-Jain in Kauṭilya.

(n) *Santharo* (religious suicide) a meritorious act of Jains ordinary suicide—an inexpirable sin among Jains.

P. 42. Jainism—not a serious rival of Brahmanism in the time of Kauṭilya.

P. 183. Jain Sūtras—Jain work.

1258(a)

Purushottam Lal BHARGAVA.—*Chandragupta Maurya.* Lucknow, 1935.

Pp. 43-4. Retirement of Chandragupta and Bhadrabāhu to Śravaṇa Belgoḷa.

P. 76. Worship of images begun by Jains and Buddhists.

Pp. 92-3. Bhadrabāhu, the disciple of Yaśobhadra, author of the *Kalpasūtra.*

Pp. 111-19. Jain legends regarding Chandragupta as described in Hemachandra's *Pariśishṭaparvan* (VIII, 33-39).

1259

A. SOMAYAJULU.—*The Ancient History of India.* Madras, 1935.

(IX) Introduction—Jain tradition stating Mahāvīra born as king Nandana in his previous life son of Nandivardhana, king of Śvetatapatra.

P. 53. Mention of Rishabha having 100 sons, Bharata beting eldest.

P. 104. Mahāvīra (599-528 B.C.)—Jainism founded by Rishabhadeva. Mahāvīra a contemporary of Kumārila Bhaṭṭa—Kumārila Bhaṭṭa's association with Mahāvīra to learn the Secrets of Jainism.

1260

W. DURANT.—*The story of Civilization.* New York, 1935.

Pp. 419–422. Mahāvīra—a short description of his life work—Jain creed discussed—Atheistic polytheism and asceticism narrated—division into sects Shwetāmbara and Digambara four subsects of the Digambaras and 84 of the Shwetāmbaras—Jain population 13,00,000. Gandhi influenced by Jain sect.

P. 422. Jainism and Buddhism—religious reactions against hedonistic creed of an 'emancipated' and worldly leisure class.

P. 445. Chandragupta's abdication and his Jain asceticism.

p. 471. Influence of Jainism on Akbar's religion which recommended abstenance from meat.

???P. 478. (Plates) The Naga—King Facade relief on Ajanta cave temple xix (Nude image hooded by 7 cobras and two attendants).

P. 508. Non-adoration of the Trimurti by Jains.

P. 520. Buddhism and Jainism—put an end to animal sacrifice in Hindustan.

P. 529. Jains—nearly approximated to Democritus in physical atomic theories.

P. 534. *Nāstika*—a system chiefly of the Chārvakas, Buddhists and Jains.

P. 542-43. fig. 54. Interior of dome of the Tejahpala temple at Mt. Ābū.

Fig. 55. Temple of Vimala Sah at Mt. Ābū.

Fig. 56. Cave xix Ajantā.

P. 555. Prākrit—a language of Buddhists and Jains—5th century B.C.

?? P. 574. Fig. 57. Jain image—Elephantā caves. Bombay.

P. 598. Jain temples of 11th and 12th century—first in India. Jains following Buddhist, Vishṇu and Shiva type of temples in lines. Mention of 6,499 Jain figures (FERGUSSON) of Śatruñjaya group of temples. Jain temple at Alihole—of Greek style—temple of Pārśwanātha—perfect in Khujurāho temples—The Vimala and Tejahpāla temples on Mt. Ābū—greatest achievement of the Jains in art.

1260 (a)

Nagendranāth GHOSH.—*Early History of Kausambi*—Allahabad, 1935. (Allahabad Archaeological Society).

P. 59. According to Dr. BÜHLER, "Kāśyapīya Arhats" of Pabhosa rock inscription may mean pupils of Vardhamāna, who was a *kāśyapa* by gotra (E.I. II, p. 242-3) Jain temple at Pabhosa. Jain *Dharmaśālā* at Pabhosa where an inscription recording the building of a Jain temple has been found (JRAS, IV, 1927).

P. 111. Stone sculptures of Kauśambi—Jina heads—Jain Tīrthankaras in sitting postures—sculpture of Candraprabhu Tīrthankara bearing a crescent below the feet—figures of *caturmukharudra* and *Ekhamukha* Rudra—railing pieces of Kushana period and four pieces of stone with images of Tīrthankaras a large stone containing carved images of 24 Tīrthankaras—head of every single image chopped off.

1261

M. Somasekhara SARMA—*Jainism in Andhra : Some traditions.* (Triveni, a Journal; Vol. VIII, No. 2, Sept. Oct. 1935. Madras). Pp. 173-183.

Dharmamrita, a Kannada kāvya, (Śaka 1037) by Nayasenadeva, a native of Mulugonda (Dharwar Dist.) The eleventh chapter of this work gives interesting information regarding Jainism in the Telugu country : Yaśodhara, an Ikshvāku king of Anga started on a military campaign and came to the country of Vengi and founded there a city named Pratipalapura and made it his capital. In his old age he, along with his two eldest sons, Anantavīrya and Sridhara, made penance on the mountain of Jatasikhara. Yaśodhara and Anāntavīrya attained *nirvāṇa*. Śrīdharāchārya, his second, otherwise known as Akalanka was making rigorous penance on the mountain named Rishinivāsa. Yaśodhara's third son, Priyabala, who was ruling at Pratipālapura died of snake bite ; he had no sons. His minister Indraprabha, approached Śrīdhara on the mountain of Rishinivāsa and prevailed upon him to rule the country of Vengi till a son was born to him.

In course of time he has a son who was named Yaśodhara after his own father. Śrīdhara appointed his son to the kingdom and went away to his former abode on the mountain of Rishinivāsa and again performing *vratas*, attained [illegible].

The mountain Rishinivāsa got the name of 'Śrīparvata' because of Śrīdhara's stay there for a long time and his attainment of *Siddhi*. Because he attained *mukti* under a banyān tree to the south of Śrīparvata, that place was called '*Siddhavaṭa*'. The place where the four kinds of *deva* groups assembled to perform *jñānapūjā* to Śrīdhara came to be known as 'Amaravati', and the place where Khecharas worshipped with *mallikā* flowers while Śrīdhara was doing penance under the arjuna tree, became renowned as Mallikārjunam. The place at which *vriddhas* or elders of the State were said to have been saying, got the name of 'Vriddhagiri'. Yaśodhara (son of Śrīdhara) was nicknamed *Muṇḍiyasuta* or son of the shaven monk and hence his lineage came to be known as Muṇḍiyavaṁśa.

In the lineage of these Ikshvakus was born a king called Dhanda (a Jain). He ruled the country of Vengi with Pratipālapur as his capital. One day while '*Chāraṇarishis*' who were flying in the air, king Dhanda showed them to Sanghaśri, his father-in-law, Dhandapura alias Chandavolu is very near Bhattiprolu ; Pratipālapura the capital of Dhanda may be identical with Bhattiprolu.

Sanskrit lexicons give the name 'Kubera' as another name for Dhanda. The Komatis, lords of the Penugonda, of the Telugu country were described in inscriptions as the descendants of Kubera, Dhanda or *Vitteśa*. What is the meaning of 'Komati'? No interpretation for the Telugu term 'Komati' seems sound except the one suggested by Mr. Chilkuri Vīrabhadrarāo—these Komatis were originally the devotees of Gommaṭeśwara, the Jain divinity. Dhanda or Kubera, the ancestor of the Komatis, also was a Jain. It is but natural that the descendants of Dhanda, the Komatis, should also be Jains.

The story in the *Dharmāmrita* contains some historical facts suggesting that Jainism was introduced into the Telugu country and patronised by the Ikshvakus, who were Jains to start with. Traditions embodied in the epigraphs confirms the emigration of the Ikshvakus to the South and their adherence to the Jainism. Jainism was flourishing in the Andhra Empire of the Sātavāhanas. From the time of the reign of Khāravela, the king of Kaliṅga, onwards we can trace the progress of Jainism in the Telugu country on the basis of epigraphical evidence, although it is meagre.

V. Ramachandra Dikshitar—*Early History of Jainism in South India*. (A.I.O.C., Session VIII ; 1935) P. 78.

1263

Nagendranāth GHOSH—*Early History of Kausambi*—mistakes pointed out...by K. (ABORI. Vol. XVII ; 1935-36) P. 417.

K. writes...both (the author and the prefator) have neglected the most important new source available to them, the Jain tradition. The sole religious building of any importance that survives on the ruins of a far vaster edifice at Kosam is Jain, the temples at Pabhosa are Jain ; the images, which by scattered in 1930 on the path from the Asoka Pillar to the riverside—perhaps a by-product of Dayaram Sahni's work in excavating the base and restoring the Pillar—and which (according to pages 110-111) now grace the Allahabad Museum are mostly Jain... .

1264

D. C. GANGULY—*The Eastern Calukyas.* I.H.Q. vol. XII. 1936.

P. 47. Rāmatīrtham inscription (of Vimalāditya (1011-1012 A.D.) not mentioned in the inscription) on the wall of the Durgapanca cave in the hill at the village of Ramatīrtham in the Vizagapatam District states that it belongs to Sarvalokāśraya Vishṇuvardhana-Mahārāja who had the epithet of Rājamartaṇḍa and Mummadi Bhima-Inscription badly damaged—it reports that the Muni Trikālayogi, Siddhāntadeva, a teacher of Desigaṇa school of Jainism and a spiritual teacher of the King Viṣṇuvardhana paid his reverence to the holy place of Rāmakoṇḍa (which is identical with Rāmatīrtham).

1265 (a)

Hem Chandra RAYACHAUDHURI—*Materials for the study of the early history of the Vaishṇava sect.* Calcutta, 1936.

P. 64. Jain tradition makes Arishṭanemi or Nemināthа a contemporary of Krishna.

P. 65. The *Uttarādhyayana Sūtra* mentions Krishna.

P. 67. Jain tradition attributes the lectures of the *Uttarādhyayana sūtra* to Mahāvīra—its commentary is ascribed to Bhadrabāhu (4th century B.C.) in the *Vritti* of the *Rishimaṇḍala sūtra.*

P. 95. The *Anguttara Nikāya* mentions Ājīvikas and Niganṭhas.

Pp. 121-3. Bhagavatism and Jainism—mention of Vāsudeva and Bala Rāma in Jain books—Jain faith deeply permeated with Hindu influences.

P. 170. In Bāṇa's *Harshacharit* Harsa is represented as meeting with Jains.

P. 175. The *Bhāgavata Purāṇa* includes Rishabha, the first Tīrthaṅkara in the list of the Avatāras.

1265 (b)

G. DUNBAR—*History of India*, London, 1936.

Pp. 24-27. Mahāvīra—born at Videha about 540 B.C.—his parents followers of Pārśva (8th century B.C,)—mention of five vows of the Jains, external and internal austerities discussed—Gosāla—a rival teacher of Mahāvīra. Mahāvīra's death 468 B.C. at Pāwā near Giribbajja.

Jain literature—*Āgama* mixture of prose and verses—preserved orally until 454 A.D. Language used partly Prākrit, Jain Mahārāṣṭri and partly Sanskrit—Jains honour 24 Tīrthankaras and Venerate the three Jain jewels of right Faith, Right action and Right Morals.

Jainism—its foot in Eastern India at about 300 B.C. and its migration to Ajmer and Marwar—mention of Jain sects Śwetāmbaras and Digambaras.

Earliest Jain architecture found in the caves of Orissa dating from the middle of 1st century B.C.

Jains—their contribution to Sanskrit and influence on Tamil, Kanarese and Telugu languages.

Buddhism and Jainism compared.

1266

W. H. MORELAND and Atul Chandra CHATTERJEE—*A short history of India*. London, 1936.

Pp. 40-3. Rise of Jainism.

P. 109. Persecution of Jains in the 7th century A.D. by a Pāṇḍya king.

Pp. 121-2. Decay of Jainism in the 10th century.

1267

Bhasker Anand SALETORE—*History of Tuluva*. Poona, 1936.

Pp. 216-7. Defeat and punishment of 18,000 Jains by Pille Nāyanār and conversion of many Jains to Śaivism.

P. 273. The Santara chief Jagadeva (1104 A.D.) renounced Jainism.

P. 298. Jainas were powerful in the time of Lokāditya Mayuryavarma—kanakavarma ruled in Banavasi like a devout Jaina.

P. 344. Jainism in Barakura—advent of Jainism in Tuluva in 9th century A.D. the *Grāmapaddhati*, a work of Tuluva tradition, refers to a Jaina ruler Jinendra and disputes between Brahmans and Jains.

P. 353. The aliya Santana kaṭṭu (law of inheritance through females) not universal among Jains.

P. 382. Jains used the term Sambukallu Bhaṭṭāraka for rulers and priests.

P. 384. Preponderence of Jainism over Buddhism in Tuluva.

Pp. 404-415. Jainism in Tuluva-date and main centres.

Pp. 467-8. Condition of Jains—poor people, Seṭṭis, Ballāḷas-account of the manner of building of the statues of Gomata at Kārkala and Veṇuru (I.A. XXV, p. 216 ff).

1268

Radhakumud MOOKERJI—*Hindu civilization*. 1936.

P. 21. Antiquity of Jainism—a suggestion, inferred from the similarity of figures of standing deities on some six Mahenjodaro seals with Jaina Yoga posture, that Jainism may be one of the oldest religions of Chalcolithic origins.

P. 55. Number of Jains in India.

P. 187. Hemachandra and the *Uttarādhyayana Sūtra* (XX, 58) claim that king Bimbisāra was a Jaina.

P. 202. The association of the Jñātrikas with Jainism.

Pp. 227-239. Pārśva and Mahāvīra.

Pp. 239-41. Jainism as a system of discipline.

Pp. 241-3. Jainism after Mahāvīra.

P. 247. The Jain author Devasenâchârya of the 8th century A.D. in his *Darsanasâra* says that Buddha probably first tried Brahmanical and Jain systems of self-realization, and then developed his own.

P. 262. Jainism, about a generation older than Buddhism, anticipated it in some of its features.

P. 277. Nanda kings of Magadha had Jaina ministers. The tradition of the Jainas about their influence on the Nandas is recognised in the later drama *Mudrā-Rākshasa*.

Pp. 296, 300. Jaina texts like the *Āchārañga*, *Uttarādhyayana* and other Sūtras furnish allusions to social and economic conditions.

1269

M. V. KRISHNA RAO.—*The Gangas of Talkad.* Madras, 1936. Frontispiece—photo—Gomaṭeśvara.

Pp. 5-7. Mention of Jain Āchārya Simhanandi meeting two princes Didiga and Mādhava of the I—kshvāku dynasty—his acquisition of gift from Padmavati for the princes and a sword—made a crown from the patels of *Karnikara* for them provided them with an army. His sermons for them not to descend from the Jains śāsana—a considerable Jain element in the population of Gangavāḍi—Simhanandi's influence over them. Gangavāḍi Kingdom found by Simhanandi.

Pp. 12-13. Achārya Simhanandi mentioned with Elāchārya Padmanandin—personal or religious name of Kuṇḍakuṇḍa was Padmanandin. Kuṇḍakuṇḍa referred to by BHANDARKAR and WEBER as one of the earliest Digambāra teachers, a poet and author. Gajadharala Jain (in Kundakuṇḍa *Samaya-Sāra*) concludes with doubt the age of Koṇḍakuṇḍa to be middle of 3rd century A.D. Samantabhadra and Akalanka two great Digambara teachers of 3rd century A.D. Simhanandi mentioned next to Samantabhadra (E.C.U. 255, 285, 289, 363, 596 etc.).

P. (13) (n). Vidyābhuṣāna in the introduction to his '*History of Medieval school of Indian logic*' assigns Samantabhadra to 600 A.D. (XV).

P. 19. Mention of a grant to Jain temple in Sudi Plates of Butuga dated Ś. 860.

P. 20. Inscriptions at Śravaṇa Belgoḷa records Mārasimha's death by *Sallekhanā* in 974 A.D.

Pp. 33-34. Making of large grants to Jain temples by Avinita (500-540 A.D.) Avinita brought up under Vijayakirti—number of grants made by him to Jain bastis in Punnad.

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Prabhāchandra predecessor of Jina, the *guru* of Amogha-varsha and author of *Ādipurāṇa*—*Jinadharmadīpikāṣṭaka*, work of Amoghavarsha. Guṇabhadra, a disciple of Jinasena, author of *Uttarapurāṇa*. Ajitasena, author *Alankara Chūḍāmaṇi* and *Maṇiprakāśa*—a disciple of Guṇabhadra and *guru* of Mārasimha and Chauṇḍarāya. Mārasimha's death by *Sallekhanā* at the feet of Ajitasena. Chauṇḍarāya and his son

Jinadevana disciples of Ajitasena dedicated a temple to him at Śravaṇa belgoḷa. Composition of *Hitarūpasiddhi* by Dayapāla, a disciple of Matisāgara and student in the capital of Chālukyan king Jayasimha. Srīvijaya, a contemporary of Vādirāja.

Mention of Arhadbali—his division of Mulasangha of Saraswati Gaccha into four Sanghas Sena, Nandi, Deva, Simha—a disciple of Guṇabhadra.

Gangavati—a Jain centre under the Gangas. Rāṣṭrakūṭa's favour to Jainism.

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Pp. 210-214. Doctrine of Jainism—influx of Brahminism—Suppression of Jains under Choḷas—Anti-Jainic Western Chālukyas. Kalachuris though Jains could not check Śaivism and Lingāyat Schism. Jainism—its prosperity in Mysore. The fall of the Rāshṭrakūta, a calamity to Jainism—Gangavāḍi a Jain centre—Choḷa persecution—in Gangavāḍi hence decay to Jainism.

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Pp. 222-226. An independent Jain style of architecture embodied in temples—style of the temples closely allied by the Buddhist. The Jain *stūpas* of the Asokan period—memorials of the dead and not symbols of any religious cult. Existence of Vesara style in Jain temples—fully discussed *Chaturmukha* or *chaumukhas* in Jain temples—fully described. The collonaded portico with pointed dome a distinctive Jaina style—creation of 3 celled temples for Tīrthankaras *Yakshas* and *Yakshinis*—The structural planning of the Chālukyas, Kadambas and the Hoysalas—inspired by their Jain faith. Jain style—pressed northword as far as Ellora (in 7th & 8th century) taking Dravidian elements—Indrasabhā and Jagannātha sabhā cave temples : an extension of Jain style in the north.

List specimens of early Jain architecture.

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P. 234. Later Jain temples of the Gangas—followed Dravidian style—geneology and style, fully described.

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P. 239. Brahmadeva Pillar.

P. 241. Betta (literally hills) monuments of the Gangas containing image of Gomaṭeśvara, the unfinished statue of Bharateśvara (10th century) Colossal statues of Gomata on the *Doddabeṭṭa*-remarkable sepcimen of Ganga sculpture—Jain works found at Karkala and Enur in S. Canara—Kārkala image about 41'5" high erected by Virapāṇḍya on the advice of his *guru* of Lalitakīrti of Hanasoge. Timmaraja (in 1604) A.D. built Enur statue 35 ft. high under the advice of his *guru* Chārukīrti.

Pp. 242-247. Gomata image of Chāmuṇḍarāya (10th century) the legendry episode, image fully described. Larger than any of the statues of Rameses in Egypt attended by Yakshas, chauri bearers—*dvārapālaka* within the enclosure—image of Lakshmi on the doorway figures of Indra and Asṭa Dikpālakas in the ceiling of the hall—erected by Bala Deva (12th century).

P. 252. Children of ordinary men, whether Jain or Brahmin, probably went through a course of secular studies before they parted ways in metaphysics.

P. 258. Early Jain *Maṭhas*—attempted the dissemination of their religious doctrines among masses—Jain monastery at Patalika existing in flourishing condition in 7th century, at Perur, Manne and Talkad were of this type—a medium of education and ethics.

P. 271. Prākrit generally adopted by Jains and Brahmins for literary purposes—Jain Āchāryas—greatest cultivators of Sanskrit. Jain Sanskrit scholars Samantabhadra and Pūjyapāda mentioned. *Śabdāvatāra*—a sanskrit grammar. *Śarvārthasiddi*, a philosophical work, *Jainabhiṣekha* a treatise on poetics and prosody and *Samadhiśataka*—works attributed to Pūjyapāda. *Aṣṭasakti*—a work of Akalanka and commentary on Samantabhadra's *Āpta Mīmamsa*—*Uttara Purāṇa* work of Guṇabhadra and *Kalyāṇa Kāraka*, a work on medicine by Ugrāditya.

Pp. 278-79. Ranna the Kannada poet—disciple of Ajitasenāchārya Nemichandra—writer and poet, a disciple of Ajitasenāchārya.

Pp. 284-85. Decline of Jainism in south marked the revival of rituals, sacrifices and animal food.

P. 290. Jainism—its insistence upon *Śeela* and *Vinaya*, mention of women taking shelter at the feet of Jinas.

P. 293. Colourful decorations upon palm leaf, manuscripts a speciality of the Jains.

P. 294. Mention of inter-marriage between Brāhmins and Jains, mention of the observance of 16 ceremonials by Jains.

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P. 683. The temple of Jinanāth built during the reign of Dhanga. An inscription of the year 1011 records a number of gifts by a Jain devotee.

P. 685. Khajrāho Jain temple inscription carved on the left doorjamb of the temple of Jinanātha at Khajrāho in Sanskrit of v. s. 1011 records a number of gifts made by a Jain named Pahilla. The gift mainly consist of gardens (*Vāṭikā*) mention of Mahārājaguru Vāsavacandra.

P. 707. Khajrāho Jain image inscription refers to the sons of the Śreṣṭhin Panidhara of the Grahapati family (*anvaya*)—of (v) s. 1205.

P. 707(n) JRAS 1898 pp. 101-02. Horniman Jain image inscription; dedication of the image by Śreṣṭhin maula of the Grahapati family of Mandilapur in v.s. 1208.

Pp. 707-8. Mahoba Jain image incised on the pedestal of an image of Neminăth of (V) Sam. 1211 in the reign of Madanavarmadeva records the dedication of the image which was made by rūpakara Lakhana.

P. 708. Khajrāho Jain image inscription consists of a single line divided into two parts by a bore of (V) S. 1215 of Madanavarma deva—image set up by *Sādhu* Salhe, the son of Pahilla who was the son of Sreṣṭhin Dedu of Grahapati family adds that the sons of Salhe Mahājana and others always bow down to Sambhavanātha—ends with the name of the engraver Rāmadeva·

P. 708. Mahoba Jain image inscription—records the dedication of the image in (V) S. 1220 in the reign of—Madana—Varuṇa deva.

P. 714. Mahoba Jain image inscription—incised on the pedestal of a broken Jaina statue—records the dedication of the image in (V) S. 1214 of Paramardideva.

P. 780. Mention of Hemachandra extolling the Chālukyan king Bhima I of Anahillwāḍ for having conquered Karṇa in battle.

P. 792. Mention of Rāmachandra Consoling Chālukyan Kumārapāla.

P. 832. Dubkund stone inscription dated v.s. 1135—discovered at Dubkund, 76 miles S.W. of Gwalior. Records the invocation of the Tīrthankaras Ṛṣabha—Svāmin, Śāntinātha, Chandraprabha, the Jain (Mahāvīra) Gotama and the goddess of scripture (*Śru'adevata*)—mention Ṛṣi and Dahada, two Jain traders on whom Vikramasimha conferred the rank of Śreṣṭhins in the town Cadobha. Śreṣṭhin Jasuka, their grand father hailed from Jayasapura—account of some Jain sages of Latavagata-gaṇa—inscription composed by Vijaya Kīrti. Mention of Śāntisena, father of Vajayakīrti holding a *sabhā* before the king Bhojadeva and defeated the assailants of Ambarasena. Mention of grants made by Vikrama-simba to temples and holymen.

P. 363. Kolaven plates to Yaśovarman discovered in the village near Kalvan in N.W. of Nasik Dist., Bombay, records that in Muktapali in the Audrahādi *Viṣaya*, the Samanta, the illustrious Ranaka Amma of the Ganga family, convinced by the Śvetāmbara ācārya Ammadeva, gave some land at Mahisabuddhika at the holy Tīrtha of Kālakaleśvara. Mention of grants to the Jain temple in Śvetapada by Vakaigala and other merchants—Repaired and dedicated to Suvratadeva—grant written by *Sandhivigrahika* Jogeśvara—not dated.

P. 869. Death of Bhoja in the joint attack on Dhara by Bhima I (Châlukya) and Karṇa (of Dahala) mentioned in Jain Chronicles.

P. 902. The Jain scholar Āśādhara survived Devapāla and finished his *Sāgāra dharmāmṛta* in v.s. 1296 and his *Anagāra—dharmāṛta* in v. s. 1300.

P. 903. Modi stone inscription found in a Jain temple at Modi. Indore, C. I.—fragmentary records of S' 1314 refers to the reign of Jayavarmadeva.

P. 923. Mention of Arthuna inscription of 1102 A.D. discovered in a Jain temple.

P. 973. Mention of attempts of Hemachandra and other Jain chronoicles to show Jayasimha as a Jain.

P. 974. Jain scholars honoured by Jayasimha.

P. 976. Mention of Hemachandra's prophesy about Kumārapāla's installation as a king. Kumārapāla's accession aided by powerful Jain party in Gujrat.

P. 982. Jalor stone inscription incised on a lintel in the 2nd storey of an old mosque at Jalor in Jodhpur state records the construction of a Jain Vihāra containing an image of Pārśvanātha on the fort of Kancanagiri belonging to Jabalipur

(mo Jalor) in v.s. 1221 by Kumârapâla at the request of Hema sūri. Known as Kuvara (Kumāra) *Vihāra*.

P. 982(note). The record belongs to the Naddula (Cahamana) Samarasimaha who effected some repairs to the temple v.s. 1242.

P. 993. Jain chronicles assertion of Kumārapāla's adherance to Jainism under the influence of Hemachandra.

Pp. 994-999. Description of the Jain teachings given to Kumārapāla by Hemachandra mentioned in *Kumārapāl-pratibodha* of Somaprabha, effect of Jainism on Kumārapāla compelled the latter to withdraw the right of the state to confiscate property of those who died childless. Mention of Kumārapāla's daily activities in the above book allegorical drama *Moharāj-parājaya* of Yaśhapāla (c. 1174-77 A.D.) mentioning Kumārapāla's conversion to Jainism – king's activities. Kumārapāla being a Jain did not give up his śavite faith altogether. Mention of Jain chronicles recording stories of Brahman hostility to the influence of Hemachandra at the court—Brahmans often saved from the wrath of the king by Hemachandra. Rāsomāla—recording story of Śaiva saint Śankara Svāmi bringing death of Hemachandra and induces Kumārapāla to massacre Jain monks.—King's inclination towards Jainism probably due to the inquisition of the support of the wealthy Jains. Hemachandra – a Modha *Benia* by caste and Udayana prime-minister a rich merchant of Srımāla Vamśa. King's discussion with Hemachandra the question of succession before his death mentioned in *Kumārapāla-carita* of Jayasimha. Hemachandra's death followed by the revival of the Brahmanical forces in the royal policy. Āmrabhata, son of the Jain Prime-minister Udayana—the death in a short civil war.

P. 1002. Destruction of the Jain temples by Ajayapāladeva and execution of minister Kapardin by casting him in cauldron, and or the Jain scholar Rāmachandra by placing on a heated plate of copper—mentioned by Merutunga. Civil strife of Udayana the Jain Prime-minister with Ajayapāla mentioned.

P. 1014. Ābū stone inscriptions—records Tejapāla building the temple of Neminātha on Arbuda – built of white marble having 52 shrines for the Jinas.

P. 1016. Mention of the persecution of Jain monks by Bhima II.

P. 1020. The account of Jayasimha painted with the well known bias of Jain authors.

P. 1027. Mention of the Jain writers after investing Vıradhavala and his father Lavaṇaprasada with royal titles.

P. 1028. The Jain authors are at pains to assert that the transference of power from the time of Bhima to Vaghelas was peaceful.

Mention of the Jain authors' intention to conceal the usurpation of Vīradhavala and his father. Acquisition of Jain patrons in the line of Vyaghrapalla after the violent measures of Ajayapāla.

P. 1029. Vīradhavala assisted by two Jain ministers Vastupāla and Tejahpāla in consolidating his powers. Vastupāla Tejahpāla at first ministers of Bhima, ministers belonging to Pragvata family.

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P. 1030-(31). Girnar stone inscription on the west doors of the temple of Vastupāla and Tejahpāla on Mt. Girnar of v.s. 1288—mentions invocation to Nemi-Jina, the charitable activities of Vastupāla and Tejahpāla and their genealogy.

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P. 1036. Jain writers mention Vastupāla as instrumental in securing the crown for Viśāladeva.

P. 1039(3). Girnar stone inscription found at the entrance of the maṇḍapa of Ganadhara to the west of the temple of Nemināth at (Girnar Hill in Kathiawad) of v.s. 1330—in Sanskrit—of the time of Arjunadeva records the grant of the right of engraving inscriptions in the temple of Nemināthа and other sacred places on the hill of Girnar to Sūtradhāra Haripāla, son of Goga of Mevada community by Udayaprabha, other Jina priests and the Pancakula headed by Dhāndhā.

P. 1081. Bijolia rock—inscription found in the village of Bijolia in Mewar about 100 miles from Udaipur—appear to be a Jain record. Mention of Pārśvanātha and other Jain divinities. Mention of the grant of village Rewa for Pārśvanātha by the last ruler of the Cahamanas viz. Someśvara—of 1170 A.D.

P. 1109. Sevadi stone inscription incised on the lintel of Mahāvīra temple at Sevadi—lines containing the invocation of Tīrthankaras Śāntinātha, making of annual grant of 8 *drammas* (v.s. 1172) to Jain Thallaka of Shanderaka-gaccha for the worship of Śāntinātha in the Khattaka of Baladhipa Yaśodeva by Katakarāja.

P. 1112. (1) Nadlai stone inscription engraved on the lintel of two pillars in *Sabhā maṇḍapa* of a Jain temple of Ādinātha at Nadlai 8 miles to the N.W. of Desuri in Godwar of v.s. 1189 records a grant of oil made by Rudrapāla and Amṛtapāla, sons of M. Rāyapāla to the (Jain) ascetics in and outside of Naduladagika.

(2) Nadlai stone inscription engraved on a pillar in the temple of Neminātha at Nadlai of v,s. 1195—records gifts by the Guhila Thakura Rājadeva for the worship of Neminātha.

P 1114. Mention of Mahāvīra temple at Sevadi.

P. 1116. Nadol grant (i) found at Nadol of v. Sam. 1218 registers grants to Jain temple by Mahārāja Alhanadeva of Naddula composed by Śrīdhara. Nadol grant, (ii) found at Nadol States Brahman, Śrīdhara (Viṣṇu), and Śankara always free from passioon are famous as Jinas.

P. 1131. Jain writers' indication of Udayasimha having a daughter who was married to Virama. Mention of Jain writers' Rājaśekhara and Harṣa Gaṇi assertion of Dholka Caulukya Viradhavala being prevented from his accession by the intrigue of Vastupāla.

P. 1169. Mention of Bharpuriya one of Jaina gaccha.

P. 1171. Mention of Amra defeating the disputants of Syādvāda (Jaina).

P. 1173. Mention of a Jain temple at Ar(Ahar) near Udaipur.

P. 1181. Mention of a Jain temple of Mahāvīra at Sanderava about 10 miles N W. of Bali.

P. 1193. (3) Chitore stone inscription (ii) engraved on a lintel of a Jain temple records construction of a temple of a Śyāma-Pārśvanātha by Jayatalladevi queen of Tejasimha in (v) s. 1335 records a grant of land by Mahārājakula Samarasimhadeva for the construction of a monastery for Pradyamma Sūri.

P. 1195. *Tīrthakalpa* work of Jinaprabha records Samarasimha's (Citrakūṭa) treaty with Ulugh Khan (c. 1299 A.D.).

1271

Benoy Kumar SARKAR—*Somadeva, the Jaina political philosopher of the tenth century.* Indian culture, vol. ii, Cal., 1936.

Pp. 801-804. Somadeva (c. 950) his *Nītivākyāmrita*—a fine specimen of tenth century Hindu Culture in the realm of social philosophy; he commences his work with solutation to Ganeśa in the orthodox Brahmanical manner; his contribution of extraordinary value in the history of human thought—the doctrine of etatisme; doctrine of *ahimsā* (non-injury).

1272

B. A. SALETORE—*Ancient Karnataka,* Vol. I. Poona, 1936.

P. 6. Jains not indulging in Kōrida-juju or cock fight.

P. 99. Mention of a record found in Nemiśvara *basti* Varanga the identity of Pāṇḍya Paṭṭigadeva Alupa of 11th century.

P. 100. Transliteration of the above record cited.

P. 119. Mention of an inscription on a stone slab in front of the Nemiśvara *basti* in Varanga giving informations of Alupendra I.

P. 121. Mention of grant made to Pārśvanātha recorded in the defaced inscription of the Ganri temple of Prantya in Mudubidre.

Pāṇḍya chakravartin Kavi Kulaśekhara Alupendra—a patron of Jaina.

P. 122. Paṇḍita Pāṇḍya and the Jain priests Maladhārideva, Mādhavacandra, and Prabhācandra mentioned in the damaged stone inscription of the Nemiśvara *basti* in Varanga in the Karkala taluqa.

P. 138. The 6th stone inscription of the Nemiśvara *basti* at Varanga falls within the reign of Soyideva Alupendra but he is not the donor.

P. 143. An inscription Ammanavaru *basti* in Mudubidre records the gift by Alupa to a Jain *basti*—mention of Jain *guru* Cārukīrti divya.

P. 146. Mention of Alupendra deva making some grants to Pārśvanātha of Bidire.

P. 153. Stone inscription in the Anantanātha *basti* at Nelli-Karu in the Kārkala taluq mention Śankara-devi, sister of Devannavasa making gifts to the (Anantanātha) *basti* at Kiyaruvara. Dated Ś. 1447.

P. 154. Sanskrit and Kannada inscription of Anantanātha *basti* at Nellikaru the hall (*mandira*) of the *caitya* (i.e. the Jain basti) caused to be built by Manjana Komna Bhupa.

P. 182. An inscription found in Guru *basti* at Mudubidre dated 1281 A.D. refers to the reign of Hoysala viraballals.

P. 216 (n). Kun Pāṇḍya called Sundara Pāṇḍya on his being converted from Jainism to Śaivism.

P. 217 (n). Kun Pāṇḍya a contemporary of Jinasenācārya the author of *Bṛhadharivaṁśa* of Ś. 705.

P. 223 (n). Mention of a grant made by Rāṣṭrakūṭa Govinda III to Arakīrti disciple of Yijakīrti referred to in the copper Arakīrti disciple of Vijayakīrti referred to in the copper plate grant found at Radaba issued from Mayurakhandi of 812 A.D.

P. 236. Mention of Viśvanātha – a Jain *guru*.

Pp. 240-41. Jain inscription at Gurugala *basti* Hiriyangad inear Karkala, Dated Ś. 1256—records a gift of land to the Śāntināthadeva *basti* in Karekala built by Kumudacandra Bhaṭṭāraka Deva, disciple of Bhanukīrti Maladhārideva by Vasa Siddala devi queen of Srimatu Bommi Devarasa, and by the elder sister of Lokanātha Devarasa by name Bommala Devi and Somala Devi in the presence of Allappa Adhikāri and other citizens.

P. 242. Mention of Vīra Jagadevarasa disciple of Viśvanātha Deva and of the Pailana-bali (?), Lokanāthrāja disciple of Cārukīrti Paṇḍitadeva whose title was *Ballala-rāya-citta-camatkāra*.

P. 243. The Koraga inscription of Vira Bhairava Kṣamāpāla records the grant of land at the instance of Vasanta kīrti Raula of the Balātkāragaṇa for Pārśvanātha in the *basti* of Bara Kuru built by the king at Coliyakeri in that city.

Pp. 282-83. The Mudubidre Guru *basti* stone inscription records the reign of Vīra Ballāla Deva III.

P. 298. Mention of Ṛṣi Mārkaṇḍeya instructing Lokāditya Mayūravarma to win the sympathy of the Jains.

Kanakavarma—a devout Jain.

344. Jains—a majority in Barakuru referred to in *Gramapaddhati* (10th century).

P. 344 (n) (2). Dispute of the Jains and Brahmins in Barakuru referred to in *Gramapanddhati* and *Ahicchatra Paddhati*. Mention of Jain rulers—Arhat and Jinendra in the Puttige version of the former work.

P. 353 (n). *Aḷiya santāna Kuṭṭu* (law of inheritance through the females) prevelant among big Jain land owners of the mediaeval times—prevelence of makkaḷa *santān* among other Jains i.e.—Jain Jāti.

P. 382 (n). Jain interpretation of Bhaṭṭāraka—ruler or priest—inflex of Jainism in Taluva in 9th century A.D.

P. 384. Crushing defeat of the Buddhists disputants at the hands of the Jains in Kanchi—7th century A.D.

P. 384 (n). Kadirika Buddhist temple—originally a Jain one.

Pp. 405-415. Jainism in Taluva—its penetration corroborated in Hindu and Jain traditions fully described.

Mudubidre and Karkala two Jain strongholds in Taluva—Their traditional records signify its penetration in 9th century A.D.—existence of Hinduism before Jainism.—Halavaravarga near Mudubidre earliest colony of the Jains of the place. Settlement of the Jains as traders—conversion of the ruler from Hinduism to Jainism.

Cautars of Mudabidri are Jains—originally Hindus—Traditional coming of Jains from Arabia mentioned.

Humccha ruler Jinadatta first Jain ruler of Karkala.

Mention of the destruction of 108 Jain *bastis* by Ballala Raya—Abhinava Cārukīrti Paṇḍita title of the Jain pontiffs at Śravaṇa Beḷgoḷa. Cārukīrti Paṇḍita Deva disciple of Municandra Traividya Bhaṭṭāraka mentioned in a record dated 1096 A.D.—Another Cārukīrti Paṇḍita Deva disciple of Abhaya candra Siddhānta—Cārukīrti Deva curing Ballala's diseases—Jainism patronized Taluva rulers fully described—The stone inscriptions at Nalluru Ś. 1218 Ammanavaru basti at Mudubidre 1384 A.D. Somnātha vara temple at Manigarukari in Barakuru Ś. 1314, the Koraga record Ś. 1331, and Barakuru Jain basti inscription of Ś. 1421 - historical milestones of Jain influence in Taluva.

P. 406 (n). Jain *bastis* at Hattiangadi—nearly six miles north of Kumbhakasi.

P. 415 (n). Śrikīrti Bhaṭṭāraka—Jain teacher represented on the bottom rows of the panel in the Dharmādhikar basti at Karkala. They are given in the following order—

(1) Kumudacandra Bhaṭṭāraka. (2) Hemacandra Bhaṭṭāraka.
(3) Sri Cārukīrti Paṇḍita Deva. (4) Śrutamuni.
(5) Dharmabhūṣaṇa Bhaṭṭāraka. (6) Pūjyapādasvāmi.
(7) Vimala Sūri Bhaṭṭāraka. (8) Śrī Kīrti Bhaṭṭāraka.
(9) Siddhānta Deva. (10) Cārukīrti Paṇḍita Deva.
(11) Mahākīrti Deva Ravula and Narendra Kīrti Deva.

P. 465. Jains occupying high position in Taluva society.

P. 467. Jains—seṭṭis or the heads of the trade guilds of Taluva.

1273

Jaina Śvetāmbara Sabhā.—*A short History of the Terāpanthi sect Śvetāmbar Jains and its Tenets.* Calcutta, 1937.

A history of the Terāpanthi sect.

1274

Arthur R. SLATER—*Departed Glory.* London, 1937.

P. 38. The Tower of Fame in Chitor, a Jain monument, dating from the 9th century A.D.

P. 42. Rock-hewn figure of Ādinātha in Gwalior 60 feet high.

P. 45. Destruction of 720 Jain temple by Biṭṭi Deva, a Hoysala ruler of Mysore.

1275

R. S. SATYASRAY.—*Studies in Rajput History.* Vol, I. Calcutta, 1937.

P. 17. Old Rajput kings not Hindus many devoted to Buddhism and Jainism. Kumārapāla a renowned Jaina—mention of royal patronage over Jain monks—Jain kings showing toleration to Hindu gods and temples.

P. 19. *Paṭṭāvalivachana*—a Jain work mentioned as a source of tracing the origin of the Chālukyas.

P. 78. When the Chālukyas came out of the Jain influence, the priestly class probably named their gotra according to the family of their '*Guru*'.

P. 99. Jainism—rose to prominence during the rise of Chālukyas—10th century.

P. 107. Kumārapāla—having regard to Śiva mentioned in the *Prabandha Chintāmaṇi* of Merutunga.

P. 110. Seizure of Lala by Chālukyas referred to in *Prabandha Chintāmaṇi* of Merutunga, *Kīrtikaumudi* of Someśvara and *Sukrita-Sankīrttana*, a poem by Jain chronider Arasimha.

P. 118. Granting of a village to a Jain sage for the use of a Jaina temple by Govinda III, the Rāṣṭrakūṭa king at the request of Chakirāja of the Ganga family, the maternal uncle of Vimalāditya mentioned in a Mysore inscription (e.f. BHANDARKAR R. G. *Early History of the Dekkan* p. 137).

P. 124. Kumārapāla not loved by Siddharāja because of the former's Jain inclinations.

P. 125. Kumārapāla favoured the Jains probably more out of policy than out of devotion.

P. 126. Artificiality of devotion of Bhima towards the Jains Vaghelas though Śaivas utilized the Jain wealthy merchants.—Vastupāla and Tejahpāla two able Jain ministers of Bhima Deva's court.

P. 133. Conflict of Viśāladeva with Virama for the throne of Dholakapuri in Jaina chronicles. Heinous Jaina tradition of Viśāladeva poisoning his father and brother with the help of Vastupāla—unfounded.

1276

H. G. RAWLINSON.—*India—a short cultural History.* London, 1937.

Plates. facing page. 218. Jain temple Mt. Ābū. Illustration page—161. Colossal statue of Gomateśvara Śravaṇa Beḷgoḷa, Mysore.

Pp. 42-45. Mahāvīra born in Sāṅkhya atmosphere—Jainism more extreme than Buddhism—consideration of suicide under certain circumstances justifiable by Jains—All nature animate to Jains—Jainism under royal patronage rose to importance.

Mahāvīra born in 599 B.C. His mother of Lichchhavi clan. Kinsfolk worshipping Pārśva—Mahāvīra's renunciation and the preachings of new doctrineries—hindered by Gośāla, death in 527 B.C. at Pāwā near Rājagriha—Division of Jain church into Śvetāmbara and Digambaras—Prākrit the language of the Jain scriptures—regorous nature of Jain tenents prevented it from being a mass religion—Jains a wealthy community—Jains regard themselves as reformed Hindu sect. Employment of Brahmins for the performance of their domestic ceremonies.

P. 43 (n). Particles of earth, fire, water and air, having life mentioned in the Jain *Āchārāṅga Sutta.*

P. 59. Mention of Alexander coming over a number of Digambara Jain ascetics. One whom the Greeks called Kalanos (Kaiyāṇa) persuaded to accompany Alexander to Babylon.

P. 65. Ajātaśatru—patron of Jain sect.

P. 72. No specific mention of Buddhists or Jains in the records of Megasthenes.

P. 75. Chandragupta's conversion to Jainism and his death at Śravaṇabeḷgoḷa in Mysore.

P. 77. Aśoka a patron of Jains. Dedication of Barabar hill caves to Ajīvikas sect founded by Gosala, the rival of Mahāvīra.

P. 120. Nirgranthas—recipients of royal gifts recorded in Hiuentsang.

P. 123. Jainism though prospered under royal patronage—was never a religion of the masses.

P. 160. Gangas zealous patrons of Jainism—colossal image of Gomaṭeśvara, Śravaṇabeḷgoḷa—erected by a minister of Ganga king in 984 A.D.

P. 164. Hoysalas—Originally Jains—their change of faith to orthodox Hinduism—extermination of Jainism by Hinduism.

P. 171. Cave xxxi Ellora i.e. Indrasabhā and Jagannātha Sabhā, a group of Jain shrines with nude figures of Pārśvanātha and Mahāvīra.

P. 178. The Jain missioneries finding their way to S. India during the Pāṇḍyan rule.

P. 180. Mention of the inclusion of a Jain or Buddhist monk named Sarmanochegas (Śramaṇāchārya) in the Pāṇḍyan embassy to the emperor. Augustus in 25 B.C.

Mention of the existence of several Jain temples during Hiuen Tsang's visit to Pāṇḍya king. Conversion of a Jain king Nedumaran to Śaivism and his persecution of 8,000 Jains. 7th century A.D.

P. 181. Mention of the temple of Nirgrantha (Jain) heretics in the Choḷa kingdom—recorded in Hiuen Tsang's accounts.

P. 189. Influence of Jainism in the early Tamil poetry. Jainism reached south in 4th century B.C. Rise of Śankara Āchārya and the expulsion of Jainism in the south in 9th century A.D.

P. 189 (n) Śravaṇa Beḷgoḷa, Mysore seat of Jain Pontiff of southern India.

P. 194. Mahendravarman (A.D. 600-625) a Jain turned himself to Hinduism—conversion of a Jain temple to Śiva by Mahendra Verman—Existence of Jain, Buddhist and Hindu sects in south - 7th century A.D.

Pp. 203-4. Anhilvāḍ old capital of Gujrat chronicled in Jain chronicles—mention of Jain temples at Anhilvāḍ—Siddharāja (1094-1143) of Gujrat a patron of Jain—presence of Hemachandra Jain scholar, royal *paṇḍit* and annalist in the court of Siddharāja. Jainism popular among modern merchant class of Gujrat.

P. 215. No mention of Jainism in Al-Biruni.

Pp. 217-218. Jain temples of Mt. Ābū Girnar and Śatruñjaya highest expression of mediaeval Hindu architecture.

Temples of Dilwara constructed in 1032-1232 A.D. Pendant of the centre dome defies description—śatruñjaya—fully described.

P. 309. Invitation of Jains to the theological discussions of Akbar.

P. 315. Observances of Din Ilahi of Akbar chiefly borrowed from Jainism and Hinduism.

1277

K. A. Nilakanta SASTRI.—The Colas—Vol. II (Part I). Madras, 1937.

P. 156. The Ganga Chieftain of Kolar, Amarābharaṇa Śiyaganga (Sūra Nāyaka), a feudatory of Kulottunga III (A.D. 1163-1216), was the patron of the Tamil grammarian Pavanandi, a Jain writer, whose *Nannul* has practically displaced all other manuals of Tamil grammar.

P. 167. The ancient line of Adigaimans of Tagadur—the Sāmantan Adiyaman; an inscription from Ṭirumalai says that he renovated the images of a *Yakṣa and Yakṣi* near the Jain settlement on the Tirumalai hill originally set up by the Cera king Elini, one of his ancestors (S.I.I.I, 75, E.I.VI, Pp. 331-3).

P. 231. Rajendra I was a Śaiva; he destroyed richly endowed Jain *bastis* in the enemy country (Cālukya). The amount of booty that fell into the hands of the Coḷas as a result of foreign war must have been enormous.

P. 259 & 532. Sekkilar, a Śaiva, in his *purāṇa* aimed to please and entertain the contemporary Coḷa monarch better than the vulgar works of heretical Jains.

P. 279. About A.D. 1227, the village of Sattamangalam had two assemblies, one of them made up of the residents of the Hindu *devadāna* part of the village, and the other of persons in the Jaina *Paḷḷiccandam*; both assemblies were called *ūr* and they cooperated in setting apart some of the village land for projects of public utility (tank, garden, etc.)—466 of 1912.

P. 338. From a record of the time of Rājarāja I, from Tiruppanmalai in the North Arcot Dist. (19 of 1890. E.I. IV. Pp. 137-140), it appears that the village Kurakampadi was an *iraiyili-paḷḷic-candam* in the enjoyment (*bhogam*) of the Jaina temple in Tiruppanamalai. The Iḷāda Chieftains ruling in the area, turned the *Karpūravilai* from the temple, and as a result the temple did not have enough for its expenses; the wife of the Ilada Chieftain Vira Sola drew his attention to this fact when they went together to worship in the temple, and he agreed thenceforth to cease collecting the *Karpūra-vilai*, and another cess, called *anniyāyavāya-danda-irai*, of which the exact nature is by no means certain.

P. 464. The *maṭhas*, the Jaina *paḷḷis* and the *vihāra* were centres of learning which often owned large libraries of manuscript literature which increased in volume and diversified from generation to generation.

P. 482. As a religious institution, the South Indian Temple reaches back to a remote antiquity, and the existence of numerous temples (Koṭṭamas) of Brahmanical, Buddhist and Jain deities is fully attested by the Sangam literature.

Pp. 485-86. The religious temper of the period, particularly in the first half of it, was by no means narrow or sectarian. Not only did the kings as a rule tolerate religions and sects other than their own, but they often patronised all persuations in equal measure. Rājarāja's sister Kundavai built three temples, one to Viṣṇu, another to Śiva and a third to Jaina, all in the same place (Dadapuram and her gifts to all these shrines are found recorded in the same inscription (8 of 1919).

P. 489. Kāñcī. The unique position of Kāñcīpuram; one of the capital cities of the Coḷa empire is very instructive in regard to the mutual relations of the rival religious systems which were competing for the royal patronage and popular favour. This city seems to have comprised three principal sections, each consecrated to a particular faith and the institutions ministering to it.—Jina-Kāñchī, popularly known as Tirupparuttikkunram, undoubtedly larger and more prosperous and in more direct and frequent communication with Kāñcipuram proper in the days of the Coḷa empire than at the present day.

Pp. 505-508. Jainism. By the side of Hinduism, Jainism had a fair following and enjoyed the patronage of the princes and people. The *paḷḷicandam*, the land of the paḷḷi (Jain temple), was a recognised category of tax-free land known to the revenue accounts of the time. Tamil literature was greatly enriched by the Jain authors.

Śivakaśindāmaṇi, a secular Kavya in Tamil by a Jaina author. Vestiges of Jainism in the Travancore country of the tenth to the thirteenth centuries (TAS, ii, Pp. 125 ff.). Jain centres in the Tamil districts. *Paḷḷicandam* village Kadaikkoṭṭūr in the reign of Parāntaka (SII. ii, 76, vv. 27-8). A large Jain monastery at Veḍāl (N. Arcot SII. iii, 92) in about A.D. 885. At Sirramur (S. Arcot) temple of Pārśvanātha (201 of 1902). Tirakkol (N. Arcot, 277 of 1916); Sendalai (7 of 1899) Jinagiripalli' and Ānandamangalam, Chingleput dist. (430 of 1922, A. D. 945). Tiruppanmalai and Vilāppākkam (53 of 1900 of A.D. 945) Tirunarungoṇḍai, South Arcot (385 of 1929); Tirumalai near Polur, N. Arcot, and Tirumalavāḍi in Trichinopoly dist. (S.T.I. i, 67 and 68); Tirupparuttikkunram (Kāñchipuram - 43 of 1890 and 381-382 of 1929); Kuhūr, Tanjore, 288 of 1917; Maruttuvakkuḍi, Tanjore, 392 of 1907; all these places had Jain temples.

P. 509. In the tenth and eleventh centuries, Buddhism was less popular in the Tamil country than Jainism and in the religious controversies of the precedingt age, Buddhism suffered more damage and lost its hold on the people of the country more completely than Jainism. Many similarities in the worship of the three sects.

P. 515. *Perungadai* or *Udayanan Kadai*—an important Tamil version of the *Bṛhatkathā* by Kongu-veḷir, the *veḷ* (chieftain) of Kongu, a native of Mangai (Vijaya-mangalam in the Erode Taluq of the Coimbatore dist.), composed in the third century A.D. or earlier (J.R.A.S.; 1906 pp. 689-92) the peom rightly takes a high rank among the literary classics of the Tamil world.

Pp. 516-18. *Śindāmaṇi*—The *Śivakaśindāmaṇi* of the Jain poet Tiruttakkadeva counted as the greatest among the *Mahākāvyas* of Tamil literature; composed about the tenth century. Life story of Jīvaka.

P. 527. *Kambam Rāmāyana*—the greatest epic in Tamil literature was influenced by *Śivaka-Śindāmaṇī.*

Pp. 543-45. The *Yapparungalam* and *Yapparungalakkarigai* of Amitasāgar, a Jain ascetic, composed towards the close of the tenth century; he was disciple of Guṇasāgara. The Karigai of Amitasāgar attained great celebrity and the place where the work was composed came to be known as Karigai-Kulattur (534 and 535 of 1921; E.I. XVIII, No. 8). *Yapparungalam* is a treatise on 'prosody of which the *Karigai* is an abridgement.

P. 547. The *Neminādam* of Guṇavirapaṇḍita, treating of the orthographs and parts of speech of the Tamil language—it takes its name from the Tīrthankara Nemināthaof South Mylapore; author and pupil of Vaccanandi (Vajranandi) of Kaḷandai, another work Kalandai; of Guṇavīra on prosody is Veṇbāppāttiyal also *Vaccanandi-mālai*, the garland of Vaccanandi, after his *guru* composed in the reign of Kulottunga III.

P. 548. *Nannul*—by Pavanandi a Jain author; a grammar, composed in the reign of Kulottunga III.

1278

D. C. GANGULY.—*The Eastern Cālukyas*, Benaras, 1937.

P. 35. (v). The Musinikunda plates, Śaka 684.—register the grant of the village Musinikunda in the Tonka—Nāṭavādī-Viṣaya, to the Jain temple Naḍumbi-vasti at Bijavada (built by?) Ayyana-Mahādevi, queen of Kubja—Viṣṇuvardhana (III)—Mahārāja. The executor of the grant was the queen herself The inscription was issued by Viṣṇuvardhana Mahārāja, son of Mangi-Yuvarāja, in Śaka 684-762 A.D. Bejvada is the modern Bejwada, Nāṭavādī corresponds to the modern Nandigama, in the Kistna district.

Pp. 83-84. Amma II, Vijayāditya VI, Rājamahendra, Tribhuvanāṅkuśa, Samastabhuvanarāya (A.D. 945-970).

(vii) The inscription registers that the king at the request of the lady named Camekamba of the Paṭṭavardhini family, made a gift of the village of Kalacumbarru, in the Attilinadu-Visaya, for meeting the expenses of the repair of a Jain temple called Sarvalokāśraya-Jinavallabha. The village, granted, was bounded by Āruvilli, Korukolanu, Yiḍiyūru, Yullikodamaṇḍru. Here Attilinandu is identical with the modern town of Attili in the Tanuka tāluq of the Godavari district. Kalacumbarru is the modern Kunsamurroo, three miles south-west from Attili. Aruvilli is the modern village of Etdooroo, one and a half mile west-north-west from Kunsamurroo.

(viii) The Maliyāpūndi grant (E.I. Vol. IX. P. 47). The plates were discovered in the Rāmalingeśvarasvāmi temple at Madanur, a village, about ten miles from Ongole, in the Nellore district, it records that the king, at the request of his subordinate Durgarāja, made a gift of the village of Maliyapundi, in the Kammanandu-Visaya, for the maintenance of a Jain temple on the south of Dharmapuri. The boundaries of the hamlet are Manjunyuri, Yinimiti, Kalvakuru, and Dharmavuramu. It also refers to the villages of Malkaparru and Kalvakuru. Dharmaurramu, is the Telegu form of Dharmapuri. This and Kalvakuru are now in the Addanki Division of the Ongole taluq. This part of Ongole taluq was anciently known as Karmarāṣṭra Visaya.

P. 86. (xii) The Masulipatam grant (South Indian Epi. 1909, p. 109).

The inscription registers that the king made a gift of some Jain temples at Vijayavatika i.e. Bezwada.

P. 95. Vimalāditya (1011-1018 A.D.). (ii) Ramatīrtham inscription (South Ind. Epi. 1918, p. 133).

The inscription is on the wall of the Durgapanca cave in the hill at the village of Rāmatīrtham, in the Vizagapatam district. It reports that Muni Trikālayogi Siddhāntadeva, a teacher of Desigana school of Jainism, and a spiritual teacher of the king Viṣṇuvardhana (Vimalāditya), paid his reverence to the holy place of Rāmakoṇḍa, Ramakonda is identical with Rāmatīrtham.

Pp. 167-68—Religion. During 616-1170 A.D. period, all the three religions Brahmanism, Jainism and Buddhism flourished in the kingdom Vengi. The Eastern Cālukya Kings were patrons of Jainism. Ayyana-Mahadevi, the queen of Kubja-Viṣṇuvardhana, granted a village to the Jain temple Nadumbi-Vasti at Bezwada through the Jain teacher Kālibhadrācārya of the Kāvururi-gaṇa and the Saṅghānvaya (South Ind. Ep. 1917, P. 116). Amma II, made some grants to two

Jain temples at Bezwada (Inscriptions of the Madras Presidency, Kistna, 54). He granted a village for meeting the expenses of the repair of a dining hall of a Jain temple called *Sarvalokāśrya Jinabhavana* At that time the superintendent of the temple was Arahanandin of the Valaharigana and Aḍḍakali gaccha. Arahanandin was the disciple of Ayyapati, who was the disciple of Sakalacandrasiddhānta, who was well versed in Siddhanta writings (Epi. Ind. Vol. VII. p. 191). Jinnandin was the earliest known member of another line of Jain teachers. He belonged to the Nandigaccha, and was the chief lord of the Kotimaduva (?) gana, attached to Yāpanīya-Samgha. His disciple was Divākara. Divākara's disciple was Śrimandiradeva, was the superintendent of the Katakābharaṇa-Jinālaya, to the south of Dharmapuri, modern Dharmavaram, in the Ongole taluk of the Guntur district. This temple of Jina was built by Durgarāja of the Paṭṭavardhini family, an officer under Amma II. Durgarāja was a contemporary of Śrīmandiradeva. Amma II, at the request of Durgarāja, granted a village for the maintenance of temple (E.I. Vol. IX. P. 56). The king Vimalāditya embraced Jainism, Trikālayogi-Siddhāntadeva called also Trikālayogi-Munindra, an ācārya of the Desigaṇa school, was his *guru* (South Ind. Epi. 1918, p. 133).

Literature—

P. 174. Jain teacher Mahāvīracārya's mathematical treatise in Sanskrit was versified into Telugu by Pavaluri Mallanna, a Niyogi Brahman (A.D. 1060-1070) (*History of Telugu literature*, by P. Chenchiah and Raja N. Bhujanga Rao Bahadur).

P. 178. Architecture.—Durgarāja, an officer under Amma II, built a temple of Jina named Katakabharana to the south of Dharmapuri (Ep. Ind. Vol. IX. P. 56).

1279

D. B. DISKALKAR—*Reference to Kushan Period* (from Circa 1st century to the 3rd cent. A.D.) —Large majority of sculptures pertain to Buddhism and Jainism (ABORI. Vol. XVIII ; 1937) P. 169.

1280

B. A. SALETORE —*Internal Security in the Vijayanagar Empire*, (Ind. Cul. Vol. IV. 1937-38 Calcutta).

P. 472. Riots and local risings ; An inscription at Udri dated A.D. 1380 refers to the reign of King Harihara Rāya II, when Mādhava Rāya was placed over the Konkana Country as viceroy, and riot there—the bravest person who quelled the rising was Baicapa (a Jain official) one of the most celebrated men in the City of Uddhare.

P. 474. The City of Banavase, the scene of a serious affray in A.D 1442 when the great Jain General Irugappa Odeyar was ruling over Gove, as the minister of the emperor Deva Rāya II.

1281

K. P. JAIN—*The Antiquity of Jainism in South India.* (Ind. Cul. Vol. IV. 1937-38) Calcutta.

Pp. 512-16. Miscellaneous : Jainism reached south India long before Bhadrabāhu. It is wrong to assume and begin the history of South Indian Jainism with the great Jain migration of Mauryan period.

1282

Bata Krishna GHOSH—*The Cultural Heritage of India* (Ramkrishna Centenary Memorial Vols. I—III, Calcutta, 1937) Ind. Cul. Vol. IV. 1937-38, Calcutta.

P. 378. *A Review*—Jainism represented by two articles by Appaswami CHAKRAVARTY and Hiralal JAIN respectively.

1283

B. A. SALETORE—*Mediaeval Jainism, with special reference to the Vijayanagara Empire.* 426 Pp. Bombay, 1938.

Taking the events that led to the rise and spread of Jainism in early days in Southern and Western India as his background, points out the share of Jains in the Upbuilding and continuance of the Vijayanagar culture.

1284

Stein KONOW—*Dr. Banerji on Sakas and Kusans.* (Ins. His. Qu. vol. xiv. Calcutta, 1938).

P. 138. Nahapāna's son-in-law Ṛṣabhadatta—from this supposed name it is inferred that he was a Jain ; the inference not supported by inscriptions.

P. 142. Second Saka conquest mentioned in the *Kālakācārya-kathānaka* and establishment of the era in Vikrama years 135 elapsed.

P. 143. Nahpāna (i.e. Naravāhana in Jinasena's *Harivaṃśapurāṇa*) and his date.

1285

H. N. SINGHA—'*Sovereignity in Ancient Indian Polity*'. London, 1938.

P. 81. Buddhism and Jainism born out of Sāṁkhya.

P. 84. Denial of the authority of *Vedas* in Buddhism and Jainism.

P. 86. Rise of Buddhism and Jainism—a challenge to Brahmānism.

P. 88. Buddha and Mahāvīra's sought the adherence of kings to their course.

P. 122. Buddhism and Jainism—helped to facilitate the work of monarchy to rise as a dominant institution of the society.

P. 135. Royal patronage received by Jainism and Buddhism—an expression of gaining grounds against rival creeds.

Pp. 200-202. Position of Jains in the Asokan rule fully described.

P. 229. A fair portion of the people of Kalinga was Jains during Khāravela's time—Jains—given not a praise-worthy descent in *Mahābhārata*.

P. 272. In Kalinga the various sects were numerous, the majority being Nirgranthas—Hiuentsang.

P. 275. Existence of affinity between Hinduism, Buddhism and Jainism in ancient India.

1286

M. S. COMMISSARIAT—*A history of Gujarat Vol. I.* Calcutta, 1938.

P. Lvl. *Dvyāshraya* written by Hemachandra and completed by another Jain monk in 1256 A.D.—narrates the history of the dynasty of Mūlrāj Chālukya Solanki. *Prabandha-Cintāmaṇi* completed at Vardhamānapural (Wadhwan) in A.D 1305 by Merutunga.

P. LXII. Vimalasha—general of Bhimdev I and *daṇḍapati* or governor of Ābū, erected in 1032, the Delwara marble shrine on Ābū.

P. LXVIII. Religious controversies between the Brahman and the Jains in the reign of Siddharāj of Gujarat (1094-1143), and also between the Digambara and Śvetāmbars in 1124; Kumud Chandra a Jain Āchārya of Karnatak championed the cause of the Digambaras—he was supposed by Hemachandra. Digambaras defeated and expelled from the city (*Prabandha-chintāmaṇi*, Pp. 97-104) Siddharāj like his ancestors was a Shaiva though the Jains try to show him as a Jain; the opening verses of all the works written by Hemachandra during the reign of Siddharāj contain no special praise of Jain deities. Moreover, the order by which Siddharāj forbade the use of banners on Jain temples shows the reverse of a leaning to Jainism. Siddharāj patronised men of letters and was tolerant towards the Jains.

P. LXX. Kumārpāl (1143-74) was persecuted by Siddharāj but was helped by Hemachandra Āchārya-Udayana, the great minister and general of Kumārpāl; Udayana's son Amrabhata built stone steps up the west face of Mount Girnar in Kathiawar, in A.D 1166.

P. LXXIII. Kumārpāl rebuilt the temple of Somnāth under the advice of Hemachandra. Inscription commemorating this restoration in 1169 A.D. now in the temple of Bhadrakāli at Prabhās Paṭan.

P. LXXV. Career of Hemachandra the Āchārya—his parents were Modh Vania and lived at Dhandhuka-Devāchārya brought him to the Jain convent at Karnavati—author of many Sanskrit and Prākrit works Kumārpāl converted to Jain faith by him—the royal proselyte prohibited throughout the eighteen regions of Gujrat the destruction of life in any form whatever—Hemāchārya died in 1172 in his eighty fourth year.

P. LXXVIII. During the reign of Vīrdhaval Vaghela (the ruler of Dholka) his ministers the two brothers Vastupāl and Tejpāl, employed their fabulous wealth in adorning the summits of Ābū, Girnar and Shatruñjaya with magnificent temples in the thirteenth century A.D. Photo (plate) of Marble ceiling in the temple of Nemināth built in 1231 by Tejpal at Ābū (from the glories of Hindustan by Dr. Alfred Navrath).

Pp. Lxxix-Lxxxi. The Delvāḍā temples at Ābū (4,000 feet above the platun's level) a master piece of the sculpture's art surpassing almost every other building in India in the richness and delicacy of its carving. A Kinloch Forbes on these temples—in his *Rasmala*, Col. James Tid's impressions in his Travel in Western India.

Plates—Jain temples in the fort of Mount Girnar near Junagadh (from Col. Tod's travels in India.

P. LXXXI. The temple of Vastupāl and Tejpāl at Girnar, 1232—contains an inscription by the poet Someshwar, the author of *Kirtimanmudi* and priest of Virdhawal Vaghela, stating how it was built. The number of Jain temples erected on Girnar and palitana prior to the fifteenth century is extremely small, great majority built after that period—in their zeal to 'restore' and to beautify the temples dating from the thirteenth century or earlier, the Jains have inadvertently resorted to measures little short of Vandalism—the old tripple temple at Girnar has been painted in hideous colours, destroying the beauty of its sculptured ceilings, domes renovated externally with a coating of broken china, and the inscription slabs covered with white wash.

Pp. Lxxxii-Lxxxlv. Śhatruñjaya—the hill (2,000 ft. above the level of the plains) of Palitana—covered with palatial temples—A. K. FORBES's account in his *Rasmala*. Influence of the Jain style on the later architecture of Gujarat.

Pp. 54 and 85. The small structure which stands on the crest of one of the two highest peaks of Idargadh is still known as Ranmal's *Choki* or guardroom—this was originally an elegant little Jain temple and of great antiquity which was perhaps used for military purposes by the Rajput rulers of Idar in the fourteenth and subsequent centuries. Idar is about 64 miles north-east of Ahmedabad. There are views all round the central chamber for the Tīrthankaras of the Jain pantheon.

P. 61. Ahmedabad styled Śhrīnagar and Rājnagar in Hindu and Jain writings and inscriptions. Karnavati, like modern Ahmedabad, was also a great centre of Jain worship—Devasūri resided here ; Kumudchandra had to go to Karnavati when he went to see Devasūri. Karnavati and Ahmedabad situated on adjoining sites on the banks of the Sabarmati.

P. 66. Jain mosque of Broach on the Narhada, built on the site of the Jain shrines—the marble door leading from the portico into the court of the mosque is evidently bodily introduced from some Jain temples.

P. 86. The temples of the Digambar and Śvetāmbar Jains on the hill both well represented in the population of the Idar town—two beautiful ancient temples on the plateau of the hill Shambhavanātha's (3rd Tīrthankar) temple belongs to the Digambaras—Shāntinātha's temple of Śvetāmbaras ; Pilgrims passing through Idar on their way to the Jain *tīrtha* at Kesarianāth to Udaipur, after devotion at these Jain temples on the hill of Idargarh.

P. 107. The oldest Muhammadan monument in Ahmedabad is Ahmad Shah's mosque (A.D. 1414)—most of its building materials borrowed from some Hindu or Jain temples.

P. 110. The Jain Masjid of Ahmedabad—at the threshold of the central entrance of it, there is embadded in the floor a large slab of black marble—an inverted plinth of a Jain image imported from some Jain temple (JAS. BURGESS—*The Muhammadan Architecture of Ahmedabad*, Pl. I, Pp. 30-35).

P. 113. From the time when Vimal Sha, the Jain minister of the Solanki Rāja Bhim Deva I, erected his separate temple on Ābū in 1032 to the final conquest of Gujarat by the Muslims at the end of the thirteenth century, the wealthy Jain community exercised a powerful influence on the architecture of Western India—the Saracen architecture of Ahmedabad is essentially derived from the Jain forms which it replaced.

P. 114. Spoilation of Hindu cities and temples for materials—the spoilation which began under the Nazims of the Delhi Sultans during the fourteenth century continued apace. When Ahmad Shah established his new capital near the city of Asawal he found in the old Hindu towns of North Gujarat sufficient material for his purpose. In the Jain masjid, in the Sultan's private mosque in the Bhadra, and in several of the earlier masjids of the city (Ahmedabad) pillars and ceilings are to be found that have been transferred bodily from the Jain temples, and many a delicately sculptured work of art scornfully cast into walls and foundations, has been brought to light during the last fifty years.

P. 169. The city of Junagadh is dominated at its northern angle by the ancient fortification know as Uparkot (or Citadel)—the large mosque which stands on the crest of the Uparkot—the large number of free-standing columns in this mosque were obtained by the spoilation of same of the beautiful Jain temples of old which adorned the brow of the sacred Girnar.

P. 191. Pavagadh (Pavakgadh or the fire-hill) in Gujrāt—a hill fortress-among other antiquities on the 'Mauliya' plateau, on the east are some small but finely carved Jain temples of considerable antiquity.

P. 243. During 1411-1514. A period of growth and evolution, the style of architecture assumed two distinct forms ; the one a combination of 'Jain' and Sarcenic elements ; the other almost wholly 'Jain' made up a constructive form 'invented specially for the arch-heating Hindus'—the minarets and arched windows being successfully combined with the flat Hindu aisles.

Stage in the evolution of Ahmedabad architecture 1411-1514.

P. 255. Durate BARBOSA's (a Portuguese who arrived in Gujarat about 1515) account of Gujarat—his account of the manners and customs of the Jains—Jain doctrine of *ahimsa*—Jains do not eat anything subject to death—they slay nothing, they are not willing to see the slaughter of any animal. If the king or governor of the land

has any man condemned to death, for any crime which he has committed, they (Jains) gather themselves together and buy him from justice, if they are willing to see him, that he may not die. (The book of Duarti BARBOSA, ed. by M. Longworth DAMES, Haklyt Society I. 111-12).

P. 264. The old town of Rander on the north bank of the river Tapti, was in the first quarter in the 16th century the principal commercial centre south of Broach—according to tradition, some time during the thirteenth century (about 1225) the *Navayats* (Araha from Kupa) succeeded in overpowering the Jain population of Rander and became its rulers. The term *navayats* is explained as meaning new comers, from the Sanskrit *nava-āyāt.*).

P. 333. Chitor Fort (capital of Rajput rulers of Mewar till 1567 when the seat of Government was around to Udaipur). One of the most ancient buildings in the fort is the *Kīrti Stambh*, or 'tower of fame' erected in the twelfth or thirteenth century and dedicated to Ādināth, the first of the Jain Tīrthankaras.

1287

V. R. Ramachandra DIKSHITAR—*Origin and Early History of Caityas*, (I.H.Q. Vol. XIV, Calcutta, 1938).

P. 448. The *Caityas* are a pre-Buddhist institution. *Caityas* were known also as *devakula* or *devāyatana*, and *devavāsa*. From that of the shrine the application of *caitya* was extended to a *bimba* or deity in the shrine (Pampa's, Ādipurāṇam, X. St. 241 vacana) (Mysore Oriental Library). The *caitya* was adopted as the name of their sacred shrines, whether they contained the images of the Buddha or Jina or their relics.

1288 (a)

Narayan Ch. BANERJEE—*Development of Hindu Polity and Political Theories*, Calcutta, 1938.

Book V.

Pp. 249-50. Information of Licchavis. Curious Government of the Licchavis can be traced in Jaina book *Niryāvali-sutta* ; on the death of Mahāvīra, eighteen confederate kings of Kāsi and Kosala honoured him.

1288 (b)

M. S. Commissariat—*A History of Gujrat*. London, 1938.

Plates—Lxxix. Carved marble ceiling in the temple of Neminath built by Tejpāl at Mt. Ābū.

P. Lxxxi. Jain temples in the fort of Mt. Girnar near Junagadh.

P. LVI. *Dvyāshraya*—a work of Hemachandra—of 12th century A.D.—The book intended to teach the construction of Sanskrit language and to narrate the dynastic history of Mūlrāj.

P. Lxiv. Jain Āchārya Hemachandra of Shrimodh parentage.

P. Lxviii. Religious controversies between Brahmans and Jains. An important feature during the reign of Siddharāj—mention of conferences held for the decisions of factions of Śvetāmbara and Digambara Jains. Mention of Siddharāj presiding over such a conference to which Kumudachandra a Jain Āchārya from Karnatak championed the cause of Digambaras, 1124 A.D.—Kumuda chandra opposed by Hemachandra and Logician Āchārya Devasūri of Karnavati—Defeat of the Digambaras and their expulsion from the city.

Siddhrāj—a Shaiva but patronised Jains.

P. Lxx. Kumārapāla frequently befriended by Jain Āchārya Hemachandra.

P. Lxxiii—Kumārapāla rebuilding the Shaivite temple of Somānāth under the advice of Āchārya Hemachandra, referred to in *Prabāndha-Chintāmaṇi*.

P. lxxxi. Temple of Neminātha at Mt. Girnar, Kathiawar erected in A D. 1232. Contains an inscription by the poet Someshwar the author of *Kīrti-Kaumudi* and family priest of Vīrdhawala Vaghela stating how the temple was built. Jain temples located at Girnar and Palitanā before 16th century are extremely small and that the great majority of those to be seen today have been built after that period many being of comparatively modern date. Jains have inadvertently resorted to measures which have been characterised by ardent antiquarians as little short of Vandalism e.g. the Triple temple of Vastupāl Tejpāl on Mt. Girnar has been painted all over in hideous colours destroying the beauty of its sculptured ceilings while its domes have been renovated externally with a coating of broken china and the ancient inscription slabs covered the whitewash—The citadal of Junagadh and the hill of Girnar important views of historical and archaeological interest.

P. 61. Ahmedabad generally been styled Śhrīnagar and Rājnagar in Hindu and Jain writings and inscriptions—Karnavati—an important Jain centre—residence of Jain Āchārya Devasūri. Mention of Kumudachandra meeting Devasūri at Karnavati. Hemachandra—Jain scholar brought up in the house of the minister of local governor Udayana of the city.

Pp. 85-86. Ruined Jain temple at Idargarh—nichas all around the central chamber for Tīrthankaras—Two beautiful Jain temples of very ancient period erected on the plateau of the hill near Idar town. Smaller belonged to the Digambaras and dedicated to Shambhavanāthji, the 3rd Tīrthankara. Other dedicated to Shantināthji—temples fully described.

Mention of Jain *tīrtha* at Kesharināth in Udaipur.

P. 113. Jains having powerful influence over architecture in Western India since 11th century A.D. Hence it is that in the history of Indian Art the monuments of this early period in Gujrat are sometimes designated as belonging to the Jain or the western Hindu style.

Pp. 255-57. Jain doctrine of *Ahiṁsā* as referred to in the account of Duarte BARBOSA mentioned.

1289

Ramesh Chandra MAJUMDAR—*A Brief history of India*. Dacca, 1938.

Pp. 17-19. Pārśvanātha and Mahāvīra—resemblances and differences between Buddhism and Jainism—their later history.

P. 48. Three thousand Jains attended king Harsha's assembly.

P. 49. King Harsha's charity towards the Jains.

1290

H. G. RAWLINSON—*A concise History of the Indian People*. Oxford, 1938.

Pp. 27-30. Rise and teachings of Jainism.

P. 77. King Harsha's toleration of Jainism.

P. 91. *Ahiṁsā* preached by Jains and Buddhists a cause of Mohammadan success.

P. 101. Jains numerous in Kānarese district of Southern Deccan—Ganga dynasty was Jaina—Gomata statue at Śravaṇa Beḷgoḷa (Mysore).

P. 104. Biṭṭiga Hoysala a Jain.

P. 108. Hemachandra and Siddharāja of Gujrat.

P. 110. Bhadrabāhu's exodus to Mysore about 309 B.C.

P. 113. Pallavas were Jains at first.

P. 118. Decay of Jainism in south India.

1291 (i)

B. A. SALETORE—*Mediaeval Jainism.* (With special reference to the Vijayanagara empire Bombay). 1938.

Introduction of Jainism in Southern and Western India.

II. Royal patronage of Jainism under the Gangas, Kadambas, Rāshṭrakūṭas, Western Chālukyas and Hoysalas.

III. Patronage of noblemen—Ganga and Rāshṭrakūṭa feudatories, Santara lords, the Silhāras, Raṭṭas, nobles of Nagarakhanda and kuci Rāja, a Yadava noble.

IV. Jain men of action—Cāmuṇḍa Rāya, Ganga Rāja, Punisa, the generals and minister of the Hoysala kings Viṣṇuvardhana, Narasimha I, Ballava II and Vīra Ballala III.

V. Women as defenders of the Faith—women in Karnatāka history—ladies of the Nirgunda family—examples of austere Jain ladies—Kadamba queens Nagarākhanda ladies—Hoysala queen Santaladevi—wives of Feudatories, officials and citizens

VI. Popular support—policy of Jain leaders—importance of commercial classes—harmonious relations between Jains and non-Jains, prominent Jain centres.

VII. Jainism in the 8th and 9th centuries—stages in the spread of Jainism—identity of the Ājīvikas with the Jains disproved—establishment of Dravida Sangha—Jain centres in Tamil land, Travancore, Andhradesa and Karnataka from early times to the rise of Vijayanagara—contributions of Jains to culture—causes of decline of Jainism in the South.

VIII. Vijayanagara's pledge—the history of toleration in Karnataka—political significance of the royal decisions of great cases in 1363 and 1368 A.D.

IX. State aid to Jainism —Vijayanagara monarchs and queens as defenders of the faith.

X. Jainism at provincial courts.

XI. Jainism in different cities of Vijayanagara Empire from the 14th to the 17th centuries.

XII. Jaina architecture—Jain contribution to Sanskrit, Prākrit and Kannada literature.

1291 (ii)

B. A. SALETORE—*Mediaval Jainism.* Bombay, 1938.

Frontispiece—Description of the Karnataka, the abode of Jina Dharma as found in Kuppatur stone inscription.

P. 1. Introduction of Jainism into south and west India.

P. 2. Jainism claimed great antiquity in certain parts of southern India and Karnataka as its home.

P. 3. Advent of Jainism into Karnataka is connected with the immigration of Jainas under the celebrated leader Bhadrabāhu the last of the great *Śruta Kevalins* with the company of Candragupta Maurya.

Pp. 6-86. Royal patronage under the Gangas; the kingdom a creation of the Jain sage Sinhanandi—the story in connection with that sage and Mādhava konguṇivarma I described and examined; Avinita I, Durvinita—Sivamāra I —Śrī puruṣa muṭṭarasa Pṛthvikonjunivarma II—Sivamāra II—Saigottar—Prince Duggamāra; Nīti mārga I—Mārsingha guttiya Ganga—Nīti mārga, Rāma calla III, Rakkasaganga, Rācamalla IV; The Kadamba patronage; Kākutsthavarma—Mṛgesa varma—Ravivarma—Harivarma; Deva Varma; Rāṣṭrakūṭa Patronage; Dantidurga; Khadagavaloka, Gavinda III, Prabhatavarṣa Kambho Kṛṣṇa, Ranavaloka, Amogha Varṣa I, Nṛpatunga, Kṛṣṇa II—Kṛṣṇa, III—Indra IV.

Western Cālukya patrons; Tailapadeva II—Jayasimha III; the Great men in the age os this ruler; Vādirāja—an account of Vādirāja—his rival Vadi Rudragaṇa Lakulīśa Paṇḍita; other great Jaina teachers of this period identified; Patronage by Cālukya monarchs continued; Someśvara I. Trailokyamalla—a great Jaina teacher

of his time; Vadibhasingha Ajitasena—Vikramāditya IV, Hoysala patrons; the Hoysala kingdom another Jaina creations; Relation between the Hoysala and their predecessors the Western Cālukyas; Jainism as the connected link between the Hoysala and the Vijayanagar kingdom—the birth place of the Haysalas a centre of Jainism—the story of the Jaina *Guru* Sudatta who helped Sala to build a kingdom critically examined; identification of Sudatta with the help of a contemporary stone epigraph. Early history of the Hoysala family—Vinayaditya II and his Jain *Guru* Santideva—Ereyanga and the sage Gopananda—Ballala I—Viṣṇuvardhana—Narasimha I—Ballāla II—Narasimha III—Rāmanātha.

Pp. 87-100. Introduction of Jainism into South and West India. Ganga fudatories of the Pasindi family—The Nirgundu Rāja—the Rāṣṭrakūṭa fudatory Cakiraja; The Cellapataka nobleman Lokāditya; the Santara lords, the Kongalvas, the Cangalvas, Gollācārya, the Silahāras of Karhad, the Raṭṭas of Saundatti, the nobles of nagarakhanda, Kucirāja, a Yadava noble.

Pp. 101-153. Jain men of action.

Cāmuṇḍarāja, his lineage, military achievements, literary works. Benevolence as a Jain. Śāntināth—a poet general. Gangarāja lineage, military victories; work as a Jain Boppa Puntsa; lineage, conquests. Policy, work as a Jaina—Bala—devanna—the brothers Mariyana and Bharata—Eca,—Viṣṇu Bittimaya the boy General, Devarāja, Hulla, Santiyanna—ministers Śivarāja and Somaya. General Recimayya—The brothers Bharata and Bāhubali—Minister Kammata Macayya—General Amṛta.

Pp. 154-171. Women as defenders of faith. women in Karnataka history; Ladies of the Nirgunda family as champions of Jaina Dharma—a woman administrator—Attimabbe; other examples of austere Jaina Ladies—Their devotion and Charity examplified Kadamba queens—Nagarakhanda ladies—wives of Generals—Hoysala queen Santaladevi—Wives of feudatories, officials and citizens.

Pp. 172-215. popular support. The policy of the Jain leaders explained. The importance of the commercial classes called Vīra Banajigas, Harmonious relations between the Jainas and non-jainas—Examples of devotion among citizens. Prominent Jaina centres enumerated. Śravaṇa Belgoḷa, Paudanpura, Kopana; identification of Konkinapulo with Kapana, Cikkahonasoge, Pombucca, Kallengare Balligame, Kuppatur, Uddhare, Heggare, Śringeri, Kolhapur, Bandanike, Dūrasamudra, Araṣiyakere, the Jainas as town Planners.

Pp. 216-282. Critical times for the Jainas ; importance of the 8th and 9th century in Jain history—the identity of the Ājīvakas with the Jains disproved ; Stages in the spread of Jainism. The age of Samantabhadra, Akalanka Vijayanandi ; the establishment of the Dravidasangha ; other *gurus* who spread Jainism. Kanakanandi and Guṇasena, Elācārya ; Jain centres in the Tamil land and Travancore ; the Andhradesa and Karnataka from early times till the time of Vijayanagar ; contribution of Jainism to the history and culture of the Tamil land; the Andhradesa and Karnataka literature ; Grammar, mathematics, Astrology, medicine, arts and Architecture ; contribution to the culture of India—the four gifts ; *ahimsā*, toleration ; General causes of the decline of Jainism in the Tamil and Telugu lands and Karnataka ; the work of Śaiva and Vaiṣṇava Saints in the Tamil land.

Pp. 283-297. Jainism and Hindu Dharma ; a sketch of the history of toleration in Karnataka. Vijayanagar marking history by deciding great cases in 1363 and 1368 A. D. Political significance of the Royal decision of 1368, examples to prove the permanent effect of the Royal decree of 1368 from cases throughout the history of the Vijayanagar Empire.

Pp. 298-310. Vijayanagar monarchs defenders of all faiths; their attitude towards Jainism work by queen Bhimadevi; King Devarāja I, King Deva Rāja II. Emperor Krishṇa Deva Raya. Position of Jainism in the capital. Work of General Irugappa. Examples of nobles who helped the cause of Jainism.

Pp. 311-365. Jainism at the Provincial court; causes which made Jainism prominent at the provincial courts. The cangalvas and their work. The gangstapura rulers and their ministers and enemy of Jainism—Examples of noble ladies who were patrons of Jainism.

Pp. 366-387. Jaina celebraties in the Vijayanagar Empire; features of Jain architecture; Jain contribution to Sanskrit, Prākrit and Kannada literature. Examples of Jaina writers ranging from the early fourteenth till the middle of the 17th century.

1292

C. R. JAIN—*The Origin of the Śwetāmbara sect.* (Jain Ant. Vol. III; No. IV; Arrah; 1938, Pp. 93-102.)

According to Śvetāmbara Sect Mahāvīra was married while the Digambaras disagree to it. The Śwetāmbaras claim that he had a daughter married to Jamali

who led a separatist movement against him. This is not corroborated by historical or literary sources. In the *Samavāyānga Sūtra* of the Śwetāmbaras, it is mentioned that out of the 24 Tīrthankaras 19 were married meaning Shri Mahāvīra, Pārśva, Nemi, Mallinātha and Bāspūjya were unmarried.

According to the Digambaras the Śwetāmbara sect arose during a famine which occurred during the reign of Chandra Gupta Mourya. The Śwetāmbaras admit that Mahāvīra disrobed himself completely but the King of *Devas* nevertheless threw over his shoulders a kind of celestial mantle which went trailing behind the Divine saint for several months.

The Cautam-kesi discourse is an attempt by the Śwetāmbaras to prove their priority of origin which is untenable logically.

The author's view is that the Digambaras were prior to the Śwetāmbaras.

1293

AMRITLAL MAGANLAL—*Śrīpraśastisamgraha.* Ahmedabad, 1938.

Pp. XXVIII. 119 18 326 56 plate 1. A cllection of colophones from 163 palm leaf and 1276 paper Mss.

1294

Pramode Lal PAUL—*The early history of Bengal.* Calcutta, 1939.

P. I. In the fourth Jain *Upānga*, the *Pannavaṇā* (IHQ 1932, Pp. 521 ff), Tāmralipti (Tāmluk) is included in Vanga, and Kodivarsa (Kotivarsa, in modern Dinajpur) is mentioned as the chief city of Ladha (Radha)—reference to a very early period.

P. III. The lexicographer identifies Vanga with Harivela.

P. 86. Similarity of the names of Sena kings of Bengal and Jain teachers of Dharwar—a suggestion of their interconnection.

1295

John CUMMING—*Revealing India's Past.* London, 1939.

P. 45. Caves at Khandagiri and Udayagiri.

P. 55. Temples at Mt. Ābū—best specimen of Jain architecture in Western India.

P. 149. Jain sculptural remains at Mathura.

Pp. 273-74. Temple at Vasai (Baroda State).

P. 292. Jain remains in Gwalior state from 9th or 10th century A.D.

P. 300. Images of Tīrthankaras belonging to 9th century A.D. in Travancore State.

P. 304. Jain temple at the Tiruchanat Malai (Travancore State).

P. 307. Jaina temple in Bairat (Jaipur State) containing inscription of 1587 A.D.—Hīravijaya Sūri and his influence on Akbar's policy of restricting animal slaughter.

P. 312. Pillars in a temple at Dungri Hill (Jaipur State) adorned with figures of the first 95 Jaina pontiffs from Bhadrabāhu.

P. 342. Śravaṇabeḷgoḷa an important Jaina centre—Chandragupta Maurya retired here.

1296

B. N. PURI—*India as described by early Greek writers*. (Allahabad, 1939).

P. 125. Failure of Greek historians to distinguish Brahmanism, Buddhism and Jainism, Herodotas first to mention certain Jain rituals. Greek sources testifying the priority of Jainism to Buddhism (i.e. in the 5th Cen. B.C.).

1297

D. C. SIRKAR—*The Successor of the Sātavāhanas*, 1939.

P. 262. Mṛgeśavarman of the Kadambas made a gift of village called Kalavanga a portion of which was given to *Arhats* of Purva mahaccala, Śveta Paṭa, mahāśramaṇas and the Nirgrantha mahāśramaṇas.

P. 263. That Mṛgeśa Varman is a Jaina is doubtful.

P 264 The same king erected a *Jinālaya* at Palasika, and gave thirty-three *nivartanas* of land between the river Matrisarit and Ingini samgama for benefit of Yāpanīyas, Nirganthas and the Kūrcakas who are apparently sects of Jaina ascetes.

P. 265. *Bhojaka* is the name of officiating priests in Jaina temples.

P. 266. Mṛgeśavarman and Ravivarman favoured Jainism but is not definitely known whether they were Jains themselves.

P. 271. The Halsigrant of Indian Antiquary-VI, Pp. 25-26 records Lord Ravivarman's ordinance that learned ascetics of Yāpanīya Sangha of which Kumārdatta was the chief should enjoy all material substance during the four months of the rainy season and that worship of Jinendra should be perpetually performed.

P. 276. The temple of Arhat Vardhamāna, the last and the most celebrated *Arhat* of the age is said to have been built by Mṛgeśa, son of the General Sinha who belonged to the Bhāradvāja Gotra, as quoted by Halsigrant (ibid. 30-31).

P. 277. Halsi Grant of king Harivarman shows that king and his forefathers showed favours to Jainas and absence of Jaina adoration or *mangalas* proves that it might have been written by a non-Jaina.

P. 277. That Kākusthavarman and Śāntivarman were also favourable to Śaivism, as they were to Jainism, is proved by Talgunda inscription.

P. 278. Early Kadambas of the main line were Śaivas and were exceptionally tolerant towards Jainism. Many officials of the Kadamba kings were Jainas. A General named Śrutakīrti who was a Jain saved the life of Kākustha-varman.

P. 287. Devagiri grant of Yuvarāja Devavarman records that a piece of land called Siddhakedara in Triparvata division was granted to the Yāpanīyasangha for the performance of worship at the *caityālaya* of the holy *Arhat*.

P. 313. *Rāmāyana* (ii, 67.7, 68,22) tells that capital of Kekayas was Rājagrha or Śirivraja. There are three Rājagrhas, one is modern Girjak or Jalalpur on the Jhelum. Another is the ancient capital of Magadha. Situated in Bihar between Patna and Gaya.

P. 314. The third Rājgrha is menioned by Yuan Chwang as a city of Polou i.e. Balkha. Jaina writers mention a Kekaya city called Setaviya and that one-half of the Kekaya kingdom as Āryas.

1298

D. C. SIRCAR—*The successors of the Satavāhanas in Lower Deccan*, Calcutta, 1939.

P. 292. Banarasi grant (Ind. Ant. VII p. 37-38) of Śrī Vijaya Śiva Mṛgeśavarman records the gift of the village Kalavanga—village divided in three parts and each part of (1) given the *Arhat* and Jinendra residing in the Purva-mahaochala, (2) Śvetāmbara Jaina, (3) Digambara Jain.

P. 264. Yāpanīyas, Nirgranthas and Kurcakas—sects of Jain ascetics.

P. 265. The Hitnahebbagilu grant (E.C.IV. p. 130) begins not with usual adoration to Jinendra but with Lord Brahman ; grant made not in favour of any Jain ; grant made by Śrī-Vijaya-Śiva Mṛgeśavarman.

P. 268. Mulgati-eastern boundary of the village called Badaneguppe granted to *Jinālaya* of Talavananaguru referred to in Merkera plate of the Ganga King Kongani—Mahādhirāja.

P. 272. Erection of *Jinālaya* at the city of Palasika and the gift of 33 *nivartanas* of land between the Matrsarit and the Ingini confluence to *Arhat* by the king Ravivarman referred to in his Halsi grant.

P. 277. The Halsi grant of king Harivarman records the gift of a village to a *caityālaya* the property of sect of Śramaṇas called Aharisti-Dharmanandin the head of the *Caityālaya*

Śramaṇa—Jain or Buddhist ascetic.

1299

R. N. MEHTA—*Pre-Buddhist India*. Bombay 1939. Preface—Buddhist and Jain literatures yield a clear picture of ancient India.

P. XIV. Mention of Jain works viz.—*Ācārāṅga Sūtra, Kalpa sūtra, Uttarādhyayana sūtra, Sūtra-kṛtāṅga, Anpapātika sūtra, Uvāsagadasāo, Antagadada-sao, Bhagavati*, and *Nāyādhammakahā*.

P. 5. Mention of Selaa (or Śailaka) a *Rājarṣi*, sage king, mentioned in Jaina *Nāyādhammakahā*.

P. 23. Kṛṣṇa Vāsudeva of the Jain *Uttarādhyayana sūtra* is one and the same person mentioned in *Upaniṣad Chāndogya*, the *Aṣṭādhyāi*, the Indika, Ghala Jataka, *Mahābhāṣya*, *Mahābhārata* and Purāṇa. (c.f. RAYCHAUDHURY *The Early History of the Vaiṣṇava sect*).

P. 41. *Uttarādhyayana sūtra*—giving more correct interpretation of Brahmadatta.

P. 58. *Triṣaṣṭiśalākāpuruṣacarita*—work of Hemachandra giving the identity of Dandaka.

P. 59. Mention of Dandaka making a lascivious attempt on a Brahmin girl attested by Jain *Triṣaṣṭiśalā Kāpuruṣacarita.*

P. 63. Mention of Dadhivāhana in Jaina Literature.

P. 68 (n). Hāthigumphā inscription of Khāravela mentions Pithudaga as the capital of Kalinga before the advent of king Nanda of Anga Magadha

P. 106 N. Khāravela—Consecrated in his 24th year.

P. 308 (n). Mention of sixteen diseases in the Jaina *Ācārāṅgasūtra.*

P. 331. Uddalanka Aruni, the originator of the Sophistic movement before Mahāvīra and Buddha.

P. 425. Rājaguha surrounded by five hills mentioned in Jain tradition.

P. 427. Vaṁsa—a kingdom with kosambi identical with Vaccha of the Jains.

1300

Kamta Prasad JAIN—*Jainism under the Muslim Rule* (N.I.A. Vol, I, 1938-39), Pp. 516-521.

P. 517. Mohamedans first attacked Sind, the people whom they first encountered were Jainas (Samans). Sultan Mohammad Ghori entertained the Chief of Digambaras (nude saints). King Allauddin Muhammad Shah Khilji bent his head before Ācārya Mahasena's profound learning and aceticism.

P. 518. During the Tughlaq reign—the two Jaina Chiefs Sūra and Vīra were the ministers of Ghyasuddin Tughalaq. Sultan Mahammed or Mohammada (1325-1351 A.D.) entertained the Karnataka Jain *Guru* Simhakīrti (Padmāvatī *Basti* stone inscription of Humsa, Mysore).

P. 519. The Jain poet Ratnasekhara was honoured by Sultan Firozshah Tughlaq. Among the Sūra kings, Sikandara Sultān (A.D. 1554), honoured the Jain guru Viśālakīrti of Karnataka.

P. 520. Akbar issued *Firmans* to the Jainas for stopping cruelty and killing of animals at many a sacred Jain place. Emperor Jahangir also honoured Jainācāryas. Poet Benarasidas was favoured by Shah Jehan. Aurangazeb also entertained and honoured Jain Saints.

P. 521. Hyder Ali granted villages to the Jain temples.

1301

S. Srikantha SASTRI—*Vīraballāla II*—(N.I.A. Vol.I, 1938-39).

P. 410. Vīraballāla (crowned in 1172 A.D.)

P. 421-22. The 12th century in the history of Karnataka—Jainism with its centre in Śravaṇa Beḷgoḷa. Vīra Ballāla gave equal patronage and protection to the followers of all faiths. He visited Śravaṇa Beḷgoḷa personally and confirmed all the grants previously made to Gommaṭa (Epi. Car. II). His minister *Sachivottama* Récharasa built *Sahasra-kūṭa Jina Bimbālaya* at Arasiyakere (AK. 77 Epi. Car. V) and the Śāntināthālaya at Śravaṇa Beḷgoḷa. In 1176 A.D. the merchant Devi Setti built Vīra Ballāla *Jinālaya* named after the king (My. Ar. Rep 1923, pp. 36-39). Again Vīra Ballāla Paṭṭanasvāmi Nāgarasa made a grant to Gommata and built a dancer's hall to Pārśvanātha at Śravaṇa Beḷgoḷa (Sri Bel. 240, Epi. Car. II). The minister Chandramauli and his wife Āchambika made grants to Adhyātmi Bālachandra (Sr. Bel. 124, Epi. Car. II). Kammaṭa Malli Seṭṭi who ruled Bandaṇikke under the suzarainty of Vīra Ballāla and Amātya Sūrya Daṇḍanāyaka who were devotees of Nārāyaṇa made a grant to Śāntinātha *Basti* at Bandanikke (Shik. 225-235) Epi. Car. VII). The four brothers Amṛta, Masanayya, Kallayya and Basava not only built the Amṛtesvara Temple but also the Ekkoti *Jinālaya* at Vakkalagere (TR. 45, KD. 30, Epi. Car. VI). Ādigavuṇḍa built not only a temple to Ādi Mallikārjuna but also a *Basadi* (Bl. 137 ; 138, Epi. Car. V). Inscriptions mention that the *Chatussamayas* of Jina, Buddha, Hari and Hara were equally patronised and there was little communal animosity.

P. 423. Of the Jaina *Gurus* who figure in the epigraphs of the reign, the chief are :—

(1) Of the Mūlasangha, Desigṇa and Vakragachha, Bālachandra, Rāmachandra, Kulachandra, Kanakanandi, Śrutakīrti Traividya, Nayakīrti, Abhayachandra, Viramandi, Māghanandi, Vardhamāna, Devachandra, Rāmanandi

Traididya, Nemichandra, Śrutakīrti Bhaṭṭāraka, Vinayendu, Bālachandra, Padmasena, Jayakīrtti, Māghanandi Siddhānti, Jayakīrti, Bālachandra Paṇḍita, Prabhāchandra, Śrutakīrti, Māghanandi Paṇḍita, the *guru* of Kamalabhava—author of *Śāntipurāṇa*.

(2) Of the Pustaka gachha of the Mūla Sangha :—Guṇachandra, Nayakīrti, Paṇḍita, Chandra Siddhānti, Nayakīrti, Adhyātmi Bālachandra.

(3) Of the Tintriṇīgachha of the Kranurgaṇa :—Padmanandi, Rāmanandi, Munichandra, Sakalabūshaṇa Traividiya, Sakalachandra, Śubhachandra Paṇḍita, Sakalachandra Bhaṭṭāraka, Bhanukīrti Māladhikāri, Hemanandi-vādibha-Vajrāmkuśa.

(4) Of the Dramila Samgha established by Pūjyapāda :—Śrīpāla Traividya, Vāsupūjya Siddhānti, Vajranandi to whom Vīra Ballāla himself gava a grant on December 25th, 1192 A.D. Besides, there were (5) Śrutakīrti of Sangitapura, the *guru* of Aggala, (6) Gaṇḍavimukta Rāmchandra, the *guru* of Janna (7) Munichandra the *Guru* of Guṇavarana, (8) Nandiyogiśvara the *Guru* of Achanna.

Of the Architecture of the time we have numerous examples : *Sahasrakūṭa Jinālaya* at Arasiyakere built by Recharasa ; Śāntinātha *Basadi* and dancing hall at Śravaṇa Beḷagoḷa.

P. 423. Education in the vernacular was especially encouraged by Vīra Ballāla. There were centres of higher learning of the Jainas at Śravaṇa Beḷgoḷa.

P. 424. Literature : The twelfth century is of outstanding importance in the history of Kanada language and Literature ; Champu style in vogue amongst the Jaina poets. Numerous poets. Chief mentioned. The intense religious feeling that underlay the new literary activity could not but be reflected in the works themselves. Thus other faiths came to be criticised rather ruthlessly by the Vīraśaivas and in their turn by Jaina poets like Brahmaśiva and Vṛttavilāsa. But this animosity was rather an exception than a rule. Vīra Ballāla patronised all poets without any distinction of caste or creed. Chandramauli who was a Jaina and made grants to Gommaṭeśvara yet patronised the Brahmana poet Rudrabhaṭṭa, the author of *Jagannātha Vijaya*.

P. 425. A characteristic of the literature of the period was a general attempt at purity and simplicity of diction. Nayasena in his *Dharmāmṛta* condemns the indiscriminate use of Sanskrit and compares it to a mixture of oil and ghee. However, a Jaina and Brahmana poets usually follow the old Champu style but manage at the same time to maintain a remarkable lucidity of thought and ease of expression.

A. N. UPADHYE—*A review of Mediaeval Jainism by* B.A. SALETORE—Bombay 1938. Pp. XII plus 426. (N.I.A. Vol. 2, 1939-40) Pp. 128-134.

DR. SALETORE in his preface says—'far from being a bundle of metaphysical beliefs, Jainism was a faith that added in a large measure to the material prosperity of the land'. Jainism in the South rose to unrivalled brilliance not only in the fields of letters, arts and religion but in the domain of politics as well. The Ganga dynasty was established under Jain auspices in the 2nd century A.D. especially through the efforts of Acārya Simhanandi. Many of the later Ganga princes were fervent Jainas. By the time the Ganga power bagan to diminish, Jainism came under the aegis of two royal families, Rāṣṭrakūṭas and Kadambas. Jainism received a good deal of patronage from the Western Cālukyas; the Hoysala Kingdom itself was a second supreme creation of Jain wisdom. The various Jaina centres of the south, possessed some of the most superbe intellectual prodigies India had ever produced. Jainism, especially under the Hoysala patronage added a good deal of the architectural and artistic splendour of India. Provincial heads from the families of the Santaras, Kongalvas, Cangalvas etc. were patrons of Jainism. The greatest claim of Jainism at the hands of posterity is that it gave to India men who turned it into a philosophy of action, and clearly showed the importance of the fact that *ahimsā*, which was the keynote of their great faith, instead of being an obstacle in the path of their country's liberation, was really an adjunct without which no freedom could be effected either in the field of religion or in that of politics. Many eminent ladies came forth as the defenders of the faith. The instance of the four gifts of learning, food, medicine and shelter—the primary needs of humanity-on the part of the richer sections of the people must have had the inevitable effect of drawing to the Jain fold the larger sections of the populace among whom Jainism had made rapid stridies from the ninth onward till the fourteenth century A.D. Various cultural centres in and around Karnataka. References to Jainism are detected in Tamil works of the Sangham age; establishment of the Dravida Sangha. In the Andhra territory Jainism can be traced back to the pre-Mauryan days. One of the best claims of Jainism at the hands of posterity is that it contributed to the literatures of all the three provinces—Karnataka, the Tamil land, and Andhradesa. The Jainas fostered the principle of toleration more sincerely and at the same time successfully than any other community in India. Śaivas and Vaiṣṇavas, especially in the Tamil land ill-treated the Jainas and the claimax of this ill-treatment was reached in the days of Tirujñānasambandhar. Jainism suffered a set back in the Deccan almost on the eve of the foundation of the Empire of Vijayanagara. Queen Bhimadevi of Vijayanagara,

General Irugappa, General Baicappa, Cangalva King, General Madgarasa were Jains. Strongholds of Jainism at this period. Even in the Vijayanagara Empire the Jainas contributed to the culture of the land. Some conspicuous errors of facts in this book painted out.

1303

B. A. SALETORE—*The Authenticity of the Mudhol Firmans* (N.I.A. Vol. 2, 1939-40).

P. 6. Antiquity of Mudhol : Mudhol no creation of Maratha intellect or valour. It was a Karnataka centre. It was called Mudhuvollal. Here was born in A.D. 949 the famous Kannada Jaina poet Ranna, the author of *Ajitapurāṇa, Sāhasabhīmavijaya* or *Gadāyuddha*, and a lexicon called *Ranna-Kanda*. His patron was the famous Ganga General Cāmuṇḍa Rāya (*Kavicarita* by R. NARASIMHACARYA I. p. 62).

1304

H. C. SETH—*Identification of Udayan of Kausambi with Udayin of Magadha* (A.I.O.C. Session X. 1940).

P. 469f. Jain & Buddhist traditions discussed (Historical).

1305

Kalipada MITRA—*Jain influence at Mughal Court.* (Pro. Ind. Mist. Cong. Third Session, Calcutta, 1939; Calcutta, 1940).

Pp 1961-72. Hīravijaya Sūri went to the Mughal Court in 1582, persuaded Akbar to issue various commands in accordance with Jain doctrine.

1306

S. R. SHARMA -*Jainism and Karnataka Culture.* Dharwar, 1940.

Pp. 20, 214. Jainism in Karnataka ; its contributions to Karnataka culture ; vicissitudes of Jainism under different dynasties ; contribution of Jainism to literature, Art and Architecture of Karnataka ; causes of its decline ; rise of the Lingāyat sect.

1307

G. N. SALETORE—*The Southern Aśmakas.* (Jain Ant. Vol. VI ; No. II ; Arrah, 1940 ; Pp. 51-66).

The Aśmakas were an ancient community having settlements both in the Uttarāpatha and the Dakṣināpatha. It is more or less certain that their capitals in both these territories were named Podanapura.

The Southern Aśmaka. Khāravel invaded Asokanagara. The Sapādalakṣa country was no other than the southern Aśmaka. Podana was the capital of Aśmaka. Aśmaka, Sapādalakṣa and Barleasa were different names of Aśmaka. Podana has been immortalised in the annals of the Jains. Podan has been identified with modern Bodhan a village lying in Lat. 18 40' and Long. 77 53, in the Nizamabad district of H.E. 4 the Nizam's Dominions.

1308

C. D. CHATTERJEE—*A historical character in the reign of Asoka Maurya.* (D.R. BHANDARKAR Volume, Ind. Res. Ins. Calcutta, 1940).

Pp. 330 and 332 ff. *Natthikadiṭṭhi* (Non-existence of consequence) also contains the elements of the *Saṁsārasuddhi* of Makkhali Ghosāla who according to the Jaina *Bhagavati Sūtra* (XV.I) was for many years a disciple of Mahāvīra, but ultimately quarrelled with him and renounced his spiritual leadership. Gosāla was undoubtedly an Ājīvika.

1309

A. B. KEITH—*The Greek kingdoms and Indian Literature.* (D.R. BHANDARKAR Volume, Ind. Res. Ins., Calcutta, 1940).

Pp. 219 and 226. An interesting light has been cast by Dr. TARN in his treatise on the Greeks in Bactria and India. According to JUSTIN the Jains have a tradition which makes the accession of Candragupta 312 or 313 B.C. The source of JUSTIN was some Greek in India who read Jain literature, unless indeed he could read Sanskrit and Prākrit for himself. JUSTIN may have been not a Greek of Parthia who lived for a time in India, but rather a Greek of India settling in a Parthian city. It must be pointed out that this alleged knowledge of Jain literature rests on the most insufficient evidence; one does not need be able to read Sanskrit or Prākrit to know that the Jain had a certain date for Candragupta.

1310

Prabhat MUKHERJEE—*The history of Medieval Vaiṣṇavism in Orissa.* Calcutta, 1940.

P. 5. Khāravela, a Jain observed Brahmanical customs and compared himself to Krishṇa in Hāthigumphā inscription.

1311 (i)

S. R. SHARMA—*Jainism and Karnaṭaka Culture.* Dharwar, 1940.

Historical survey—Jainism under Kadambas, Gangas and Chālukyas—Rāshṭrakūṭas and Kalachuris, a period of conflict Hoysala, Vijayanagara and Mysore rulers—other minor rulers—writers of Karnataka—art—transition of Jainism—influence of Jainism—disintegration—*Ahiṁsā*—the Jaina ideal.

1311 (ii)

S. R. SHARMA—*Jainism and Karnataka Culture.* Dharwar, 1940. Pp. xix 213, with 15 illustrations.

This book constitutes a review of the Karnataka history of Jainism for over a thousand years from the century of the Christian era onwards.

Contents : I. Historical Survey (antiquity)—The Kadambas and the Gangas; patronage of Jainism under the Chālukyas. Rāśṭrakūṭas and the Kalacuris; A period of conflicts; Jainism under the Hoysala, Vijayanagar and Mysore Rulers; Jainism under Minor Rulers. II. Contributions : Literature, Art and Architecture—Jaina writers of Karnataka—Jaina art in Karnataka—Jainism as it was—Jainism as it came to be. III. Conclusion. IV. Karnataka Culture. V. Appendices. List of Illustration : Peculiar type of Jaina India, showing places of interest in Jaina History (Map).

1312

Tribhubandas, L. SHAH.—*Ancient India*, 4 vols. Baroda, 1938-41.

Vol. I—Pp. 5-6. Division and Characterisation of time according to Jainism.

P. 25. Between 900 and 600 B.C. Indians were either followers of Jainism or of the Vedic religion.

P. 31. Death of Jain ascetic Manaka in 450 B.C.

P. 32. King Ajātśatru was a Jain.

P. 42. King Bimbisāra was a Jain. Bimbisāra inspired by Mahāvīra, regulated social conditions and guilds.

P. 74. Twenty Tīrthankaras attained salvation on Mount Sametśikhara, now called Pārsvanātha Hill.

P. 80. King Prasenjit of Kośala became a Jain.

P. 94. According to Jain books Pārśvanātha was the son of king Aśvasena of Kāsi.

P. 121. King Chetaka of Vaiśali promised not to marry his daughter with a non-Jaina.

P. 159. According to the tenets of Jainism, a monk should stay in the same place from the 14th day of Ashaḍh to the 14th day of Kārtika, i.e. four months.

Pp. 166-7. Karkaṇḍu, the founder of the Chedi dynasty, the son of Padmāvati, a Jain nun, was a devout Jain—his setting up of a gold idol of Pārśvanātha in his capital Kanchanpur—the first example in Jainism of setting up an idol—Vijayanandasūri states that at Bhadreśvar in Cutch an idol was set up in Pārśvanātha Era 23.

P. 191. Poet Samaya-sunder who lived during Akbar's reign gives in a poem list of Jain centres of pilgrimage.

P. 215. King Udayin of Avanti, a Jain, built a Jain temple and placed idols in it.

P. 265. In Jain books (Antagaḍdasāng Part VII, Ch. 13) it is stated that thirteen queens of Bimbisāra became Jain nuns.

Vol. II :

P. 3. The lay element in Jaina community formed an integral part of the community and received due recognition, unlike in Buddhism.

Pp. 46-51. The sign of Pārśvanātha is the serpent, that of Mehāvīra the lion. *Swastika*—its meaning—"Tree without railing" signs—kept in a banner on wooden horse-back in religious processions of Jains.

The wheel—one of the eight *Prātihāryas*—proceeds a Tīrthankar wherever he goes. The "Moon"—the place of salvation (*siddha śilā*) according to Jainism. Ṛshabhadev was born in Kośala. Kulind (Hastinapur?) the birth place of Śāntināth, the sixteenth Tīrthankar.

P. 165. Chandragupta Maurya was a Jain—some Jain books claim Chāṇakya was Jain—the *Pariśiṣṭha Parva* of Hemachandra describes Chāṇakya's birth.

P. 174. Jain books say Râtnaprabhasûri, the sixth disciple of Pârśvanâtha, flourished eighty years after Mahâvîra's death—Jains converted by him lived in a place called Osia—a sect of Jains still known as Osvals.

Vol. III :

P. 42. Jainism claims Krisna to have been one of its followers like his first cousin Neminātha.

P. 64. Muni Kalyāṇavijay—one of few Jain monks who took interest in history.

P. 75. Persecution of Jainism by the Sunga monarchs.

P. 140. Jain books say of Harsâpur (Which was situated between Ajmer and Puskar) that the city had three hundred Jain temples.

P. 144. The Kshatrapa king Nahapan became a Jain in after life.

P. 195. Jains have their *Vedas—Sansārdarśan Veda, Sansthāpana, Parāmarsan Veda, Tattvāvabodha Veda*, and *Vidyaprabodh Veda* ; (vide Jainatattvādarśa by Vijayanandsûri).

Vol. IV :

Pp. 128-56. Khāravela and his inscriptions.

1313

P. C. DIVANJI—*Ancient Indian History and Research Work*. N.I.A. Vol. 3, 1940-41.

P. 138. In the post-epic period down to about 650 B.C. there were 16 States in Northern India according to the Buddhist works in Pali and Jain works in Ardhamagadhi.

P. 139. With the assistance of the chronicles of the Brahmans, Jains, and Buddhists a rough chronological frame work has been established from about 600 B.C. downwards.

P. 142. The historical facts that can be gathered from Purāṇic works can be scientifically tested by comparison with similar facts relating to the same period

gathered from another independent source, e.g. the Jain *Purāṇas* in the case of the Mahābhārata period 2* and those which pass that test can be safely pressed into the service of secural history.

P. 161. Duel with Jarasadha: The Jain account agrees with that of Mahābhārata. The Jain Purāṇas give a different version of the way in which Jarasandha had met his death. The two sources agree that Jarasandha was a contemporary and a foe of Kṛṣṇa (*Triṣaṣṭhiśalākāpuruṣacarita*, by Hemacandra, VIII, 8 p. 126 and *Harivaṁśa Purāṇa* by Jinasenācārya p. 537).

P. 164. For the history of the Age of Kṛṣṇa, the Jain Purāṇas too might prove to be of considerable, assistance.

P. 165. The Probable date of the foundation of the Saisunga dynasty in Magadha, some of the old Purāṇas and the Jain Purāṇas contain ample materials for that purpose.

P. 167. The Bhagavatas and the Jains share some common traditions (WINTERNITZ H.I.L. I, Pp. 320, 407 etc. III, seq. Pp. 113-14, 484 etc. seq.).

P. 168. The age of Ramacandra: The *Rāmāyaṇa* of Vālmiki, Rāmopākhyāna in the *Mahābhārata*, the *Paumācāriya* of Vimala Sūri and some of the Buddhist Tales can serve as the source from which the history of this age can be reconstructed.

1314

Baij Nath PURI—*Jain Religious orders in the Kushāna Period.* (Journal of Indian History XX, Pt. I, Pp. 85-92, Madras, 1941).

Points out that in the Kushāna Period, a number of Jain religious orders where flourishing side by side in Mathura. These schools were popularly known as *gaṇas* and were divided on the lines of teachers who were known through their respective *Kulas*. The teachers grouped into a *Kula* were branched off into *Śākhās* or branches. The study is based on epigraphic records.

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*2. Foot note—The history of the Indian religion contains clear evidence of the Jain and Bhagavat sects being the off shoots of a single sect started by way of protest against the doctrine that the highest goal of man was to secure happiness in this world and in the *Swarga* ruled over by Indra by the performance of animal sacrifices. It is therefore desirable for the Hindu writers to shake off their prejudice that the Jain accounts are only perverted versions of stories borrowed from the Hindu literature.

1315

JINAVIJAYAJI MUNI—*Kuvalayamālā*, (Journal of the Bharatīya Vidya Bhavan) Pt. I. P. 8, 1939, II, Pt. 2, Pp. 211-219—Bombay, 1941.

Discusses some of the historically important facts gleaned from the *Praśasti* given in Part I.

1316

S. R. SHARMA—*Jainism and Karnātaka Culture.* (Karn. Hist. Re. Soc. Silver Jubilee Pub. Series No. 1), Dharwar, 1941.

Pp. 20 214. 15 illus.

History of Jainism in Karnataka; its contribution to Karnataka culture; vicissitudes of Jains under different dynasties; decline of Jainism in Karnataka.

1317

Kamata Prasad JAINA—*Some Historical Jaina Kings and Heroes*, Delhi, 1941.

Pp. 11, 109. It gives the life of the following kings and Heroes contents: Vardhamāna—Shrenika Bimbisāra - Chandragupta and other Mauryas—Mahameghavāhana Khāravela—Kongrimvarma and other Ganga Heroes—Mṛgeshavarma and Ravivarma—the Rāshṭrakūṭa Monarches—the Raṭṭas and their Generals the Chālukyan kings—king Billala the Hoysala kings of Dorasamudra—the Chandana and other Rajput class—Jaina sages as Heroes—the Jain Generals—The Jaina Heroines—conclusion.

1318

H. R. KAPADIA.—*A History of the Canonical Literature of the Jains.* Preface; Analysis, Genesis of the Jaina scriptures. Classification of the Āgamas. 1941, Reduction of the Jaina canon; the extinct Āgamas of the Jainas, the canonical comparison and Evaluation.

1319

P. V. KANE. *History of Dharma Śāstra.* Vol II, Part I. Poona, 1941.

Pp. 169. and 665. *Brahmāṇḍa purāṇa* says that on touching Bauddhas, Pāśupatas Jainas etc. one should enter water with clothes (touching of them entailed bath as expiation).

P. 722. *Bṛhat Saṃhitā* of Varāhamihir records naked ascetic worshippers in the temple of Jains.

P. 725. Gaṇeśa came to be worshipped even by the Jains.

P. 927. Jains sanction religious suicide by *Sallekhanā*.

P. 928. Kalandri inscription records the suicide of a Jaina congregate by fasting.

1320

Bimala Churn LAW—*India as described in the early texts of Buddhism and Jainism*. London, 1941.

P. 59. *Ācārānga Sūtra* speaks of Lāḍha (West Bengal).

Pp. 199-200. Hierarchy of gods as conceived in early Jainism.

Pp. 208-9. Eight *mangalas* or auspicious symbols of the Jains (*Aupapātika sūtra*, sec. 49) and other *mangalas* (ibid. Sec. 53, 55).

P. 210. Jainas, though opposed to caste system, were champions for purity of blood.

Pp. 211-12. Jainas in sympathy with democratic constitution—difference between Jaina and Buddhist orders.

P. 215. The *Uttarādhyayana Sūtra* mentions royal Jaina hermits.

Pp. 227-8. Practices of Jaina *Samaṇas*.

P. 233. Praises attributed to Mahāvīra by ascetics.

P. 240. Mahāvīra's early wanderings in Lāḍha described in *Ācārānga Sūtras* (i. 8. 3-4).

P. 268. *Kalpasūtra* preserved the *Vinaya* of followers of Pārśva—*Ācārānga sūtra* represents *Vinaya* works of Nirgantha sect of Śramaṇas—later works of some class within Jaina Āgama—the Upāsakadaśānga represents oldest text of the Jaina *Gṛhivinaya*.

Pp. 273-4. Literary qualities and the importance of the Jaina Āgama (Śve[illegible] canon).

P. 286. Compilation of text called *Nāyādhammakahā* for preachings.

P. 287. Jain system of education as described in *Anuyogadvāra Sūtra* (II, p. 575 ff.).

1321

R. N. BANDEKAR—*A History of the Guptas*. Poona, 1941.

P. 96. A Tīrthankara image dedicated at Mathura in 432 A.D.

P. 110. Sculptures of five standing naked figures at Kahaum in Gorakhpur District, (U.P.) probably Jain.

P. 120. Skanda Gupta tolerated Jainism.

P. 192. Jain inscriptions of Gupta period—two inscriptions record installation of Tīrthankara images in 424 A.D. and 459 A.D. at Udayagiri and Kahaun—Kumāragupta's inscription—Jainism in Mathura decaying.

1322

S. Krishnasvami AIYANGAR—*Ancient India and South Indian History and Culture*, 2 Vols. Ponna, 1941.

Vol. I :

P. 8. In the sixth century B.C. two great men have contributed very much to bring about a mighty transformation in religion—these two great sons of India are Mahāvīra Vardhamāna, the founder of the religion of the Jina and the Gautam Śākyamuni, the Buddha.

Pp. 237-38. Course of education for princes, as described in the Hāthigumphā inscription of Khāravela.

Pp. 345-387. Life of Bappa Bhaṭṭi, a Jain saint, as given in the *Prabhāvakacarita* of Candraprabha Sūri, and its historical value. A special datum for the Śaka year 705 or A.D. 783 from the Jain *Harivaṁśa* of Jinasena.

Pp. 401-2. Military exploits of Khāravela.

P. 575. *Lokavibhāga*, a Digambar work on cosmography translation by Rishi Siṁhasūri—the copy dated Śaka 380.

P. 584. Mahendravarman (Mahendravishṇu) Pallava, probably was a Jain when he composed the *Matta-vilāsaprahasana*.

P. 703. Cholas tolerated Jainism, though the Jains had to pay a tax.

Pp. 736-739. *Jainism and Śaiva* and. *Vaishṇava* cults face to face in Mysore in Vishṇuvardhana's time—his renunciation of Jainism ; then Jainism was in the ascendency ; Mysore remained generally Jain ; Ganga rulers were Jains ; about A.D. 1000 there was fresh vigour in in religious development, the struggle against the Jains has become keener.

Pp. 740-3. Vishṇuvardhana's toleration of Jainism—description in a Śravaṇbelgoḷa inscription of 1128 A.D. of the defeat of the Buddhists of Kanchi in religious discourse by the Jain teacher Akalanka. The oil mill incident an establishment—Vishṇuvardhana received holy food presented by the Jains, and directed the image of the *Jinālaya* at Halebid to be named Vijaya Pārśvanātha in honour of his victory. He honoured Śrī Pala Trividya Deva and appointed him tutor to his children. Vīra Śaiva (Lingāyat) comes into prominence ; Jainism subjected to the simultaneous attacks of the Vaishṇavas from the South and the Vīra Śaivas from the north. The manner in which the Hoysala rulers and ministers dealt with these rival sects is a supreme instance of their religious policy.

Vol. 11 :

P. 193. Penugonda (Vijayanagara), famous as one of the eighteen Jain centres of reputation.

P. 236. Chikka Devarāja, king of Mysore, 1672-1704, had a Jain minister—assasination of the Jain minister after he introduced administrative reforms.

P. 776. Destruction of Buddhist heresy by Akalanka, a Jain teacher at Kanchi (E.I. Vol. III, Pp. 186, 189).

P. 784. Description of the Nirgrantha (Nikanda system of philosophy in the Tamil Kāvya *Maṇimekhalāi*.

Pp. 788-9. Differentiation between Ājīvakas and Nirgranthas in the *Maṇimekhalāi*.

1323

K. GOPALACHARI—*Early History of the Andhra Country*. Madras, 1941.

P. 16. *Kālakācārya Kathā* corroborates the evidence that early Sātavāhana did not rule over Andhradesa. A Paithana Sātavāhana and Nahavana are the names for Bharukaccha, Naravāha in Harivaṁśa purāṇa is a variation of Nahapāna.

P. 30. Jina Prabhasūri's derivation of the word Sātavāhana.

P. 31. According to Jaina tradition King Sātavāhana (Simuka) built Jaina temples and *catiyas*.

P. 41. Hemacandra in his *Deśīnāmamālā* and *Abhidhāna cintāmaṇi* considers Hāla as a variation of Sālāhana and Sātavāhana.

P. 42. Rajaśekhara calls Hāla as Sātavāhana. From inscription it is known that official language under the Sātavāhana was Prākrit and encouraged the use of Prākrit in literature. The inscriptions of Usavadata at Nasika and Kārlā have a mixture of Sanskrit with Prākrit. But the official records of Gotamiputa and his son Pulumavi II at Nasika and Kārlā are in pure Prākrit. *Gāthā Saptaśati* is in Maharastri Prākrit.

P. 43. Merutunga in his *Prabandha-cintāmaṇi* tells that Sātavāhana devoted to the collection of composition of great poet and Sātavāhana bought four gathas for forty million gold pieces.

P. 7. Khāravela, king of Kalinga contemporary of the third or fifth king in the Sāta-vāhana line. He is said to have destroyed the city of Pithumḍa, and the confederacy of the Tamira (Tamila) countries.

P. 9. Early Sātavāhanas were not reaching on the land of their birth in the third or second century B. C. Khāravela i.e. the third member of the Cedi dynasty of Kalinga.

P. 37. Khāravela in his second year sent an army to the west disregarding Sātakarṇi. Synchronism of Khāravela and Sātakaṇi is as probable as that of Khāravela and Sātakaṇi I.

P. 76. Of Khāravela Inscription what is more striking is that the mahārāthis are as much associated with the Mahābhojas as the Ratthikas with the Bhojas.

P. 104. The traditional four-fold division of the army is mentioned in the Hātigumphā inscription of Khāravela.

P. 158 fn. King Khāravela of Kalinga beseiged the city of Pithumḍa.

P. 159. The Pithumḍa of Hāthigumphā inscription of Khāravela was located by D.C. SARKAR in Pityndra mentioned by Ptolemy as the Metropolis of the Mosolia region.

P. 148. Subodhikā, commentary of Kalpasūtra, show that Talavara which is mentioned with eighteen Gaṇarājas was an official title.

1324

K. GOPALACHARI,—*Early History of the Andhra Country*. Madras, 1941.

P. 16. Jain Literature—a source of Sātavāhana history—Nahavāna—corrupted into Naravana in Jinasena's *Harivaṁśa Purāṇa*.

P. 19 (n). Problematical reference of Śrī Vikrama composer of Sūtras as contemporary of Hemachadra 12th century.

P. 23 (n). Sālāhana and Sālavāhana—variations of Sātavāhanas.

P. 27. Paithan capital of first Sātavāhana king—Jain legend. Referred by Hemachandra.

P. 30. Jinaprabhasūri—a Jain monk of 14th century A.D.

P. 30 (n). *Kathāsaritsāgara* work of Somadeva—reference of Building of Jain temples and *cetiyas* by Simuka.

P. 31. Sātavāhanas.

P. 41. *Abhidhānacintāmaṇi* and *Deśīnāmamālā*—works of Hemacandra—record Otala as a variation of Sālāhana and Sātavāhana.

P. 59. Jinasena's *Harivaṁśa* assign a period of 40 and 42 years to Naravāhana (or Nahapāna).

P. 87 (n). Aira—an official—Hemachandra's Deśīkośa.

P. 181. *Vallabha* means *Adhyakṣa*—Hemacandra.

1325

B. M. SRIKANTIA—*The Kannada Movement*. (QJMS.) Vol. 31, Nos. 3 & 4, 1941, Bangalore).

P. 297. The missionary efforts of the Jains led to a great cultivation of the Kannada language and the first great outburst of poetry on classical lines began with Amoghavarṣa Nripatuṅga in the 9th century and within a century of this, our first great poet, one of our greatest appeared in Pampā (941); a brilliant period of Jain writers followed till about the middle of the 12th century, when the great outburst occurred, inspired the Vīra Śaiva Reformer Vasava. The Jains continued to write, but the future was with followers of the new religion.

1326

S. SRIKANTAYA—*Sri Krishnaraja Wadiyar IV*. (QJMS. Vol. 31 Nos. 3 & 4, 1941, Bangalore).

Pp. 220-222. *Mastakābhiṣekha* of Śrī Gomaṭeśvara March 1925, the Mahārāja on the antiquities and the relics of this important State—land of pilgrimage to the Jains. Gomaṭa, the younger brother of Bharat, the enonymous Emperor of Bhāratvarsha; Jainism inspired some of the noblest master pieces of Kannada literature in its early history; Jainism—*ahimsā*, *anekāntavāda*; the political view of every religious community in India, should be that of India as a whole, when purely social and religious questions invade plitics, vast difficulties arise and retard the progress of the country.

1327

P. K. GODE—*Twenty five years of Historical Research* (i. e. 1916-41). Poona, 1941.

Years	Serial Nos.	
1932	34	Date of Sumativijaya's commentary on the *Raghuvaṁśa* (Latter half of 17th centry).
1933	38	A quotation from the Hanuman nataka in the commentary on *Meghadūta* by Mahimahamsagaṇi composed in Ś. 1693.
1934	49	Reference to *Durghaṭavṛtti* in Caritravardhana's commentary on *Raghuvaṁśa*.
1934	52	A commentary on the *Kumārasaṁbhava* by Jinasamudrasūri and its probable date last quarter of the 15th century.
1934	54	Date of Caritravardhana, commentator of *Kumārasaṁbhava* and other *Kāvyas* between A. D. 1172 and 1385.
1935	64	A commentary on the *Ṛtusaṁhāra* of Kālidāsa by Amarakīrti sūri and its probable date (16th cent.)
1935	67	A commentary on Vagbhaṭālaṁkara by Rājahamsopādhyāya and its probable date about 2nd half of 14th century A. D.
1935	70	BÜHLER's mistaken Identity of Vidyādhara the author of the *Sahityavidyāhari* (Commentary on the *Naiṣadhīyacarita*).
1936	101	Date of *Viśvalocanakośa* of Śrīdharasena Karnataka Historical Review III, 15-20.

1937	104	Exact Date of Amarakirti, the author of a commentary on the Raghuvaṁśa of Kālidāsa A .D. 1593.
1938	140	Date of *Vaidika-Vaiṣṇava Sadācāra* of Harikṛṣṇa Miśra between 1713 & 1744 A. D.
1938	144	A commentary on the *Vagbhaṭālaṁkāra* by Jñānapramodagaṇi composed in 1625 A. D.
1938	145	Date of *Nāṭakalakaṣṇaratnakośa* of Sagaranandin before 1431 A. D.
1939	157	Mammṭa and Hemacandra—The Journal of the Sarasvati Mahal Library, Tanjore, 1939, vol. I, No. I Pp 9—13.
1939	159	Date of Grammarian Bhimasena—before 600 A. D. (New Indian Antiquity 11 May, 1939, Pp. 108-110).
1940	188	Identification of Kubulakhan mentioned by Jinaprava sūri in his *Vividha-Tīrthakalpa.*
1940	187	The *Bhagavadgītā* in pre-Śamkarācārya Jain source.
1940	189	Date of Malayagiri Sūri—Between 1100-1175 A. D.

1328

K. G. SANKAR—*The Hun Invasion of Hindusthan.* (N. I. A. Vol. 4, 1941-42).

Pp. 39-40. In the Jain *Harivaṁśa Purāṇa* of Jinasena (783 A. C.) Ch. 66. St. 52, the Guptas are said to have ruled for 221 years; thereafter Kalkirāja ruled for 42 years, he in turn was succeeded by Ajitanjaya, who ruled from Indrapurā (Indore). ibid Chap. 60 St. 491-492. Guṇabhadra in his *Uttarpurāṇas* (898 A. C.) Ch. 77 St. 35 says Kalkirāja appeared in the year 1000 after Vīra *Nirvāṇa*, in Pataliputra, as the son of King Śiśupāla; he was also known as Caturmukha; he ruled for 40 years; his son was Ajitanjaya (ibid. ch. 76. St. 397-401 & 428). Jinasena places Kalkirāja in 528 B. C. (Hari, Ch. 60 st. 551) Toramane identified with Kalkirāja, who was the son of Śiśupāla. The Jain chronicles would not have failed to allude to his Hun origin, if he had been a Hun.

P. 40. Kalirāja is said to have oppressed the people, but the only instance of his oppression, given by Guṇabhadra *Uttarapurāṇa* (Ch. 77 St. 35, Ch. 76 St. 397-401 & 428), in his refusal to exempt Jain monks from taxes.

1329

T. G. ARAVAMUTHAN—*Some Survivals of the Harappa Culture.* (N.I.A. Vol. 4. 1941-42).

Pp. 298-99. Cult—object between Adorants: The formula relates to the iconic presentation of an object that has been adopted as the centre of a cult. The cult-object—be it a divinity or an object such as a tree, or a symbol such as a wheel, is prominently placed in the middle of a composition and it is flanked on either side by a beast or a man rendering veneration to it. A fine pannel (fig. 10) from an early Jain monument is an excellent illustration of this formula, which may be called that of 'cult-object' between adorants. The goddess Śrī or Lakshmi, stands as the central figure in a composition in which lotus buds and blossoms, elephants raising well-filled vessels with their trunks and emptying on the Goddess, and birds plucking at lotus buds, are presented in pairs but disposed symmetrically on either side of the Goddess.

P. 331. *Nandipada* over Circle: The *Nandipada* is repeated four times around a circle (fg. 16 : 10). The repetition connotes a 'strengthening' or an emphasising of the notion for which the Circle stands. It has been shown that the Circle is a substitute for the lotus or the wheel and that either of them may represent Brahman, the Buddha, the Jina—whatever name the sectaries may employ. We may therefore expect a representation of one of these to replace the circle or to occur enclosed in it. The expectation is fulfilled, in a place of Jain sculpture four *nandipadas* surrounded a circle (Fig. 16 : 13) in which is depicted the Jina.

P. 335. The deity on the Head: Jain iconography knows of a few images which carry smaller images on the head,—the smaller ones being invariably seated. Ambikā-devī, the Yakṣī, or the *Śāsana-Devata* of Neminātha, the twenty second Tīrthamkara, is represented both in the standing and the sitting postures and a seated Jina is poised on her head, or is suspended just alone.

1330

S. Srikantha SASTRI—*Narasiṁha II.* (N.I.A. Vol. 4. 1941-42).

P. 365. During the reign of Narasiṁha (1220-1231 A.D.) in Kannada, the Chief poet was Jaina who had obtained the title *Kavicakravarti* from Ballāla II (the father of Narasiṁha). He composed incriptions (Ch. R. Patna 179, S. 1119 and TK. 45 of S. 1119) and his *Yaśodhāracarite* was completed in 1209 A.D. in the reign of Vīra Ballāla. His other work *Anantanātha Purāṇa* was finished in .. A.D. It was published at the Śāntiśvara basadi in front of the Vijaya Pārśva basadi at Sarasamudra; Its first verse commenced at Anantanātha basadi at Gaṇḍarādityana Poḷal. In the court of Narasiṁha, Janna was a *daṇḍanāyaka*, a *mantrin* as well as a poet.

1331

D. S. TRIVEDA—*The Sheet Anchor of Indian History.* Megasthenes accounts discussed—[ABORI. (S.J.V.) Vol. XXII ; 1917-42].

P. 588. Chandragupta Maurya, his age etc. discussed—Śramanes and Brachmanes referred by Megasthenes—The Śramanas are called Germanes by Strabo and Samanaeans by Porphyrius. They may have belonged to the sect of Jina.

1332

B.A. SALETORE—*Historical Notices of the Lokāyatas*—[ABORI. (SJV) Vol. XXIII; 1917-42], Pp. 386-397.

References—(1) Amulyacaran Sen, *Schools and Sects in Jain Literature* Pp. 22-23.

(2) See f. n. 4—reference to *Nandisūtra,* according to R. S. Sharma SHASTRY, it was 'composed somewhere about the first century A.D.' (Mysore Arch. Report for 1927. P. 27).

P. 392 Gangadharaya—a councillor to Somnath etc.—In A. D. 1415 the learned Jain teacher Abhaya Siddhāntadeva—etc.

P. 395. Ep. Car. Vol. VII. Sh. 57, p. 22 ; Jain *guru* Guṇachandradeva was referred to in the Epigraph, dated A.D. 1115—Indeed it was an age of great Jaina *gurus.*

It seems certain that, far from being a secret society of profane thinkers, the Lokāyatas were a most vigorous body of philosophers respected both by Hindus and the Jains for more than five centuries.

1333

S. MUTHUSWAMY—*Jain Rulers in India,* (Jour : Madras Uni. XIV. Pt. 1, Pp. 49-64, Madras. 1942).

Jainism in the south under the patronage of several royal families—a brief review of the principal dynasties known to have professed that creed.

1334

R. S. PANCHAMUKHI—*Jainism in Karnataka and Bhatkal Finds.* (Kar. Hist. Review, VI, Parts 1-2. Pp. 14-31, 3 plates 1939, Dharwar, 1942.

Jainism in South India, and the Antiquity and evolution of image worship among the Jains.

1335

R. S. PANCHAMUKHI—*Jainism in Karnataka and Bhatkal finds.* Karnataka Historical review, VI, Dharwar, 1942.

Pp. 14-31. A survey of Bhatkal (in North Kanara) and its surroundings has resulted in a rich find of lithic records and bronze and stone images of the Jaina pantheon. The paper gives an account of the state of Jainism from these data.

1336

Muhammad SHAHIDULLAH—*Jainism in Andhradesa,* Journal of the Andhra Historical research society XIII, Rajahmundry 1942, Pp. 185-196.

1337

Kālipāda MITRA—*Historical references in Jaina poems.* Indian Historical Quarterly, Calcutta, 1942.

Pp. 101-109. Incidental references to historical personages in the collection of Jain poems named *Aithihāsik Jain Kāvyasangraha* composed in Apabhraṁśa, Rajasthani and Hindi.

1338

S. MUTHUSWAMI—'*Jain Rulers in India*'. Journal of the Madras University XIV, Madras, 1942.

Pp. 49-64. A brief review of the principal Jaina dynasties from the days of Mahāvīra to Bhairava of the family of Tuluva rulers in the 15th century with a view to prove that Jainism had no emasculating effects on the rulers professing that faith.

1339

K. Madhava Krishna SARMA—*Date of Asaga's Vardhamānacarita,* New Indian Antiquary, lv, Bombay, 1942. Karnatak Publishing House.

Pp. 395-96. Is clearly given as Śaka 910. The author is said to have belonged to Dharala in Coladesa had written eight works.

1340

H. C. SETH—*Khāravela and Gardhabhila*, Nagpur University Journal No. 8, Nagpur, 1942.

Pp. 4-11. Khāravela belongs to the early part of the first century B.C. and is identified with Gardhabhila of the Jaina and Purāṇic traditions.

1341

Rama Shankar TRIPATHI—*History of Ancient India*. Benares, 1942.

Pp. 97-99. Career of Mahāvīra—main doctrines of Jainism.

Pp. 103-4. Relation between Buddhism and Jainism.

P. 159. Chandragupta's exodus to Mysore with Bhadrabāhu and starvation to death.

P. 165. Aśoka's toleration of Jainism.

P. 263. The Kahaum inscription (C. I. I., III, Pp. 65-68) records erection of five Tīrthankara images by one Madra, during the Gupta period.

P. 311. Jainism in Harsha's empire not popular except in Vaiśālī, Pauṇḍra-vardhana and Somataṭa, where Digambaras were numerous.

P. 389. Hemacandra and Kumārapāla of Gujrat.

P. 402. Prosperity of Jainism in the Dekkan during ascendancy of Vatapi Chālukyas—Ravikīrti, the Jain author of Aihole inscription, a favourite of Pulakesin II—granting of villages to Jain *paṇḍits*.

P. 416. Jainism patronised by Rāshṭrakūṭa kings.

P. 455. Mahendravarman I Pallava was originally a Jain.

P. 480. Toleration of Jainism by the Choḷas.

1342

B. V. KRISHNA RAO—*Early Dynasties of Andhradesh*. Madras, 1942.

P. 43. The term *Talavara* a Telugu word occurs in the Ardhamagadhi literature of the Jainas.

P. 122. *Dharmāmṛta*, a Kannada Kāvya, a Jain work by Nayasena gives interesting materials regarding Jainism and the antiquity of the Ikśākus in the Andhradesh. During the period of Vāsupūjya Yaśodhara king of Ikṣāku reigned in Campāpura, the capital of Anga. Then follows the account of the family of the king.

P. 125. Mahāvira is said to have spent the retreat of *cāturmāsya vrata* in Campāpur, *Matsya purāṇa* contains an account of Campāpur where Vāsupūjya, the 12th Tirthankara was born.

P. 126. The story of *Dharmāmṛta* suggests that the first Jainism and later Buddhism gained hold in Andhradeśa. When the Andhras became Buddhists, the Jains out of spite would have given the appellation *Andhaka* to the land and people as well. The story of the book might have a connection with the account in the *Aitareya Brahmana.*

P. 174. The religious literature of the Jainas furnish a synchronism and help us to determine the genealogical succession and to reconstruct the political history of the dynasty.

P. 565. Mahendra Varman I, a Pallava king was at first Jaina but he became later on a convert to the cult of Maheśvara.

P. 566. Some of the early Pallava kings were either Jainas or Buddhists.

P. 570. The Gangas of Punnata—Pannata country claimed descent in the Rānvāyana *gotra* and were Jainas by religion.

1343

S.K. DE—*Early History of the Vaiṣṇava Faith and Movement in Bengal*. Calcutta, 1942.

P. 434. In Kavi Karṇapuri's drama dealing with Caitanya's life, it is noted that *Bhakti* is superior to Virāga which is the central theme of the Buddhas, Jains and other systems of philosophy.

1344

G. C. GANGOLI—*Some Evidences for the Early History of Indian Drama*. (N.I.A. Vol. 5. 1942-43).

Pp. 69-70. The itinerant picture Showmen was the precursor of the Dramatic form. The class of picture Showmen referred to under the term [illegible] in old

Jaina Literature. In the *Uvāsaga-dasāo* (end of the 4th or the beginning of the 3rd cent. B.C.), the doctrine of Gosāla Mankha-putta is referred to (Lecture VI and 166). Gosāla's father was *maṅkha* (*Citra-phalaka-vyagravikṣu viśeṣah*) i.e. a kind of mendicant that tries to extract clms by showing these pictures of deities, which he carries about with him.

1345

P. K. GODE—*A Review of H. R. Kapādia's—A History of the Canonical Literature of the Jainas—Surat*, 1941 (N.I.A. vol. 5 of 1942-43).

Pp. 255-256. Besides Preface and 'Analysis', the author gives in seven chapters valuable material dealing with—(1) the Genesis of the Jaina scriptures, (2) the classifications of the Āgamas, (3) Redaction of the Jaina Canon, (4) Extinct Āgamas of the Jainas, (5) Extant Āgamas of the Jainas, (6) Canonical exegetical literature and (7) Comparison and Evaluation.

1346

JAGAN NATH—*The Hūnas in India.* (N.I.A. Vol. 5, 1942-43).

P. 252. Different scholars have identified Kalki with different historical persons. Dr. K. P. JAYASWAL attempted on the authority of Jain accounts to identify Kalki with Yaśodharman (I.A. 1917. p. 145), Mr. PATHAK identified him with Mihirakula (I.A. 1918 P. 9) and Mr. K. G. SANKAR wants us to believe that Kalki is none else but Toramana (New Indian Antiquary IV, Pp. 36-42). The Jain tradition about Kalki is self contradictory and untrustworthy (I.H.B BHIDE—I.A. Vol. 48 (1919) Pp. 123-128).

1347

Dhirendra Nath MOOKHERJEE—*The Kṛta Era*, (N.I.A. Vol. 5, 1942-43).

Pp. 230 & 232. According to Jaina tradition Mahāvīra attained *Nirvāṇa*, three years and some months before the close of the fourth age called *Dussamā Susamā* in the great period called Avasarpini. As Mahāvīra attained *Nirvāṇa* in 528 B.C., the *Dussamā Susamā* period ended in 525 B.C. from which date the *Dussamā* age began From Guṇabhadra's *Uttarapurāṇa* (The age of the early Guptas by Dr. SHAMASASTRI—An Rep. of My. As. Dept, 1923) we know that when one thousand years of the *Dussamā* age had elapsed there was born a Kalki in Pataliputra in a Mahāmāgha year. Now a thousand years from 525 B.C. leads us to A.D. 475.

The previous year A.D. 474 was a Mahāmāgha year. Now a Kalki was born according to Jaina tradition 1000 years earlier in (1000-473, or) 527 B.C. immediately after Mahāvīra's *Nirvāna*. As Kalki lived upto 457 or 455 B.C. evidently he introduced the *Kṛta* era about 458 B.C. and then departed from this world. Thus Jaina tradition also supports the epoch of the *Kṛta* era introduced by Kalki to be about 458 B C.

1348

BIMALA CHARAN—*India as described in early texts of Buddhism and Jainism.* (ABORI. Vol. XXIV ; 1943) P. 117. Review.

1349

Radhakumud MOOKHERJEE—*Chandragupta Maurya and his Times*, Madras, 1943.

P. 23. Jain tradition about Chandragupta.

P. 24. Both Jain and Buddhist traditions, are at one in declaring for him a noble birth.

P. 32. Buddhist tradition does not impute any base origin to the Nandas and thus runs counter to the Brahmanical and Jaina traditions.

P. 57. Hāthigumphā inscription of Khāravela mention, Nandrāja as being associated with an old aqeduct and having carried away to Magadha as Trophy the statue or foot-print of the first Jina and the treasures of the Royal House.

P. 67, fn. A note on FLEET's and HOERNLE's observation about Jain *paṭṭāvali.*

P. 393. According to Kautilya *Arthaśāstra muṇḍ* and *jaṭila* (probably Buddhists and Jainas) had access to the harem.

1349 (a)

Rajaram Narayana SALETORE—*Life in the Gupta Age.* Bombay, 1943.

P. 103. Meeting with a Digambara Jain thought inauspicous (Bana's *Harṣa carita*, P. 134).

P. 275. Jaina *Vihāras* were under the supervision of the Ācārya, an ecclesiastic officer.

P. 439. Gupta type of flat roof in the 16th century in Tuluva, and monoliths in the Gupta period became a feature of Jaina art.

P. 442. Paucity of Jain imagery a consequence of the decay of Jainism in the Gupta empire.

Kahumn stone inscription of A.D. 460-1 containing five standing nude figures (FLEET, C. I. I., III, (15) Pp. 67-8).

Image of Mahāvīra dated A.D. 432.

P. 469. *Kṣapaṇaka* (Sidhasena), a contemporary of Kālidāsa.

P. 470. Haricandra's (Bhaṭṭāra Haricandra) compositions, according to Bāṇa, stand out as a Sovereign.

Pp. 485-8. Jain logicians and grammarians of the Gupta age, Digambara and Śvetāmbaras—Devardhi Gaṇi (A.D. 453).

Siddhasena Divākara (A.D. 533) author of *Nyāyāvatāra*, *Sammatitarka sūtra*, Siddhasena Gaṇi, author of *Tattvārthaṭīkā*. Samantabhadra (A.D. 600), author of *Gandhahasti Mahābhāṣya*, *Yuktya-nuśāsana*, *Ratnakaraṇḍaka*, *Svayambhu Stotra*, *Caturviṁśati-Jinastuti*, Akalanka Deva (A. D. 750), author of *Aṣṭā-śati*, *Nyāya-Viniścaya*, *Akalanka-stotra Svarūpa-Sambhodana Prāyaścitta*.

Vidyānanda (A. D. 827), author of *Aṣṭasahasri*. Haribhadrasūri, author of *Samarāicca kahā*.

P. 489. In the age of the Guptas, Jainism fell on evil days.

Pp. 493-4. Survey of Jainism in pre-Gupta times.

Pp. 531-3. Features of early Jainism—Jain inscriptions of the reign of Kumara Gupta I ; from Mathura of A.D. 432 ; Udayagiri Cave inscription of A.D. 425 ; inscriptions of the reign of Skanda Gupta-Kahaum inscription of A.D. 460.

Pp. 533-5. Characteristics of later Jainism—during the reign of Harshavardhana—from *Daśakumara-carita* of Daṇḍin.

Pp. 535-7. Jainism in the 8th century.

Pp. 556-8. Jain religious institutions—pre-Gupta Jain orders. Different *gaṇas*, *Śākhas* and *Kulas*, according to *Kalpasūtra*.

Pp. 558-64. Jain orders and institutions of Gupta times—centres of Jainism, Udayagiri, Mathura, Kahaum (Kakubha), Vaṭagohali (Puṇḍravardhana). Grants of the reigns of Kākusthavarma and Mṛgeśvarma.

Features of Jain *Vihāra* life.

1350

R. C. MAJUMDAR—*The History of Bengal.* Vol. I, Hindu Period, Dacca, 1943.

P. 9. Description of the land Lādhas (Radha) in Western Bengal in the Āchārānga Sūtra (I.8, 3) and one *Upānga* (I.A. 1891, p. 375)—Tāmalitti (Tamluk) and Kodivarisa (Bangarh).

P. 11. Ptolemy mentions Tamalites (i.e. Tamralipti).

P. 17. Hemachandra identifies Harikeli with Vanga.

P. 22. Tamralipti formed part of Vanga in the times of the Jaina *Prajñāpanā.*

P. 36. Early Jain tradition records that Mahāvīra travelled through Western Bengal, but was not warmly received.

P. 207. Some epigraphic records refer to Jain teachers of the 'Sena' family, settled in Karnataka. Perhaps the Senas of Bengal belonged to this Karnataka family of Jaina teachers.

P. 293. Earliest mention of Sumha (Subbhabhūmi) in *Āyārānga Sutta;* no early Jaina record discovered in Bengal proper.

P. 294. Hiuen Tsang refers to Jaina ascetics (Watters, II, 184-91).

Pp. 409-11. Jainism in Bengal.

P. 410. A set of Jain traditions show that Jainism spread in North Bengal and in portions of lower Bengal already before the 2nd century B.C.

Erection of images of Pārśva and other Tīrthankaras is spoken of in some Gupta inscriptions (C.I. I, III, 68, 259). Paharpur copper-plate of the year 159 (478-9 A.D.) testify to the existence of a Jaina Vihāra at Vaṭa-Gohali. It was established in the 4th century A.D. at Paharpur.

P. 411. Nirgranthas formed a large sect in Northern, Southern and Eastern Bengal in the 7th century A.D. They disappeared in the subsequent period. Immigrants from Western India established Jainism in parts of North Bengal during the Mohammedan period.

P. 425. Decline of Jainism in Bengal during the 7th century A.D.

P. 426. No Jain king of Bengal is known.

Pp. 464-5. Jain images in Bengal—those of Tirthankaras, their attendants, *Yakshas* and *Yakshinis* most important images found at Dinajpur, Midnapore, Bankura. Collections in VSP and Rajshahi Meseums.

P. 490. Plan of the earlier Jain *Vihāra.*

P. 507. A four-faced (*chaturmukha*) Jaina temple existed at Paharpur. Some temples at Pagan in Burma are an adaptation of the *chaturmukha* shrines of the Jainas.

P. 533. A characteristic of the art of Bengal in the Pāla-Sena period-Buddhist Jains or Brahmanical dieties have well established iconographic types which are never transformed, except in minor details.

1351

George DUNBAR—*History of India,* Vol. I. London, 1943.

P. 24. A note on the Tīrthankara Mahāvīra and Jaina doctrine taught by Pārśvanāth and Mahāvīra.

P. 25. Karma doctrine, Mahāvīra's life ; Jaina literature. Later Jain history.

P. 26. Arts and sciences of the Jainas. Superficial points of resemblance between Buddhism and Jainism.

1352

Narendra Krishna SINHA and Anil Chandra BANERJI—*History of India,* Calcutta, 1944.

Pp. 71-6. Career of Mahāvīra—Doctrine and early history of Jainism—sacred and non-canonical literature of the Jains.

1353

A. C. BANERJEE—*Rajput studies*—Calcutta, 1944.

P. 54. Tīrthakalpa—a Jain manuscript of Jinaprabha, mention of conflict between Samarsingha and Sultan of Delhi referred to in the above ms.

1354

MORELAND and CHATTERJEE—*A short History of India*. 1944.

P. 41. Disciples gathered round Mahāvīra who was welcomed at the court of Magadha and elsewhere but Jainism never became an important factor in Political history.

P. 42. In early period the significance of Jainism as of Buddhism is religious rather than political. The success of Mahāvīra and of Buddha was due in their first instance to their personal quality and later to the qualities of their disciples.

P. 43. It is not improbable that a long struggle existed between the priests and the kings which marked the period before Mahāvira and the Buddha became ascetics and denied the authority of the Brahmanas and thus separated themselves definitely from the priestly tradition.

P. 109. Jains in the far South were persecuted by Pāṇḍya king who had been converted from the Jaina faith to the worship of Siva.

1355

MOTI CHANDRA—*The history of Indian costume from the 3rd century A.D. to the end of the 7th century* A.D. (Journal of the Indian society of Oriental Art, Vol. XIII, Benares, 1944).

P. 5. Practice of importing foreign slaves corroborated by Jain sources dated before the Gupta period—list of foreign slaves in the *Antagaḍadasāo*.

Pp. 26 40. Information about Indian costumes and textile materials from the Jain canon-*Chedasūtras* ; monastic as well as laymen's costumes ; leather used in making shoes, Jain monks allowed to wear shoes for certain purposes.

Pp. 94 95. Literary sources of the costumes *Bṛhat-Kalpa-sūtra* by Jinadāsa Gaṇi Kṣamāśramaṇa (Gupta period).

1356

A.P. KARMARKAR—*Cultural Aspect of Medieval Karnataka*. (QJMS. Vol. 34, No. 2 & 3, 1944, Bangalore).

P. 142. The Gangas of Talkad : C. 4th Cent. A.D. to 10th cent. A.D.

The Gangas belonged to the Kānvāyana *Gotra* and the decendant of the Ikṣvāku dynasty and of Solar descent. The foundation stone of the empire was

laid in about the 4th century A.D. mainly at the initiation of the Jain Āchārya Simhanandi (E.C. VIII, No. 35 ; II S.B. 54 ; I.A. XII, P. 20 ; S.I.I. II, Pp. 33, 87 of 2nd Ori. Con. Pro. P. 301).

436 A.D. (?) Viṣṇugopa—He set aside the Jain faith and replaced that of Viṣṇu.

450-500 A. D. Tadangala Nadhava—a worshipper of Tryambaka ; he endowed many grants to the Jain temples 520-540 A.D. Avinīta—He was brought up as a Jain. His preceptor's name is Vijayakīrti (E C.X. Mr. 727).

P. 143. 540-600 A.D. Durvinīta—One of the most remarkable monarchs. His preceptor was Pūjyapāda, the famous grammarian (E.C. XII ; Tm. 23). In his later years he worshipped Viṣṇu (E.C. IX, Di. 68) Musakera (Sri Vikrama)—It was since his reign that Jainism attained the status of a state religion.

P. 143. 853-869. Erayanga Nittimargga—The later Gangas since Butuga came under the influence of the Rāstra Kūṭas (i.e. Butuga, onwards). During the reign of Rāchamalla Satyavākya, the influence of Jainism was reviewed. 985 A.D. The collosal statue of Gommaṭarāya was built in 985 A.D. by the famous General Cāmuṇḍarāya.

1357

K. M. MUNSHI—*The Glory That Was Gurjaradesa*, Part III. The Imperial Gurjaras. Bombay, 1944.

P. 9. Gurjaradesa according to Jinasena's Harivaṃśa (783-84 A. C.)

P. 20. The Chālukyas of Patana were the only rulers in India who gave an honoured place to the Śvetāmbara Jain *Sādhus*. One of the great Imperial Gurjaras, Kumārapāla, had for his guide, philosopher and friend one of the greatest *Sādhus*, Hemachandra, in his court.

P. 46. Buddhism and Jainism, with their deep sympathy for the masses, had greater appeal for the Vaiśyas. . The *Sādhus* drawn from all sections of society, by their learning and piety provided a cultural force which stood away from Brahminical influence, though at the top the *Sādhus* shared the higher cultural heritage of Dharma. This was no where more apparent than in Gurjaradesa, Saurāṣṭra, Ānarta and Lāṭa.

P. 48. Pāśupata cult, Buddhism and Jainism, as Popular forces brought millions within the fold.

P. 56. In 783 A.C. Jinasena in his *Harivaṁśa Purāṇa* says : Indrāyudha protects the north, Śrīvallabha, the son of Kṛṣṇa, the south ; Vatsarāja, the lord of Avanti, the east and Varāha or Jayavarāha the West. Five years later Udyotana Sūri in his *Kuvalayamālā* states that Vatsarāja ruled at Jhalor.

Pp. 67-69. Fall of Pañcāsara in North Gujrat (in 696 A.C.) according to *Prabandha-cintāmaṇi* Merutuṅga and foundation of Anahilavāḍa in 765 A.C. according to Jinaprabha and Haribhadrasūri ; Ancestry of Mūlarāja 942 A.C. the Cālukya king according to Jayasiṃhasūri's *Kumāra-pāla carita*.

P. 80. Merutṅga wrongly mentions Bhoja, the Paramara, it must be Bhoja the Pratihāra.

P. 114. King Munja, his adventures according to Merutuṅga and Hemachandra.

P. 131. Durlabharāja (1009 to 1022 A.C.) was the first Cālukya who admitted Jain *Sādhus* to his court at Anahilavāḍa.

P. 136. Two references of the sack of Somanātha in Jain works—one by Dhanapāla and the other by Jinaprabha Sūri in his *Vividha-tīrtha-kalpa* (1308 A.C.).

P. 152. The Paramara king Bhoja the magnificent, cherished Dhanapāla a fantic Jain as a treasure.

Pp. 159-160. Hemacandra's impressions of king Jayasimha are found in the *Dvyāśraya*, *Siddha-Haima*, *Deśīnāmamālā* and *Chandonuśāsana* ; Jayasimha holds an assembly in 1125 A.C. in which the Śvetāmbara *Sādhu* Devasūri according to *Prabhāvaka-carita*.

P. 176. Siddharāja (Jayasimha Siddharaja—1096 to 1143 A.C.) inspired Hemachandra to write the grammar *Dvyāśraya-mahākāvya*, which when completed, was duly honoured by being taken out in a procession on the back of the elephant with the royal insignia of *Chatra* and *Cāmara*.

P. 191-192. Kumārapāla embraced Jainism in 1160 A.C. under the advice of Hemacandra and assumed the title of *Paramārhat* ; he prohibited taking of animal life in his empire ; he erected 14,140 Jain temples.

1358

Buddha PRAKASH—*The Rise of Maurya Imperialism*, (P. O. Vol. X ; 1945).

P. 45. Some references to Jainism.

1359

K. A. Nilakanta SASTRI—*An Episode in the history of Buddhism in South India* (B.C. Law Volume Part-I, Calcutta, 1945).

P. 36. Appar's (7th century A.D.) references to Jaiṇas ; in :

(1) Hymn on Tirutturutti (iv. 42) in V. 9 ; "Have no regard for the faith of the ignorant Kuṇḍa Jainas who take account only of what they see".

(2) In the hymn on Tirunāgai-Kārāṇam (vi. 22) v. 10 "6 intelligent mind, do not take for truth the falsehood of the hardy Jainas who have abandoned their homes or the falsehood of the boastful minded Kuṇḍar".

P. 37. The word Śamaṇar, Amaṇar and Kuṇḍar in Tamil are used to denote Jainas (saints).

Nambi Andar Nambi (end of 10th century A.D.) in whose works (*Āḷuḍaiya Pillaiyar Tirukkalampakam*, V. 8 and *Tiruvandādi* V. 28) are found frequent references to the Kuṇḍar.

Jñānasambandar (7th century A.D.) in the hymn on Kīḷait Tirukkāṭṭup-paḷḷi (T, 5, 10) refers to Kuṇḍar as those who cover their bodies with clothes coloured with bright red ochre and eat their meal in the forenoon.

P. 38. Sundaramūrtti in V. 10 in the Dēvāram on Tiru-vāḷkoḷiputtār says, "the Jains (*Samanas*) eat their meal standing".

P. 39. Attitude of intense hostility to the Jainas is proved from Sundar-murtti's hymn called Namakkaḍigal-āgiya adigal, verse 9, which says ; our Lord God to be touched by reproaches from these Jainas who are lost to all sense of shame, viz. Namaṇanandi, Karumavīra, Darumasena and the rest of them, who stand erect with no clothes on their bodies like some foul smelling bullock, and mutter (unmeaning formulae sounding like) *namana-nanana-nananonam* ?

Pp. 33-42. Jains also in their turn reciprocated the hatred directed towards them—Sambandar refers to the Jain's intolerance of Saivas in rather strong terms ; in III 108, V. 8 (Madura) he says—the Jains who would not ever stand in the direction of the wind that has touched the bodies of persons wearing the holy ashes (Śaivas).

Sambandar defeated the Jains in the court of the Pāṇḍyan ruler of Madura on the banks of the Vaigai river (see—Sakkiya's *Sambandar Purāṇam* V. 901—103)—Appar was a Jain and turned Śaiva.

P. 39n. For references to the Jains in Sambandar's hymns see Balasubramania Mudaliyar's *Śaiva Siddhānta Mahasamajam* edition of Sambandar's *Devaram* (1937) Pp. 60—66.

P. 49. Jñānasambandar upheld the cause of Śaivisms not only against the Jainas of the Pāṇḍyan country, but as well against the Buddhists of the Coḷa-rājya.

1360

V. R. Ramachandra DIKSHITAR.—*Presidential Address: Ancient India.* (Ind. Hist. Cong. 9th Sess. Annamalainagar, 1945).

P. 176. The efforts of the Tamil saints (Appar, Sambandar, Manikkavasagar, Sankara etc.) led to the final disappearance of Buddhism in the south and for the matter of that in the Indian Horizon. But in the case of Jainism though decay set in, it died hard. Some of the fine monuments of the Jainas still preserved e.g., Indra Sabhā and Jayamalla Sabhā at Ellora, under the Chālukya's patronage, the splendid monolithic temple at Kalugamalai in the Pāṇḍyan kingdom. The inscriptions at Lakkundi mention the name of *Dāna Chintāmaṇi* Attiyabbe, a daughter of Mallapa or Mallapayya, the general of Taila II; she flooded the Western Chālukya territory with 1,500 Jain temples; the *Ajita Purāna* in Kannada of Ranna was composed at her instance.

P. 79. With the Kalachuri usurpation of the province of Telingana (1162-82) emerged the Vīra Śaivism; its leader was Basava, the minister of Bijjala, the usurper; it started as a fanatic sect aiming at the destruction of the Jains.

P. 80. The Jains produced literature not only in Tamil but also in Kannada.

P. 82. The Karnata Jains took part in the northern expedition of the Chālukyas of Kalyāni during the reign of Vigrahapāla III.

1361

Anil Chandra BANERJEE—*Sidelights on the History of Medieval Mewar.* (Ind. Hist. Cong. 9th Sess. Annamalainagar, 1945).

P. 147. An inscription of Naravāhana (V.S. 1028, A.D. 971) in the temple of Natha near Udaipur describes the *guru* of the composer of the inscription as the "medicine for the disease of the Syādvād (Jainism), implying hostility to Jainism.

N-2. Tod says that Mewar afforded refuse to the Jaina and some of the Rāṇās gave them special privileges. Inspite of their numerical weakness the Jains occupied very important place in the commercial and political life of Rajputana in TOD's days.

P. 148. An inscription (V.S. 1494, A.D. 1438) at Nagada refers to the construction of a Jain temple there.

P. 149. An inscription (V.S. 1496, A.D. 1440) at Ranpur in Marwar, tells that Rāṇā Kumbha's favourite was 'Samghapati Dharanaka, a Jaina who had repaired and constructed Jain temples. This pious Jain made pilgrimages with the farman of Ahammada, the Sultan (Ahmad Shah of Gujarat—1411, 1441 A.D.).

An inscription (V.S. 1654, A.D. 1598) at Sadadi in Marwar refers to the construction of a Jain temple in Raṇa Amar Simha's reign.

1362

D. G. MAHAJAN.—*Historical References to Jainism in Lanka Dwip, The Ancient Ceylon in Buddhist Scriptures.* (Ind. Hist. Cong. 9th Sess. Annamalainagar, 1945). Pp. 425-31.

From the references in *Dīpavansa* and *Mahāvansa*, the ancient works of Ceylon we can identify the ruins and relics as belonging to Jainism. The *Mahāvansa* indicates the existence of Jainism in Ceylon before the advent of Buddhism in that country. King Udayan (496 B.C.) probably founded the city of Anurādhāpur. Udayan, a Sisunag, was a Jain, built several Jain temples and *Stūpa* in Anurādhāpur. A house for Nigantha Jotyia ; the Nigantha Giri ; a Chapel for the Nigantha Kumbandha. King Pandukabhaya rendered great services for the cause of Niganthas ; he founded the city of Anurādhāpur and made it his capital in 437 B.C. King Abhaya built the *Mahāvihār* (Abhayagiri *Vihār*) on the place of the Arama of Nigantha Giri. To the west of Abhayagiri *Stūpa* at a distance of two or three furlongs, there are two stone idols in *Padmāsan* ; the bigger idol is nude ; the other has one or two slight lines on the chest possibly carved afterwards to make it a Buddhist idol. The Veddas, the aboriginis of Ceylon identified with the *Vidyādharas* of the Jains.

1363

Suniti Kumar CHATTERJI—*Buddhist Survivals in Bengal.* (B.C. Law Volume, Pt. I. Calcutta, 1945).

P. 75. Both in Upper India and Bengal a comingling of cults among Purāṇic Brahmanism, Buddhism and Jainism.

P. 80. Against Vedism and non-Aryan religions developed Jainism and Buddhism : these themselves did not escape the influence of the Vedic priests and the Brahmans at least in the ordinary religious life of their followers.

1364

C. D. CHATTERJEE—*Early Life of Chandragupta Maurya.* (From Jaina sources)—B.C. Law volume, Pt. I. Calcutta, 1945.

Pp. 590-610. *Life of Chāṇakya, a Jaina*—life of Chandragupta also a Jaina.

1365

V. R. Ramachandra DIKSHITAR—*Buddhism in Andhradesa.* (B.C. Law volume, Part I, Cal., 1945).

P. 346. Buddhism, like Jainism was on all India movement in the centuries preceding and succeeding the Christian era ; whether Buddhism was the earlier movement of Jainism in Andhradesa, is a disputed question. Buddhism in Andhradesa traced from the third century B. C.

1366

A. B. KEITH—*The age of the Arthaśāstra.* (B.C. Law Volume, Part I. Cal. 1945).

The *Nandisūtra* and the *Anuyogadvārasūtra* of the Jain canon mention the Kautiliya. The language of the Jain canon is far later than the time of the Nandas and if the language could be changed, then the content also was far from secure. Jain tradition also reveals early losses and therefore we have no right to hold that in substance or in detail our present canon goes back to the fourth century B.C. Therefore, the views of Jacobi that redaction of the Jain canon and of the Kautiliya fell together cannot be accepted.

1367

K. A. Milkanta SASTRI—*An episode in the history of Buddhism in South India.* (B. C. Law volume, Part I, Calcutta, 1945, Pp. 35—49).

Pp. 36, 37. Identification of a sect called Kuṇḍar, mentioned by the Tamil author Appar, with the Jaina laity—with the Jainas who wore robes as opposed to those who did not.

P. 39. Ill-feeling between Jainas and Śaivas—Sambandar refers to the Jains' intolerance of the Śaivas in strong terms.

P. Sambandar has been known to legend and history as an opponent of Jainism.

1368

C. D. CHATTERJI—*Early life of Chandragupta Maurya.* (B. C. Law vol. Part I, Calcutta, 1945. Pp. 590—610).

An essay based on Jaina sources, mainly the *Sukhabodhā* of Devendragaṇi a commentary on the *Uttarajjhayana*, the first of the four Mūlasuttas of the Śvetāmbara Siddhānta.

P. 590. Birth of Chāṇakya. and prediction by the Jain saints, that the baby would be a king.

P. 590. Chāṇakya's father Chaṇaka was Brahman by birth but Jaina by faith.

P. 591. The fourteen Vijjāṭhānas (branches of knowledge) according to the Jains.

P. 594. In Jain literatue the term *Parivājaka* is applied to Brahman and non-Brahman ascetics.

P. 595. Non-Brahman *Parivājakas,* such as Ājīvakas, Nirgranthas, etc. lived in organised religious communities.

There were codes of discipline for each of the classes of ascetics, such as, the *Āyāraṅga* for the Jains, etc.

Pp. 595-8. Jain tradition regarding Chandragupta's ancestry.

Pp. 606-7. Date of Mahāvīra's death.

P. 609. The date of the *Paiṇṇas*—about 100 B.C. at the latest.

P. 609. Representation of Chāṇakya as a Jain monk *Bhattapariṇṇā*. (V, 162 Samthara, vv. 73-75).

P. 609. Umāsvāmin, disciple of Kunṇḍakuṇḍa, belonged to the earlier part of the Ist century A.D.

1369

N. C. BANERJEE—*Text Book of Indian History*, Calcutta.

P. 44. Mahāvīra—a sixth century B.C. religious teacher.

Pp. 49-50. Mahāvīra born of Kshatriya family of Kuṇḍagrāma near Vaiśāli (c 540 B.C.). Early life and renunciation discussed.

Jainas—followers of Mahāvīra—Pārśvanātha last but one of the 24 Tīrthankaras of the Jainas. Pārśvanātha evolved the doctrines and the rules of Jainism and Mahāvīra consolidated it. Tenets of Jainism—materially different from that of Brahmanical systems. Doctrine of Karma discussed. Jainism silent about a personal god and creator—believes in penance and mortification. Compared with Buddhism.

Rajputana and Gujrat present day Jain centres—Jains—observance of caste—Divided into two sects Śvetāmbaras and Digambaras.

P. 51. Jain traditions, a source of Indian History of 6th century B.C.

1370

B. C. Law –*The Kośalas in Ancient India*. Calcutta.

P. 149. Jain Literature a source of Kosala history—mention of illumination on the *Posada* instituted by 18 confederate kings of Kaśi and Kośala, 9 Mallakis and 9 Licchavis on the death of Mahāvīra referred to in Jain *Kalpasūtra*. "According to Jains the Licchavis and the Mallakis were the chiefs of Kaśi and Kośala—succeeded the Aiksvākas who ruled in the time of Rāmāyaṇa" (Jacobi).

1371

T. BHATTACHARYYA—*Hand Book of Ancient Indian History*. Calcutta.

P. 9. Jain chronicles of Guzerat and Jaina sūtras, sources of Indian History.

P. 36. Jainism—doctrine of *Ahiṁsā*, denial of supreme deity, doctrine of Karma, theoritical rejection of caste system mentioned.

P. 38. Buddhism and Jainism compared—idea of God, monks of the Jains and Samghas of the Buddhas, caste systems in the two, doctrine of *Ahiṃsā*, austerity of them—discussed.

Pp. 38-39. Jainism. Buddhism and Hinduism—compared.

P. 65. Mahāvīra—Mongolian by birth according to SMITH.

P. 85. Mention of Asoka's dedication of some Barabar Hill caves to Ājīvikas—a Jaina Sect.

P. 98. Khāravela—his invasion of Magadha twice and defeat of Pushyamitra who is mentioned in Khāravela's inscription as Brihaspati-mitra.

P. 113. Buddhist and Jaina art—attainment of advanced stage 225 B.C.—230 A.D.

P. 211. Penetration of Jainism to south dates from Chandra Gupta's ttmes—Śravaṇa Beḷgoḷa in Mysore a Jain settlement whence Jainism spread in the south.

P. 215. Mention of a Pāṇḍya king persecuting Jains.

1372

Kamta Prasad JAIN—*The ancestors of Khāravela.* (Jain. Ant. Vol. XII, No. I) Arrah, 1946. Pp. 33 to 39.

A Jain work "*Chitrasena Padmāvati Charitra*" narrates the story of Chitrasena. King Citrasena of Vasantapura was a ruling chief in the country of Kalinga. He can be identified with Cheṭa or Chaitra Rāja of the Hathi-Gumphā inscription. Facts and points to identify Chitrasena of Jaina tradition with Chetarāja, or Chaitrarāja the ancestor of Khāravela given and discussed.

1373

K.B. VYASA—*The Vikramāditya Problem; A Fresh Approach*—(ABORI. Vol. XXVII; 1946) Pp. 209-236.

P. 211. Vikramāditya ruling in Avanti in the middle of the 1st century B.C.—according to Jaina *Prabandhas.*

Franklin EDGERTON aptly points out that we do not yet know enough of the history of the period to reject categorically the evidence of Jain tradition—(Harward Oriental Series, Vol. XXVI, 1926, Lxiv).

P. 218. see, P. 218—Jain works cited.,

1374

Sibendra Nath GHOSAL—*The Purāṇic and Historical references in the Apabhramsa stanzas of Hemacandra.* (Jain. Ant., Arrah, 1946).

Vol. XI, No.II, Pp. 35 to 40.

The Apabhraṁṣa stanzas of the Prākrit grammer of Hemacandra contain numerous references to the characters and incidents of the *Rāmāyaṇa, Mahābhārata, Purāṇas* and the other ancient literary works of the Hindus. There were frequent interchanges of thoughts and ideas between the different sects and like the

Buddhists, the Jainas too, fell back occasionally upon the heritage of Hindu religion and culture. The Purāṇic characters and incidents discussed in the historical in light.

Vol. XII, No. I, Pp. 16 to 26.

Text referring to *Yamaloka* and *Yamaṛghiṇi*, Lakṣmi, the Goddess of fortune; Kāma, the god of love, Rāhu, Śiva, *Gawn*, Rudra, Brahman, Prajāpati quoted and discussed. The *Brahma-vaivarta Purāṇa* and mentions '*Jinabara*' along with these gods and goddesses.

1375

Beṇimadhava BARUA—*Aśoka and his Inscription*. Calcutta, 1946.

P. 10. Asoka's gift to Ājīvakas, the Nirgranthas and others.

P. 56. Jaina author Jinaprabhasūri claims Samprati, son of Kunala, as a great king of Pataliputra as an emperor of India founded *Vihāras* for the Jaina *Śramaṇas* even in non-Aryan countries.

P. 57. Samprati, the son of Kunala, is described by Jaina and Buddhist writers as the immediate successor of Ashoka.

P. 64. Aśoka's grand son and successor Samprati came to be claimed in Jaina traditions to have been the Lord of Bharata with three divisions (*trikhaṇḍa Bharatādhipati*).

P. 66. The cruel persecution of the Nirgranthas and Ājīvaka's attributed to Aśoka was against the spirit of the Maurya emperor.

P. 85. The eighteen forest kingdoms of Khoh copper plate inscription of Samkshobha may be taken to correspond to the eighteen *Vidhyādhara* settlements with this sixty towns, associated in the Jaina *Jambudvīpapannatti* with the Vindhya or Vindhya range.

P. 108. Beyond the Sringavan (Tienshan) range is the country called Karna varsa or Uttarakuru with the ocean as its northern boundary.

P. 109. The Jain work *Jambudvīpapannatti* devides the Himalayas into two ranges namely the greater (Mahāhimvanta) and the lesser (cullahimavanta).

P. 130. Description of Jambudvīpa according to *Jambudvīpapannati*.

1376

Jawaharlal NEHRU—*The discovery of India.* Calcutta, 1946.

P. 73. Buddhism and Jainism were certainly not Hinduism or even the Vedic Dharma. Yet they are integral parts of Indian life culture and philosophy.

P. 83. Jainism emphasised the abstention from life and in certain periods of Indian history there was a running away from life on a big scale.

P. 97. The ideology of the Upaniṣad did not permit to any marked extent to the masses. This led to new movements of materialistic philosophy, Agnosticism and atheism. Out of this grew Buddhism and Jainism and at the period of *Rāmāyaṇa Mahābhārata* an attempt was made to bring out a synthesis of the rival creeds.

P. 127. A little later than the Upaniṣadic period a strong current of materialism out of which Jainism and Buddhism arose where again an attempt was made to synthesise the various forms of belief in the *Bhagavad Gītā.*

P. 128. Both Jainism and Buddhism were breakway from the Vedic religion and its offshoots, though in a sense they had grown out of it.

P. 129. Jainism in many way utterly different from it was tolerant to caste and adapted itsef to it.

P. 168. Ascetic aspect of life was to grow more important under the influence of Jainism and Buddhism, but it did not change materially the background of life.

P. 189. The age which gave birth to Buddha was of tremendous mental ferment and Philosophic enquiry in India. It gave rise to materialism, to *Bhagavadgītā* to Buddhism and Jainism and other current thoughts which were subsequently to consolidate themselves in various systems of Indian Philosophy.

P. 197. The idea of non-violence, already present in the Vedas and Upaniṣadas, was emphasised by Buddhism and even more so by Jainism.

P. 198. India was influenced by Jainism which was most other worldly and life negating of all the doctrines and philosophies.

P. 199. The emphasis of Jainism on non-violence led to the killing of the soul being considered as lowly occupation for it often resulted in the destruction of animal life.

1377

NEHRU, Jawaharlal—*The discovery of India*, 2nd Edi. Calcutta, 1946.

P. 53. *Ārya Dharma* includes all the faiths that originated in India; it was used by Jains also. *Sanātana dharma*, meaning the ancient religion, could be applied to any of the ancient faiths (including Buddhism aud Jainism), but the expression being monopolized by the Hinduism, Buddhism and Jainism were certainly not Hinduism or even the Vedic Dharma. Yet they arose in India and were integral parts of Indian life, culture and philosophy. A Jain in India is a hundred percent product of Indian thought and culture, yet it is not a Hindu faith.

P. 60. Buddhism and Jainism employed the abstention from life, and in certain periods Indian history there was a running away from life on a big scale.

P. 71. The ideology of the Upanishads did not permeate to marked extent to the masses and the intellectual separation between the creative minority and the majority became more marked. In course of time this led to new movements—a powerful wave of materialistic philosophy, agnosticism, atheism but of this again grew Buddhism and Jainism.

Pp. 92-94. Mahāvīra and Buddha: Caste—Both Jainism and Buddhism were break-aways from the Vedic religion and its offshoots, though in a sense they had grown out of it. They deny the authority of the Vedas and, most fundamental of all matters, they deny or say nothing about the existence of a first cause. Both lay emphasis on non-violence and build up organization of celibate monks and priests. There is certain realism and rationalism in their approach; One of the fundamental dectrines of Jainism is that truth is relative to our standpoints. It is a rigorous ethical and non-transcendental system laying a special emphasis on the ascetic aspect of life and thought.

Mahāvīra, a Kshatriya (warrior class) was the founder of Jainism, a rebel against the parent religion and in many ways utterly different from it, was tolerant to caste and adopted itself to it; and so it survives and continues in India, almost as an offshoot of Hinduism.

P. 122. There was an ascetic aspect of life in India, as there was later in Greece; that aspect was to grow more important under the influence of Jainism and Buddhism, but even so it did not change materially the background of life.

Pp. 143-44. The idea of non-violence, already present in the Vedas and Upanishads, was emphasized by Buddhism and even more so by Jainism. There was a new respect for life and a kindness to animals. And always behind all this was the endeavour to lead the good life, the higher life. Effect of Buddha's teaching being pessimism towards life, so was the view of Jainism.

National background of each country moulded the religion according to each shape—for instance, India was influenced by Jainism which was the most other-worldly and life—negating of all doctrines and philosophies. The emphasis of Jainism and Buddhism on non-violence led to the tilling of the soil being considered a lowly occupation, for it often resulted in the destruction of animal life ; Unconsciously this led to the degradation of vast numbers of tillers of the soil—but something inherent in the caste system was responsible for this degradation.

P. 168. India, a country of many religions, Jainism and Buddhism had largely faded away and been absorbed by Hinduism.

1378

L. B. KING—*The Vrātyas and their reference in Brahmanical and Buddhist literatures.* (Proc. Ind. Hist. Congress, 9th Session) Allahabad, 1946.

P. 109. *Vrātyas* cannot be considered as Magadhas, though some of the Magadhas may be styled as '*Vrātyas*'.

According to JAYASWAL the term *Vrātya* indicated those who had the tradition of the Jains and Buddhas amongst them even before the sixth century B.C. Buddha and Jina (J.B.O.R.S. XIV—P. 26).

1379

M. L. Roy CHOUDHURY—*Hindu-Muslim relation during the Mughal period 1521-1707 A.D.* (Proc. Ind. Hist. Congress, 9th Session) Allahabad, 1946.

Pp. 288-89. Jain idols were destroyed by a Mughal Governor in Gujrat against Akbar's orders. Akbar removed the restrictions on building of places of public worship and immediately afterwards numerous such places of worship were constructed. Jain temples were built at Śatruñjaya and Ujjain.

1300

R. C. MAJUMDAR and A.S. ALTEKAR—*A new History of the Indian people*—Lahore, 1946.

Vol. vl—The Vakataka—Gupta Age.

Pp. 365-66. During 550 to 900 A.D. the Buddhists, the Jains, the Śaivas and the Vaishṇavas suffered from mutual persecution in South India but during the Vakataka—Gupta period (200 to 550 A.D.) the relations of these sects were fairly cordial in the whole country.

Brahman Nathasarman and his wife Rami of Pundra Vardhana (in Bengal) were pious Hindus but made grants for the worship of Jain *Arhats*. Kadamba kings Krishṇa Varman and Mrigesavarman made grants to a Jain establishment. The Jains used to respect the Hindus and their teachers. The Guptas were orthodox Hindus but the Jainas paid best tribute to their administration.

Pp. 390-394. Jainism. Śvetāmbaras convoked two councils at Mathura & Valabhi to settle the correct texts of the sacred writings (313 A.D.), and the settled texts later committed to writing (453 A.D.).

During this period the Jains gave up their prediction for Prākrit and began to write in Sanskrit. Mathura and Valabhi strongholds of the Śvetāmbaras and puṇḍravardhana (N. Bengal) of the Digambaras. Jain establishments existed at Kahaum in Gorakhpur district and Udayagiri in Central India. Karnataka and Myrore strongholds of the Digambaras & patronised by the Kadamba and Ganga rulers. Jainism gained firm footing in Tamil country since the early centuries of the Christian era, *Naladiyar*, *Palmoli Nauru* and *Jīvakachintāmaṇi*—important Tamil Jain works.

392. In 470 A.D. Jains command a special *sangam* at Madura under the presidency of Vajranandi. *Lokavibhāga* was composed by Muni Sarvanandi in 458 A.D. in the famous Jain monastry in Patalika (S. Arcot). Kānchi, a famous Jain centre and some of the Pallava and Paṇḍya rulers were Jains. Rivalry between Jainism and Śaivism but no mutual persecution during this period. Ritual of Jain worship. Jain procession in the month of Kārtika. The rich patronage to the religion introduced laxity in a section of the Jain monks.

P. 393. According to the Digambaras the only surviving portion of the twelve Angas have been preserved in the *Shaṭkhaṇḍāgama*, *Kashāyapāhuḍa* and *Mahābandha*—composed towards the end of the 2nd or the beginning of the 3rd

century A.D., they deal with the doctrine of Karman and the causes of bondage which tie down the soul to *Saṁsāra*.

P. 393. Jain religion and philosophy are conservative. Umasvāti composed (in c 200 A.D.) *Tattvārthādhigamasūtra*. During this period (Vakatak-gupta) Jain philosophers for the first time began to offer rational explanations for their religious dogmas and tenets. Siddhasena Divākara (5th century A.D) father of Jain logic, he wrote *Sanmati-tarka* and *Nyāyāvatāra*.

P. 467. Paintings in the cave temple Sittannavasal (*Siddhanam vāsa*) in Puddukkotai state executed in the time of Pallava Mahendra-varman.

1381

A. GHOSH—*The Pottery of Ahichchhatra, District Barully, U.P.* (Ancient India, No. I. Delhi, 1946).

P. 37. Ahichchhatra, the capital of the Kingdom of North Pāñchāla. The ruins of Ahichchhatra are situated about half a mile to the north-east of the village of Rāmnagar which is even now known to the Jainas as Achchchhatra.

1382

H. G. RAWLINSON—*A concise History of the Indian People*, 1946.

Pp. 29-30. Jain and Buddhist teachings.

P. 79. Buddhism left India having signed a mark on the Buddhism whereas Jainism survived.

P. 91. Causes of Mohammadan success—Buddhism and Jainism by their doctrine of *Ahiṁsā* had made bulk of the people peace loving and unwarlike.

P. 101. Decline of Buddhism under Cālukya dynasty and replacement by Brahmanism and Jainism. Ganga dynasty of Mysore patronised the Jainas.

P. 104. Vīra Śaivas or lingayātas were founded by Vasava, a Brahmin minister of uprising Rāja named Bijjala as a revolt against Brahmin priesthood and heretical doctrines of Jainism. Another version is that Vijjala, a, Jain, persecuted Lingāyatas and was assassinated. Lingāyatas reject Brahmanism and the authority of the Veda. Hoysalas were Jains. But their successor Viṣṇuvaradhana was a convert Vaiṣṇavism by Rāmānuja.

P. 110. Jain migration to South in Mysore, about 309 B.C.

P. 117. Religious reformers Śankara and Rāmānuja overthrew the heretical sects of Jainism and Buddhism by their teaching.

1383

V. RANGACHARYA—*The Play of Imperialism in Kannada History & some of its cultural effects.* (Journal of Indian History Vol. XXV, Part I, No. 73—Trivandrum April, 1947).

P. 12. Making of a grant to Jains, and instituting an eight-day—Jinendra festival by Ravivarman Kadamba.

P. 16. Mention of the excavation of a Jain cave near Badami by Mangalisa.

P. 17. Pulakesin II patronised the Jain scholar, Niravadya Udayadeva, a pupil of Pūjyapāda, the probable author of *Jainendravyākaraṇa* and gave him a village.

P. 24. Mention of Attiyabbe, widow of Nāgadeva, installing 1,500 Jain images, endowing lands to a *Jinālaya* and to a Jain scholar Nāgadeva Paṇḍita.

P. 27. Contributions of Hoysalas were immense towards Vaiśnavism and Jainism (1141-1218 A.D.).

1384

Dasharatha SHARMA—*Kumārapāla Chālukya's war with Arnaraja of Śākambharī* (Bharata-Kaumudi, Part II, Allahabad, 1947).

Pp. 875-886. Jaina emperor Kumārapāla defeated Anna, Anaka, or Arnorāja Śākambharī ; Hemachandra, the author of *Dvyāśrayamahākāvya* is the earliest writer on this war ; other writers—Abhayatilakagaṇi, Merutunga, Jayasiṁha Sūri, Jinamaṇḍaṇa and Charitra-sundara, Prabhāchandra.

1385

Pt. Hirananda SASTRI—*A new source of Indian history* ; *The Vijñaptipatras* (Bharata-Kaumudi—Part II, Allahabad, 1947.

Pp. 765-768 *Kshamāpanā or Vijñaptipatras* are letters of solicitation and invitation sent by the Jains to their *gurus* especially on their new years day (concluding day of the *Paryushaṇa*) – they may be addressed by individuals to friends or by one Jainasangha or community to another ; in these mention is made of the ruler of the country, of his capital and chief exploits ; contain illustrations of the Bazars, streets, mansions, act ; they allude to historical, religious, social matters, invariably written in the form of a scroll (see ancient *Vijñaptipatras*, by Dr. H. SASTRI, Baroda State, 1942, Pp. 1-80, Plates 1-xv III).

1386

H. C. SETH—*Mahāvīra Nirvāṇa and some other important dates in ancient Indian History* (Maratha Kaumudi—Part II, Allahabad, 1947).

Pp. 817-838. Traditional chronology of the Śvetāmbara sect puts Mahāvīra *Nirvāṇa* 470 years before the Vikrama era i.e. 528 B.C.; CHARPENTIER (Cambridge History of India, vol. I, p 155 and IA, vol. XLIII, pp. 118 ff puts it in 468 B.C. The Digambaras record, that 605 years elapsed between Mahāvīra *Nirvāṇa* and the Śaka king. Gardabhila may be identical with Khāravela of the Hāthigumphā inscription and Vakradeva of Khāravela's dynasty may be the famous Vikramāditya. Mahāvīra's *Nirvāṇa* should be in 488 B.C.

1387

Sikendra Nath GHOSAL—*The Purāṇic and historical references in the Apabhramsa stanzas of Hemacandra.* (Jain. Ant. Vol. XII, No. II), Arrah, Pp. 76 to 87.

There is only one historical character called Munja who is more well known by the name Vākpatirāja Paramāra (970-973). The sentiments of the Rajput women studied.

1388

Kamta Prasad JAIN—*Some Jaina kings and ministers.* (Jain. Ant., Vol. XII No. II), Arrah, 1947 Pp. 53 to 58.

Narrations of a few Jaina kings and ministers requiring investigation and compilation. Minister Kṛṣṇāditya and others (1257 A.D.). Seats of Chauhān Rajputs was at the flourishing town of Chandawār or Chandawāḍa in the district of Agra. The members of a house of Lambakanchuka Jainas of Chandwāra held the office of minister of these kings. Kṛṣṇāditya belonged to this very house of Lamedru Jainas. King Aharamalla fought out victorious battle against the Muhammadan invaders with the aid of his minister Kṛṣṇāditya.

Minister Subhaṭa (1277 A.D.) Mahā Rāwal Śrī Chachiga was the ruler of the whole territory of Śrīmala country. (Kathiawada) during the thirteenth century. A worthy ruler Subhaṭa was devout Jain.

Minister Vāsādhara (1398 A.D.) descendants of minister Kṛṣṇāditya lost the the patronage of the kings of Chandawāra and they were replaced as ministers by another house of Jaiswala Jainas of that town. Vāsādhara was renowned for his pity and devotion to Lord Jinendra.

Minister Punja (1505 A.D.) flourished at Mandir near Dhar in Central India when King Nasiruddin was ruling. He succeeded the Muslim minister Malik Mafar. Upheld by the Hindu and Musalmans alike he was a devout follower of Jainism.

Raja Bharamalla (1605 A.D.) was the ruling chief of Kaccha and he adopted the vows of Jaina layman.

Rājā Bharamalla of Nagaura, a contemporary of the Mughal Emperor Akbar, belonged to the Śrīmāla sect of Rakyani *gotra*. He was devout Jain belonging to Japāgachcha of Nagaura.

Diwana Tarachanda (1672 A.D.), a minister of Sardara Alaphakhana ruling at Fatehpur, observed the rules and vows of a Jaina layman. Rāghava and Raghunātha (1778 A.D.). Ministers of king Sawanta Singh ruling at Deogarh in the Malava country in the 18th century A.D. They were seious of the Hīrmaḍa Jainas of Deogarh.

1389

D. KUMAR—"*The Rise and Progress of Jainism*". (Jain. Ant., Vol. XIII, No. I), Arrah, 1947.

Pp. 32 to 41. The end of the sixth and the beginning of the fifth century B.C. was a period of great religious activity in Northern India. A number of monastic orders sprang up prominent among them being Jainism, Buddhism and the Ājīvakas. For nearly five centuries after the death of Mahāvīra, Jainism was making rapid progress in Northern India. Bhadrabāhu led the Jain Migration to the South. End of the 5th century A.D. and the opening of the 6th is the period of the Kalabhra invasion and occupation of the Pāṇḍyan Kingdom of the South. Dravidians in origin the Kalabhras embraced Jainism from the moment they came to this country. The Kalabhras were invited by the Jainism from the moment they came to this country. The Kalabhras were invited by the Jains into the Chela, Chora and Pāṇḍya kingdoms to establish Jainism firmly. The period beginning from the 6th century A.D. is marked by a revival of Brahmanism affecting greatly Buddhism and Jainism women stalwarts to the cause of Jainism mentioned.

1390

R. MAJUMDAR. CHOWDHURY and DATTA—*An Advanced History of India*. London, 1943.

P. 59. Both Vardhamāna and Buddha preached their doctrines during the reign of Bimbisāra.

P. 62. The total duration of Nauda line was 155 years according to Jain texts.

P. 70. For North-East India the most useful information is to be found in early Pāli canan and the sacred books of the Jainas.

P. 73. Jain writers refer to the use made by Ajātaśatru of Mahāśila Kaṇṭaga and Rathamussala.

P. 74. About republic some details are given by works on policy as well as the sacred literature of the Jains.

P. 75. Jain texts seems to limit the title af Rāja to nine persons only.

P. 82. The idea of *Kalpa vṛkṣa* occurs prominently in the Indian literature including that of the Jainas.

P. 408. Literary conditions under Turks-Afghans, marked by literary production of Jaina literature secular as well as religious.

1391

A. N. UPADHYE—*A Paṭṭāvali of Senagaṇa.* (J.A., XIII 2, Pp. 1-9, Arrah, 1948).

This paper presents with a few critical introductory remarks an unpublished *Paṭṭāvali* of the Senagaṇa in Sanskrit from a single Ms. ; and it is accompanied by an Index of proper Names.

1392

A. N. UPADHYE—*Kings and Dynasties mentioned in the Tiloyapaṇṇatti* (Jubilee Number of the J. of the Asiatic Society of Bombay: In Press).

This paper discusses the various references, to kings and dynasties mentioned in the *Tiloyapaṇṇatti* which is assigned to a period between A.D. 473 and 609.

1393

M. Somasekhara SARMA—*History of the Reddi Kingdoms.* (Circa 1325 A.D. to Circa 1448 A.D), Waltair, 1948).

P. 460. Education : From time immemorial the brahman, agrahāras, maṭhas, and temples, the Jain *basadis* and the Buddhist Monasteries, had been the acknowledged national educational institutions for imparting knowledge to the pupils of the respective religious persuations.

1394

R. D. BANERJEE—*Prehistoric Ancient and Hindu India*, Calcutta, 1948—(Reprinted).

Pp. 51-57. Jainism its origin and development. Pārśva the predecessor of Mahāvīra lived in the eighth century B.C. He taught the four supreme commands : (1) not to injure life, (2) not to tell lies, (3) not to steal, and (4) not to possess any property.

Mahāvīra added a fifth, chastity. Pārśva allowed robes but Mahāvīra enjoined complete nudity.

P. 54. Family of Vardhamāna; legends about his birth; mendicant life of Vardhamāna.

P. 55. Vardhamāna as teacher; relation between Jainism and Buddhism; rivalaries between the Ājīvikas and the Jains.

P. 56. Nandas were Jains; Udayin the last king of the Saisunaga dynasty was a staunch Jain. Buddhism failed to become a popular religion till its advocacy by Asoka. The Maurya emperors were Jains; cause of the Schism—the Digambaras and the Śvetāmbaras.

P. 57. Samprati, a grandson of Aśoka, a patron of Jain The Śvetāmbara sect confined to Rajputana and Western India while Bengal, South Bihar, Chotanagpur, and the whole of central India, Maharashtra, and southern India contained thousands of the Digambaras; Jain *Sarākas* (*Śrāvakas*) in Orissa.

P. 62. Buddha's teaching simpler than Jaina's.

P. 68. Bimbisāra married Chellana, the daughter of the Lichchhavi prince Chetaka and first cousin of Mahāvīra Vardhamāna.

P. 69. Even after the formation of New Rajagriha, the holy places inside the old Rajagriha continued to be visited by pilgrims both Jain and Buddhist, upto the twelfth century A.D.

P. 72. Reference of the Nands in the Hāthigumphā inscription of Khāravela—excavation of a canal by a Nanda King in the year one hundred and three of the era of the Nandas; who also brought away an image of a Jina from Kalinga.

P. 90. Chandragupta Maurya was a Jain, died after a reign of twenty-four years, C. 297 B.C.

Pp. 91-92. Kalinga a Dravidian Kingdom, where the Jain religion flourished—its conquest by Asoka; Buddhism a path of minor importance (259 B.C.) and its adoption as a state religion gave offence to the Jains the Brahmanas.

P. 93. In the 13th and 20th year after his coronation Asoka excavated cave dwellings in the Barabar hills of the Gaya Dist. for the Ājīvikas.

P. 97. The introduction of the new religion (Buddhism) diverted to his propagation a good deal of revenue which, before that date, (3rd century B.C.) appears to have been spent on the Jain and the Brahmanical religions.

P. 103. Samprati, son and successor of Daśaratha (Maurya) is famous in Jain tradition as a Jain and the dedicator of thousands of Jain images.

P. 106. Khārvela's invasion of Magadha : Khāravela defeated the army of Pushyamitra at Gorathagiri or Barbar Hill, and raided the old capital, Rājagriha, Khāravela invaded Magadha once more and defeated Bahasatimitra (Pushyamitra). The repeated incursion of Khāravela in Magadha weakened the Sungas.

Pp. 115-117. The Cheṭis of Kalinga—extent of Kalinga—Hāthigumphā inscription of Khāravela—Khāravela's accession—Khāravela's training—invasion of the Deccan, Public works—First campaign in Magadha—Invasion of Northern India (Bhāratavarsha)—fall of Pātaliputra.

P. 130. In Mathura the Jain religion flourished during the reign of Kanishka I, and many Jain images were made by local artists.

Pp. 134-35. In the last centuries before the birth of Christ Jainism does not appear to have succeeded in making any fresh converts. The large number of Jain records discovered in Mathura during the first century B.C. or A.D. contain hardly any names of Scythism or Greek converts : Jain religion declined on account of it, conservatism.

P. 141. In the works of the Mathura School of the Śaka period (1st century A.D.) tendency towards schematic treatment is apparent, but it appears to have affected the Jain sculpture more than the Buddhist.

P. 143. The Mathura school flourished exceedingly during the reign of the Kushans. Numerous Jain images and Jain *stūpas* were dedicated and built. The inscriptions on them enable to fix their chronology with greater percision than in the case of the products of any other school.

No complete building of the Mathura school has survived. The Kankāli Tilā Mound at Mathura yielded the remains of an immense Jain *stūpa*. Jain *stūpas* uncommon in medieval and modern shrines, but very common in Northern India in the first century B. C. in form they were exactly like the great Buddhist *stūpas* of Sānchi, Mankiala, or Bharhut, being huge hemispheres decorated on the exterior and surrounded by railings with lofty gateways on the cardinal points. The *stūpas* at Mathura were destroyed by Sultan Mahmud of Ghazni in 1018 A.D. and the great iconoclast was very forcibly struck by the beauty of the sacred and profoband edifices.

Pp. 155-157. Cave Temple of the Jain family of Kalinga. Earliest examples of southern art and architecture are caves excavated by Khāravela, King of Kalinga, and by his relations in the Udayagiri Hill in the Puri Dist. of Orissa, which are also the earliest known examples of Jain temple architecture. The biggest cave at Udayagiri excavated in the second century B.C. for the residence of Jain monks. Views of Sir John MARSHALL on the Udayagiri caves (Cambridge History of India, Vol. I, Pp. 641-642)—referred to. The Ananta cave. The later caves on the Udayagiri and the Khaṇḍagiri Hills. Artistic inscription of Orissa.

P. 174. During the reign of Kumāragupta I, Indian sculpture attained the height of its excellence. The Jain image from Mathura of 114 G.E., i e. 433—the best known example of this period.

P. 20?. Harshavardhana held quinquennial assemblies at Prayāga or Allahabad, and Yuan Chewang was present at one held in 643. Buddhists, Brahmanas and the Jains received gifts during these assemblies.

P. 205. Mahendravarman I (Pallava), a Jain first converted to Śaivism by saint Appār.

Pp. 210-11. The early Chālukyas. In 730 Vijayāditya granted a village called Kardama to a Jain teacher named Nirvadaya—Udayadeva, who belonged to the Devagaṇa of the Mūlasamgha and was a pupil of Pūjyapāda, the author of the *Jainendra-vyākaraṇa*. The early Chālukyas of Badami were orthodox Hindus, so the Brahmanical religion revived and Buddhism declined in the Deccan. The Digambara Jainism, however, became the favourite faith of the masses.

Pp. 214-215. Amoghavarsha I, the greatest king of the Rashṭrakūṭa dynasty turned Jain and became one of the most liberal patrons of the Digambara sect. He was the disciple of ascetic Jinasena, the author of *Pārśvābhyudaya*. *Jayadhavala*

was composed in 837. In the Jain mathematical work *Sārasamgraha* of Vīrāchārya, Amoghavarsha I, is called a follower of the *Syādvāda* doctrine. He himself composed the *Ratnamalikā*, which exists in a Tibetan translation. He reigned for sixty-three years and was succeeded by his son Krishṇarāja II.

P. 222. The temples of Aihole and Paṭṭadkal. The Jain temple near the temple of Virūpāksha resembles Dharmarāja's *rath* at Mamallapuram.

P. 222. Ellora. The extreme left of the Ellora Hill is occupied by Jain caves. These are full of decorative details which tire the eye.

P. 241. An image of Rishabhadeva, the first Tīrthankara, was dedicated, during the reign of Madanavarman Chandella twelfth century, in the Jain temple at Khajurāho and is still worshipped.

P. 247. Ardhamāgadhi a literary dialect used by the Jains in their sacred books.

P. 250. Hemachandra Sūri was the adviser of Siddharāja Jayasingha and Kumārapāla. Hemachandra was born at Dhandhuka in 1088 and died in 1172. He wrote a large number of works. Ajayapāla distrusted the Jain ministers of Kumārapāla.

P. 251. Vastupāla was the minister of Vīradhavala and his son Viśāladeva. He and his brother Tejahpāla built a magnificent temple at Delvada (Dilwara), near Mount Ābū, in 1230. In 1232 they built another temple of the Tīrthankara, Neminātha on Śatruñjaya Hill, and a third on the Girnār Mount.

P. 272. The Lingāyats. Vasava founded the Lingāyata sect who practise a new variety of the Śaiva religion, they do not recognize Brahmanas or caste. Jayasimha II (10th century—Western Chālukya King), was converted from Jainism to this new sect.

P. 288. The Hoysala Vishṇuvardhana's queen Santaladevi erected a Jain temple at Śravaṇa Beḷgoḷa. Hulla, a minister of Narasimha I (son of Vishṇuvardhana), was a great patron of Jainism, and the Hoysalas have left splendid buildings at Belur and Śravaṇa Beḷgoḷa.

1395

Nalinaksha DUTT—*Presidential Address, Eleventh Session, Delhi of The Indian History Congress, 1948.*

P. 40. Nandas and Chandragupta : If the Jain tradition about the retirement of Chandragupta to the South can be accepted (Advanced History of India,

by R.C. MAZUMDAR); then no harm in relying on the statement of *Manjusrimulakalpa* that Mahāpadma Nanda's leaning towards Buddhism made him unpopular.

Pp. 44-46. Jainism : Jainism occupies important place in the studies of our cultural history; lack of good translations of *Āgamas* and lesser interest taken by European scholars, are the main reasons for our inadequate attention to the religion; the *Āgamas* and their commentaries were recast and revised about the sixth century A. C. but they contain materials of a much early date; traditionally there were three recensions of the *Āgamas* but so far no attempt is made to separate the strata chronologically. Jaina Myths and legends derived from the Indian traditions and hence a comparative study of the Buddhist, Jain and Brahmanic versions is likely to throw light on the social, political and cultural life of the Indians of the early Christian eras.

Jainism did not spread beyond Kausambi, Thaneswara and Saket till the days or Samprati, the grandson of Asoka, when it spread to Sindhu-Sauvira, Surashtra in the west, and to Andhra and Dravida in the south; but never outside the borders of India. Jainism developed a lay-society of its own; our University should create an interest amongst our students, towards Jain literature.

1396

N. N. GHOSH—*On the Chronological Position of Khāravela.* (Ind. Hist. Cong. 11th, Session, Delhi, 1948).

Pp. 58-64. JAYASWAL puts Khāravela in the first quarter of the second century B. C., taking him to be a contemporary of Pushyamitra Sunga. He identifies Bahasatimita as Brihaspatimitra; his argumrnt not convincing (R. B. CHANDA, I. H. D. 1929, p. 595 f. 5a. 26). Khāravela, a contemporary of Sātakarṇi I, who appears in the Nanaghat and Sānchi inscriptions, both of the first century B. C. The Nandarāja of the inscription identified with Mahāpadma Nanda and not Nandivardhana. Tentative chronology of Khāravela :

Birth 29 plus 14	C. 43 B. C.
Yauvarājya 43-16	C. 27 B. C.
Accession 43-24	C. 19 B. C.

1397

G. B. SEETHARAM—*Queen Santaladevi.* (QJMs, Vol. 38, No. 3, 1948, Bangalore).

Pp. 139-143. The qeen-consort of Viṣṇuvardhana, the great Hoysala Emperor. Santala Devi a flower of Karnataka Culture.

1398

L. A. PHALTANE—*New Light on Antiquity of Jainism.* (Jain. Ant., vol. XIV, No-I), Arrah, 1948. Pp. 21 to 27.

Magga (way) and *Maggaphal* (fruit of the way) are the two things mentioned in Jainism according to Āchārya Kunkunda. *Magga* means a remedy for liberation and its fruit is complete contentment. The ancient name of Jainism was *Marga.* The word '*Magga*', (Sanskrit *Mārga*) appears to have been in use in several countries of the Asiatic continent. In Persian language 'Maga' used in the sense of a priest. In Canarese also the word is used. Monk (Christian Catholic priest) and *Manga* are its two different forms. The Saraswat Brahmanas of India name their god of worship as Mangesha. The Burmans use the word *Manga* in the sense of brother. *Makala* in Dravidian language means children. According to the *Bhaviṣya Purāṇa* Bhojakas and Magas were one and had many practices of the Jain saints. *Makala*—still an advanced community in the Dravidian province has been described as ordinary men and followers of Jainism by Jain *Rāmāyaṇa.*

Mongi-Tungi—'Mongi' means sacred or belonging to the sacred religion 'Magga' and 'Tungi' means a mount or mountain. The joint word '*Mongi Tungi*' would mean a sacred mount of the Jains. According to the Jains Rāmachandra attained liberation from this mount.

In view of the facts Marge was the name by which Jainism was pre-eminently known until at least the time of Śhrī Rāmachandra.

1399

R. S. ALTEKAR—*Jainism in the Deccan under the Rāṣṭrakūṭas.* (Jain. Ant., Vol. XV, No. I), Arrah, 1949.

Pp. 24 to 31.

The period of the Rāshṭrakūṭas was probably the most flourishing period in the history of Jainism in the Deccan. Soon after it Jainism received a set-back owing to rapid spread of the new lingāyat sect. The literary activity of the Jains was also remarkable in this age, and they seem to have taken an active part in the education of the masses. Before the beginning of the alphabet proper the children in the Deccan recite the Jain formula on *namassiddhebhyah.* Grants were made to the Jains by the Kadambas, the Chālukyas, the Gangas and the Rāsṭrakūṭas who were patrons of Jainism. Many of the feudataries and officers of the Rāshṭrakūṭas were also Jains. Jain Literature of the period discussed.

1400

Harisatya BHATTACHARYYA—*Heroes of the Jaina Legends*. (Jain. Ant., Vol. XV, No. I), Arrah, 1949. Pp. 14 to 23.

Kulakaras—are said to have been the most enlightened men of their times and great friend philosophers and guides of the human society. Parallel to the Vedic conception of the fourteen 'Manu's the Jaina legends give the descriptions of fourteen *Kulakaras*. Various stages of the progress of the early human race traced with the help of the successive *Kulakaras*. The Jain account presents the human society in its most primitive state concievable, viz., in the stage when it scarcely distinguishable from a heard of beasts.

1401

K. K. HANDIQUI—*Yaśastilaka and Indian Culture*. Sholapur, 1949. Pp. viii—540.

It deals with some aspects of Jainism and Indian thought and culture in the tenth century A.D. based on Somadeva's *Yaśastilaka*, a masterpiece of literature. It gives the pathetic story of Prince Yośodhara in a realistic manner based on a domestic tragedy, around which is woven a story of moral and religious edification.

Contents—

Somadeva and his age (959 A.D.), Synopsis of *Yaśastilaka* and its sources; *Yaśastilaka*—as a Prose Romance, as a Socio-Political record, as a Religious Romance, as an Anthology of Sanskrit verse; Philosophical doctrines and schools of thought. Jaina Dogmatics and Moral and spiritual discipline; the *Anuprekṣas* (ponderings) and Jaina Religious Poetry; a controversial dialogue on the subject of animal sacrifice; Jainism and other faiths; Jaina criticism of vedic sacrifices; Non-Jaina cults, customs and Beliefs; Jaina religious and moral stories; Myths and legends: Quotations and references.

Appendix—

Somadeva and the Pratihāra court of Kanauj; the verses on the courtesan's corpse and a Buddhist legend; Śaiva temples and their geographical distribution; the Kalamukha sect; geographical names; General index.

1402

V. S. Agrawala—*A review of life in Ancient India as depicted in the Jain canons by Dr. Jagdish Chandra Jain*, (J.U.P.H.S. Vol. 22, 1949) Allahabad, 1949.

Pp. 228—233. A digest of the varied cultural data that lie embedded in the extensive Jain religious texts, relating to Geography, social organisation, economic conditions, arts, sciences, religion and philosophy. Kinds of cloth ; marriage gifts ; musical instruments architectural terms, dance dramas.

1403

J. E. Van Lohuizen—De Leeuw.—*The "Scythian" Period.* Leiden, 1949.

Pp. 1-72. Chap. I—The eras ; the Āmohini tablet (*āyāgapaṭa*) dated in the year 72. Maurya era counted from the coronation of Chandragupta in or about B.C. 321.

Chap. II. The art of north-west India.

P. 137. Indra and Brahmā with the Buddhists as well as with the Jains at Mathura and in early India in general were relegated to an inferior position about the same as that of *Yakṣas*. The Jains who have retained the old names of these acolytes of the Jina as Brahma and Indra also call them *Yakṣas* (Sumangalavilasini, I, p. 264).

Chap. III. The Buddha and Jina image in the Kuṣāṇa art of Mathura.

Pp. 147-49. In the earliest times, Jainism and Buddhism did not use images for worship. The first proof of the existence of Jainism (at Mathura) is the inscription on the *āyāgapta* of the women Āmohinī (fig. 29). These *āyāgapaṭas* were relief plaques made of stone, decorating a *stūpa* all round. A number of these have been found again by Vincent Smith at Kankāli Tilā near Mathura, together with many other Jainistic relics (Ar. Sur. Ind. N. Im. Se. vol. xx, 1901). Several of these *āyāgapaṭas* bear a votary inscription mentioning the name of the donor.

The *āyāgapaṭa* dedicated by Āmohinī is the only dated *āyāgapaṭa* known uptil now. It shows a female figure, accompanied by some servants. According to Bachhofer (Die fruhindische Plastik, vol. II, pl. 74 and the description there) she represents the goddess Āryavatī. Āryavatī a shorter from for ārya (ga) vatī ; āryavati, a word for the stone slabs put up around a *stūpa* a parallel to āyāgapaṭa. Āryavatī āyapaṭa—āyāgapaṭa. This *āyāgapaṭa* proves the existence of Jain *stūpa* before the middle of the 1st century B.C. Other *āyāgapaṭas* show a decorative design built up of several holy symbols ; At Mathura the community of Jains was larger

than Buddhists, the Chinese version of the *Kalpanamanditika* tells us about Kaniska's journey from the Basin of the Ganges back to the North-West India, viz. that the great emperor went through a wide flat country where he saw a beautiful *caitya* of the Jains, to which he paid homage as the thought it to be a Buddhist *stūpa*. KONOW supposed that this *caitya* was possibly the same as the one of which the remains have been found at Kankāli Tilā.

Pp. 149, n. *Kalpanāmaṇḍitikā* by Kumāralāta, translated by Kumarajiva, English translation Ind. Ant. Vol. 32, 1903, p. 385 and in the edition by E. HOUBER, Paris, 1908, Pp. 158—63.

Pp. 150—52. Buddhism and Jainism go together in their expression of art. Both had similar symbols, *stūpas*, decorations, architecture, artistic motives—because both drew on the national art of India and employed the same artists (Ep. Ind. vol. 2, 1894. Pp. 311-23).

P. 153. Existence of a prospering Jain community about 57 B.C.; oldest Jina images also originate from about that time. Buddhism strongly influenced by Jainism (B. LAUFER, *Chitralakṣaṇa*, Leipzig, Pp. 17-18.

P. 155. In the second half of the 1st century B.C. the Jina was depicted side by side with the symbols which formally substituted him.

Pp. 158-59. A relief (text-fig. 10) found by FUHRER at Kankāli Tilā—according to FUHRER it shows Vardhamāna holding a devotional conversation with a king; it is not Jainistic; it represents meeting of Buddha with king Suddhodana.

P. 158. Jina images always completely naked with (often) the Śrīvatsa—symbol on the chest.

P. 167. Neither the oldest Jina figures on the *āyāgapaṭas* show the *uṣṇisa*, nor do the images of the Kuśāṇa period, have it; before the Guptas the *uṣṇisa* distinguishes the Buddha from the Jina.

P. 219. *Dhyāna-mudrā* usual for Jina images.

P. 221. In the centre of the space between the two lions (on the base) a scene is represented, showing a number of adorants on either side of a small column carrying the *Cakra* symbol—this is a special characteristic of Jainistic images.

Generally Jainism more tenacious to tradition, becaue it has not been exposed to foreign and strange influences it remained conservative and therefore did not acquire the numerous followers among foreign nations that could have made it a

world religion—a vicious circle in reverse; Jainism remained a typical Indian religion, and it maintained some archaic characteristics which Buddhism lacks.

Pp. 237-62. Chapter 4. The Post-Kuṣāna period at Mathura. Various inscriptions on the Jina images and the bust, head and other parts of the images discussed; after the 100 of the Kaniṣka era the number for 100 was frequently omitted in the dates.

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1404

S. K. AIYANGAR—*A History of Tirupati.* Vol. I, Madras, 1940.

P. 86. Current popular worship towards Buddhism and Jainism during the time of Alvārs of Tirupati.

1405

Amritlāl Maganlal SHAH—*Praśasti Samgraha* (Sanskrit text), Ahemdabad.

Contains *Praśastis*, collected from about 1,500 Jain Mss.

1406

Adris BANERJI—*Traces of Jainism in Bengal.* (J.U.P.H.S. Vol. 23, 1950)

Lucknow, 1950.

No. 164—168.

Pp. 164-65. Eastern India, the Prāchyadeśa of the Purāṇas, Kīkaṭa equivalent to later Magadha. The people of Prāchyadeśa were Aryanised by Jains (An. Bh. Ori. R. Inst. Vol. XII, p. 110). Bihar was devided into Anga, Magadha and Kośala ; these included districts of Monghyr, Bhagalpur, Patna, Gorakhpur, Gonda, Deoriya and Balliya ; with portions of Ghazipur. The term Bengal includes, West Bengal, Eastern Pakistan with the exception of modern Cooch-Behar, and Hill-Tippera. In ancient days they were known as Pundra Rādha, Suhma and Vanga. Modern Assam, Chittagong, Cooch-Bihar and Hill Tippera were probably the *Kirāta-deśa.* The district of Tippera and Commila were known as Samataṭa. The country now known as Orissa was originally included in the three countries known as Udra, Utkala, and Kalinga.

P. 165. 20 Tirthankaras attained Nirvāṇa on the Samet-Śikhara Pārśvanātha Hill. The name Burdawan in W. Bengal which was included in Uttara Rāḍha division was derived from Vardhamāna Mahāvīra, its ancient name being Vardhamāna-bhuktin Rāḍhā.

Puṇḍravardhana, now ruins of Mahasthanagarh, in the Bogra district. Kotivarsha, name of a *Vishaya* in Gupta Times ; now a part of Faridapur District, (E. Pakistan). Taralipta a famous port of Sumha country.

Puṇḍranagara was the fort of Jainism in the centuries before the birth of Christ—evident from the story of Sumagadha, daughter of Anathapindika, found in the Sumagadhāvadāna in the *Bodhi-Sattāvadāna-Kalpalatā* and the tradition recorded in the *Divyāvadāna*, that Asoke put to death Nigantha ascetics (Cowell Div. P. 427). Hieun Tsang mentions their existence at Puṇḍranagar (Vol. II, P. 184).

P. 166. Pahārpur Copper plate of 159 G.E.—a Mathura inscription of the Year 62, mentions a monk of Rārā (Rāḍhā).

P. 167. According to R.D. BANERJEE, "the Zone of influence extended from the Southern bank of the Ganges and Western Bank of the Bhagirathi right upto the northern frontier of the jungle country, where wild Goṇḍs live and which is the province of Goṇḍawana proper (Eastern India School of Medieval Sculpture).

P. 167. Bahulara Bankura Dist. brick temple, image of Pārśvanātha. In the extreme south eastern corner of the Bankura Dist.—Pārśvanātha. Also at Daulbhirra.

P. 168. Dulmi or Dyapur Dulmi is a village 50 miles from Purulia. Deoli another village, about 12 miles from Dulmi, contained Jain temples, sculpture—Arvanātha. A mile and a half north of Deoli is Suissa, there is a Digambara image of Pārśvanātha. At Pakvirra, 23 miles south-west of Purulia—are fragments of Jain figures, the biggest being of Padma-prabha, Rishabhanātha and a Pratima-sarvato-bhadrika-Mahāvīr, Śāntinātha, Rishabh, and Kunthunātha. Ambikā as Agnila

1407

N. VENKATARAMANAYYA—*The Eastern Cālukyas of Vengi.* Madras, 1950.

P. 4. Pampa's *Vikramārjuna* throws some light on certain aspects of the E. Cālukya history.

Pp. 63-64. Ayyana Mahādevi, Queen of Viṣṇuvardhana I, (Kubja-Viṣṇuvardhana—624-642 A.D.) and mother of Jayasimha Vallabha I and Indrabhaṭṭā-

vaka ; she favoured Jaina monks of Kavururi Gaṇa with a shrine called Nadumbi-vasti at Bejavāḍā i.e, Bezwāḍā (copper-plate Grant 9 of 1916-17). It is not known whether she was herself a follower of Jainism, or built a temple for them ; the Vaiṣṇava faith of Kubja Viṣṇu did not exclude worship of non-Vaiṣṇava deities.

Pp. 116 n.1. Pālikētana or the Pālidhavaja banner, the insignia of royalty ; Description of this banner given by Jinasena in his *Pūrvapurāṇa* (Chap. XXII, vv. 219-38. Indian Antiqury XIV. 1045). Jaina is said to have adopted this banner to symbolise his undivided lordship over the three worlds.

Ity=ame ketavo-moha-nir-jjay=Oparjjitā babhuh vibhas=tribhuvan-esitvam samsamto=nannya-gocaram (V. 237).

P. 163. Amma I (Rājamahēndra—922 A.D.), founded the city of Rājamahēndravarama i.e., the present Rajahmundry on the eastern bank of the Godavari to remove his capital from Vengai.

P. 190. Durgarāja, brother of Paṇḍaranga II (Supreme commander of the *mūla-varga* or the permanent hereditary forces), figures in the Maliyampundi. Grant of Amma II (A.D. 945-970), as the founder of a *Jinālaya* at Dharmapuri, for the maintenance of which Amma II, granted the village of Miliyampundi (Epi. Indica. IX, Pp. 55-6).

P. 195. Though Ammas (II), personal faith cannot be deducted from his records, he dealt with all the faiths in an impartial manner. The Hindu shrines as well as the Jain *basadis* were benefited by his magnificient patronage. The Jaina ascetics of Nandi and Addakali-gacchas flourished in his dominions.

P. 216. Vimalāditya (A.D. 1011-18), a colourless prince ; the only facts known about him are his conversion to Jainism during his last years and his marriage with two princesses of the Coḷa family.

P. 283. The population of Vengi as well as other parts of the coastal Telugu country was heterogenous in character. Society was based on caste and even the Jains who originally disregarded it came gradually under its influence and adopted it with certain modifications to suit their needs.

Pp. 287-89. At the time of the Cālukyan conquest three important religions, Buddhism Jainism and Hinduism prevailed in the east coast of the Telugu country. The Jain monks were very active and made a serious attempt to bring the whole country under the influence of Jainism. Deserted images in the ruined village sites all over the country show that Jain settlements were numerous, and an appreciable section of the people paid homage to the *Arhats* and Tīrthaṅkaras as corraborated by the evidence of epigraphy. Several inscriptions of the Eastern

Cālukya monarchs and their subjects record the construction of *basadis* and temples and register the gift of lands and money for their maintenance. Jainism never a state religion. Some of the Eastern Cālukya kings, especially, Amma II, Rājamahendra, showed considerable favour to the Jaina monks; but none, with the possible exception of Vimalāditya, became a *śrāvaka* and embraced the faith of Mahāvīra.

P. 291. There were several Jain monastic establishments in the country. The *Sarvalokāśraya-Jinālaya*, and the *Kaḷakābharaṇa-Jinālaya*, both built during the reign of Amma II (Ep. Ind. IX, p. 49) were the most important Jaina monasteries; the former belonged to Addakali-gaccha of Valahārigana, and in the *sattrālaya* attached to it arrangements were made for feeding the *śramanas* of all the four castes. The latter was built for the benefit of the monks of the *Yāpanīya* Sangha to enable the members of the community to practise their vows undisturbed.

P. 293. Literature: Three great Kannada writers, Ponna, Pampa and Nāgavarma I, closely associated with Kamma-nadu which was situated in the neighbourhood of the Raṣṭrakūṭa dominions; the first composed his *Śāntipurāṇa* at the instance of two brahman noblemen Ponnamayya and Mallapayya of Punganur and dedicated to their common *guru*, Jinendra Candra. The other two were Jaina brahmins born in Vengipalu i.e., Vangipuram in the Narasaraopet Tāluq in the present Guntur district. Pampa was the author of *Vikramārjuna-Vijaya* and *Ādipurāṇa*, the greatest poems in the Kannada language. Nāgavarma composed, *Chandombudhi*, a treatise on Kannada prosody, and *Kādambari* an adaptation in Kannada of Bana's great Sanskrit romance. Though these authors wrote in Kannada, their works, especially those of Pampa, exercised considerable influence over the early Telugu writers and stimulated them to essay poetical compositions in their own language.

1408

L. A. PHALTANE—*Do. Ancient Jain books shed any light on ancient history?* (Jain Ant. Vol. XVI, No. II), Arrah, 1920. Pp. 41 to 45.

The *Tatvārthasūtra* is the first work written in Sanskrit among the Jains in which all the Jain tenets nre enumerated in Sūtra form. The *Naraka* beings described in the Third chapter of the *Tatvārtha sūtra* are no others than the people who dwelt in lands which spread far and wide at one time in the Arabian Sea and which were known as sea lands or *Narakas*.

1409

James TOD—*Annals and Antiquities of Rajasthan or the Central and Western Rajput States of India.* Raprinted (Two volumes in one), London, 1950. (First published in two volumes 1829-1832). Popular Edition (two volumes), published 1914, Reprinted 1923.

Pp. 18. and 20n. Mt. Soomer is claimed by the Brahmins as the abode of Mahādeva and by the Jains that of Ādinātha, the first Jineswara. Adinātha, the patriarch of mankind. He taught the agriculture.

P. 49. The Boodha religion was modified into its present mild form, the Jain.

P. 54. The era of last Boodha or Mahāvīra is 477 years before Vicrama, or 533 years before Christ. The twenty-second Boodha, Nemināth, a contemporary of Crishṇa.

P. 76. and n. The symbol of the twenty-third Boodha, Pārswa is the serpent. Dates of Neminātha, Pārśwanātha and Mahāvīra are A.C. 1120 A.C. 650 and A.C. 533 respectively.

P. 84. Mundawar (classically Mundodari), five miles northward of Jodhapur, preserves sculptures and Jain temples.

P. 187. The religion of Balabhi, before it was sacked was the Jain.

P. 275. Bhama Sah, the minister of Pertap, was the saviour of Mewar.

P. 284. Śatruñjaya, one of the five sacred mounts of the Jains.

Pp. 413 and 428 n. More than half of the mercantile wealth of India passes through the hands of the Jains. Rājasthān and Saurashtra are the craddles of the Buddhist or Jain faith, and three out of their five sacred mounts—Ābū, Palithana and Girnar are in these countries. The strict Jain does not maintain a lamp in the rainy season, lest it should attract moths to their destruction. Mewar, a refuge to the followers of the Jain faith.

P. 414. The necrological records of the Jains bear witness to their having occupied a distinguished place in Rajpoot society. The first law of the Jains, like that of the ancient Athenian lawgiver Triptolemns, is 'Thou shalt not kill.'

P. 425. Faith of the Hindus suffered much from the Jains. The Jains were hostile and Śancara Āchārya destroyed them.

P. 426. The Jains, the chief sect of the Buddhists.

P. 466. On the 5th day of Asoj the lives of some victims (buffalos and rams) are spared at the intercession of the *Nuggur-Seth*, a Jain.

Pp. 531-532 and 611.—Sumpriti, the fourth prince in descent from Chandragupta, was of Jaina faith and tradition ascribes to him the most ancient monuments of this faith, yet existing in Rajasthan and Saurashtra. The Jain temple at Komuluner may have been designed by Grecian artist. Description given.

Pp. 550-551. The temple of Mahāvīra at Nadole, its architecture and sculpture discussed. The Jain faith was once predominant, and their arts like their religion, were of a character quite distinct from those of Śiva. Śreṇika, a Jain Nadolaye, Balli, Daisoon, Sadri, all ancient seats of the Jains.

P. 571. The numerical extent of the followers of Jainism—seven out of the ten and a half *nyats* or tribes profess it.

Pp. 572 n and 613. The symbolic emblems of the twenty-four Jain apostles on ancient coins and medals of Oojein

P. 579. Peekar—a town of 1,500 houses, one third of which are inhabted by Oswāl Jains.

Pp. 609-612. Ajmer—ancient Jain temple—*Urai din ca jhopra*—Its architecture analysed and plan discussed. The Toork dilapidated it.

Pp. 620-621. Ahar; an ancient city still possesses some Jaina shrines and a Jain inscription.

P. 630. A copper plate at Nadole beginning with a obeisance to Jina-Mahāvīra.

II

P. 127. Commercial Marts—Bhilawara, Bikaner Malpoora and Palli—commercial men and banners of India—natives of Maroodes and followers of the Jain faith.

P. 211. Swroop Sing—minister of Moolrāj—was a Jain.

P. 240. Bal-Pol, to the north-west of Jhalore contains a shrine of Pārśwanāth.

P 297. Sowae Jay Sing laid the foundation of Jaipoor in Ś. 1784 (A.D. 1728). Vidhyadhur who planned the city was a Jain.

Pp. 438 and 439. The humane Jain merchant says, 'to hoard up grain, for the purpose of taking advantage of human misery, may bring riches, but never profit.

P. 478. Bharteswar boasts a high antiquity having 750 temples, chiefly of the Jain faith according to local tradition.

P. 545. The Bhagairwal Mahajins claim descent from Raja Bheem. The Bhagairwal is one of the "twelve and a half (*sāri bārā nyāt*) castes of Mahajins," or mercantile tribes; the greater portion of whom profess the Jain creed.

P. 549. A temple of Pārśwanāth at Kuraira with inscriptions dated 1300 to 1350. Description given.

P. 550. An inscription at Mawolee dated Ś. 1737 records an ordinance in favour of the Jains, that "the oil mill of Mawolee should not work on the four rainy months"; in order to lessen the destruction of animal life."

Pp. 579-81. Dhoomnar cave. Some of its columns are named after the sacred mounts of the Jains. Entrance adorned with Jain Tirthankaras. Numerous square cells of the *Srāwaks* or Jain laity and temples dedicated to *Thirncars*.

Pp. 584 and 588. A Jain temple at Jhalra Patun dedicated to the sixteenth *Thirncara*. An inscription dated the 3rd Jeyt S. 1103 (A.D. 1047) in a Jain temple. Inscriptions dated in the 3rd of Magh, S. 1066 (A.D. 1010), in Ś. 1180 and on the Thursday, the *Mool nakshatra* of Ś. 1289 on funeral memorials (*nisea*) of the Jain.

P. 595. Five Digambara Jain temples bearing inscriptions at Morakuro, about half a mile east of Bijolli. Cheetore—A square pillar called the Khowasin-sthambha.

P. 610. 75 feet and a half in height, 30 feet in diameter at the base, and 15 feet at the top dated in S. 952 (A.D. 896) Dysak (sudi) the 30th, Guruwar, dedicated to Ādināth and covered with Jain figures. Jain inscriptions in the temple of Shantināth.

1410

A. L. BASHAM—*History and Doctrines of the Ajīvikas*, London, 1951.

Foreword by Dr. L.D. BARNET—Dissent from the Vedic systems of sacrifice and Brahmanic retualism arose and created new preachers. Among the aristocratic clans of the North two noblemen created great churches; they were Gautama Buddha, the founder of Buddhism, and Mahāvīra Vardhamāna, whom the Jains revere as their twenty-fourth Tīrthankara. Besides these the Ājīvikas also played a part of some importance.

Preface—refutation of HOERNLE's theory of taking Ājīvika as Digambara Jain.

P. 4. The Ājīvikas asceticism often terminated, like that of the Jainas, in death by starvation.

P. 6. The three heterodox sects, Buddhism, Jainism and Ājīvikism had much in common, all three rejected the sacrificial polytheism of the Aryans and the monistic theories of the Upanisadic mystics; they represent a recognition of the rule of natural law in the universe like that of their approximate contemporaries, the natural philosophers of Gonia. The system of the Ājīvikas was based on the principle of *Niyati* as the only determining factor in the universe.

P. 8. Makhali Gosāla, before his association with Mahāvīra, was a *mankha* (a bard).

Pp. 11, 16. Nigaṇṭha Nātaputta and his doctrine as contained in the *Sāmaññaphala sutta* of the *Dīgha Nikāya* : "A nigaṇṭha is surrounded by the barrier of fourfold restraint. How is he surrounded? He practises restraint with regard to water, he avoids all sin, by avoiding sin his sins are washed away, and he is filled with the sense of all sins avoided—So surrounded by the barrier of fourfold restraint his mind is perfected, controlled, and firm.

P. 17. The teaching ascribed to Nigaṇṭha Nātaputta is very obscure, but as JACOBI has pointed out, while it is not an accurate description of the Jaina creed it contains nothing alien to it. Nigaṇṭha identified with Vardhamāna Mahāvīra, the twenty-fourth Tīrthankara of Jainism.

P. 18. According to *Mahābodhi Jātaka* (V), King Brahmadatta of Benares had among others a Khattavijjavādi (Nigaṇṭha) Councillor; Nigaṇṭha, in fact the apostle of *ahimsā*, is here the teacher of a Macchivellian doctrine, resembling the antinomianism of Pūraṇa as described in the Sutta passage (quoted above).

P. 21. In the Tibetan version of the *Samañña-phala Sutta*, quoted by ROCKHILL (the life of Buddha) 'Nirgrantha, son of Djnati' retains his authentic teaching of Karma wiped out by penance.

P. 22. ROCKHILL also quotes two Chinese versions of the Sutta. In the first of these, the translation of which is dated A.D. 412-13, we find the Nirgrantha Jñātriputra claims omniscience, as did the historical Mahāvīra. The second translation is a little earlier A.D. 381-395. Here Nirgrantha maintains that all is the effect of Karma.

P. 27. Makkhali Gosāla considered himself to be the twenty-fourth Tīrthankara. Ascetics referred to as Ājīvikas existed before their greatest leader, Makkhali Gosāla.

P. 31. Gosāla and Mahāvīra—their collaboration in asceticism and parting for sixteen years.

P. 34. The most valuable source for the reconstruction of the story of the life of Gosāla Mankhaliputta and his works is the Jaina *Bhagavati Sūtra* and Dr. BASHAM has quoted extensively from it.

Pp. 35-37. Birth of Makkhali Gosāla according to the *Bhagavati Sūtra.*

Pp. 39-41. Meeting of Gosāla with Mahāvīra.

Pp. 41-47. Peregrinations of the two Ascetics (Mahāvīra and Gosāla).

P. 52. Gosāla abondoned speech ; Gosala's silence is confirmed by the Tamil text *Nilakeci*, which states that the defied Markali (Makkhali) never speaks for fear of injuring living creatures.

P. 57. Saccaka Niganthaputta converted by Buddha.

P. 66. Gosāla lived as an ascetic for twenty-four years, the first six of which were spent with Mahāvīra and the last sixteen as a pseudjina at Savatthi.

P. 74. Buddha died C. 483 B.C., Gosāla in 484 B.C. and Mahāvīra in 468-67 B.C., according to JACOBI, CHARPENTIER and BASHAM.

Pp. 77-79. Śvetāmbara tradition places the date of Mahāvīra's *nirvāṇa* in the year 470 before Vikram, or 528 B.C., while the Digambara traditional date is 605 before Vikram. Pāli scriptures record the death of Mahāvīra of Nigantha Nātaputta

taking place at Pâvâ during the Buddha's life time. HOERNLE suggests 484 B.C. for the death of Mahāvīra & 482 B.C. for the Buddha. Gosāla called himself *Tīsthankara, Jina, Arhant, Kevalin* and *Āptan.*

P. 80. *Samyutta Nikāya* (i, p. 66) mentions Niganthu ; the Jaina Tamil poem *Nilakeci* mentions Pūraṇa, the leader of the Ājīvikas.

P. 83. Pūraṇa, like Makkhali, was habitually naked and in the *Diuyāvadāna* (Ed. Cowell & Niel p. 165) ; he is described as a *nirgrantha*, clothed in the garment of righteousness (*dharma-sala-praticchanna*) ; the phrase is obviously an euphemism for a state of total nudity.

P. 84. Pūraṇa & Makkhali taught the same doctrine.

P. 87. *Divyāeadāna* (p. 865) mentions Nirgrantha.

P. 88. Death by ritual suicide was the common end of the Jaina ascetic and similar suicides by Ājīvikas.

Pp. 96-97. In *Sutta-nipāta* (381), Ājīvikas are clearly distinguished from Nigaṇṭhas but the *Sandaka Sutta* (Majjh, i, P. 513) seems to embrance all six of the heretical teachers, including the great leader of the Nigaṇṭhas, Nigaṇṭha Nātaputta or Mahāvīra in the general category of Ājīvikas. In the *Dhammapada* Commentary Buddha-ghoṣa describes the ascetic with unsettled mind, who may start as an *acelaka*, than become an Ājīvika, than a Nigaṇṭha and finally a *Tāpasa.* The *Divyā-vadāna*, in the story of Asoka, seems to use the terms Ājīvaka & Nirgranṭha synonymously.

P. 101. Wandering Sophists and ascetics played the biggest part in the development of heretical *sanghas* of Buddhism, Jainism, and Ājīvikism.

P. 106. The early Ājīvikas, like the Jainas, extracted the hair by the roots.

P. 107. The ascetics called, Ājīvika appear usually to have lived in a state of nakedness ; Representations of naked ascetics occur occasionally in Buddhist art, but in most cases there is no evidence that these are Ājīvikas and not members of the Digambara Jaina order. A figure in one of the Ajaṇṭā frescos has been identified by FOUCHER, as Pūraṇa Kassapa (L' Art Greco-Bouddhique, Vol. II, p. 264 also Journal Asiatic 1909, Pp. 21—3) and this is completely naked. Certain sculptures of the Gāndhāra school, depicting the Buddha's *parinirvāṇa*, also show a naked ascetic, who seems to be the Ājīvika in the act of informing the *bhikkus* Mahākassapa of the great event (Plate III)— FOUCHER, L'Art Greco-Bouddhique, Vol. i.

Pp. 108-109. Mahāvīra founded his order upon a looser group of ascetics, wearing clothing and by no means strict in their chastity, who looked back to the Shadomy Pārśva Nātha, the 23rd Tīrthakara.

Jainism in its later form, was but a development of the older proto-Jainism of Pārśva. The early Jaina monk, although called *acela*, was not normally completely nude, but wore a loin-cloth (*Ācārāṅga Sūtra* i, 7, 7, i).

The Ājīvika seems to have gone further in his nudity than the early Jaina.

Neither Mahāvīra nor Gosāla was the originator of the cult of nudity, which must have existed before either reformer commenced his ministry. The typical Ājīvika of the early period was completely naked and armed with a bamboo staff.

P. iii. Naccinārkkiṇiyar, the fourteenth century commentator on the early Tamil grammar *Tolakappiyam*, quotes as an example an unidentified verse which mentions the existence of ascetics who perform penances in tāḷi or funerary urns. Dr. K.R. SRINIVASAN, who has noticed this reference, states categorically that these ascetics were Ājīvikas, who were identical with Jainas (Ancient India ii, p. 9).

P. 112. Chinese and Japanese Buddhist literature classes the Ashibikas (i.e. Ājīvikas) with the Nikendabtras or Nirgrānthas as practising severe penance. (SUGIURA, *Hindu Logic as preserved in China and Japan*, p. 16, quoting Hyaku-rom So, i, 22. The passage has been noticed by HOERNLE (ERE, i, p. 269). Who identifies the Ashibikas with the Digambara Jains).

Pp. 118-119. Detailed description of the begging customs of naked mendicants in the *Mahāsaccaka Sutta* of the *Majjhima Nikāyu*—in it the Buddha asks the Nigaṇṭha Saccaka Aggivesana how the Ājīvikas maintain themselves ; he replies—giving full details (CHALMER's translation, i, p. 238). See also pre-Buddhist Indian Philosophy pp. 167-8 by BARUA. In another passage of the *Majjhima* (i. p. 77) the same words are put into the mouth of the Buddha himself, when he describes his own ascetic conduct before his enlightenment ; the description of ascetic begging practice as given here, applies to the nude class of *accelakas*, or naked ascetic which included Ājīvikas & Nirgranṭhas or Jainas.

P. 123. The Ājīvikas, like the Buddhists and Jainas were believers in Ahiṃsā and usually vegetarians ; both the Buddha and Mahāvīra are said to have eaten meat at least once in the course of their careers as religious leaders. (Mahāvīra recovered from his illness, after eating the flesh of a cockeral killed by a cat—*Bhagawati Sūtra* XV. Su. 557, fols. 985-6).

P. 126. The proto-Jainas who followed Pārśva, took, no vows of chastity (HORNLE ERE. i, p. 264 being his view on *Uttarādhyayana Sūtra* XXIII, II ff). Their monks were not always strict in maintaining chastity (*Sūtra Kritānga* iv, 2 and JAIN—*Life in Ancient India According to the Jaina Canon* Pp. 199-202).

P. 132. Buddhaghosa's *Dhammapad-aṭṭha-kathā*, i, pp. 390 ff. mentions *naggasamana*, *accelaka* and *ājīvika* ascetics.

Pp. 138-141. Relations between Ājīvikas and Jainas; Ājīvikas and Jainas were originally on good terms and indeed closely related; the near relationship of the two sects is confirmed by the Buddhist tradition. The frequent confusion of terms *Nirgrantha* and *Ājīvika* in the Buddhist texts also points in the same direction; similarities in the practice and doctrine.

Pp. 158-59. The hill of Barabar, called Khalatika in the Asokan inscription was known in the time of Anantavarman as Pravaragiri. It also had another name Gorathagiri and Goradhagiri. Dr. A. BANERJI ŚASTRI (JBORS, Xii; p. 60) suggests that Khāravela an earnest Jaina, was responsible for the expulsion of the Ājīvikas from these caves (Barabar), the mutilation of the inscriptions of Asoka and Dasaratha, and the carving of the facade of the Lomas Ṛṣi cave.

P. 159. JAYASWAL places Khāravela in the first half of the second century B.C.; the latter half of the first century B.C. is the date now usually favoured for the Khāravela inscription.

P. 160. In the third century A.D. Jainism was widespread.

P. 163. Description of *nagna* ascetic (*Nirgranthas*) in the *Vāyu Purāṇa* p. 78, verse 30.

P. 165 *Lalita Vistāra* (ed. LEFMANN, vol. I, p. 380) mentions *Nirgranthas*.

P. 167. The Digambara Jaina ascetic also carried a staff; *Kṣapaṇakas*—Jaina ascetics in *Pañcatantra*.

P. 168. Mention of *nagnāṭaka* or naked ascetic (Digambara) Jain monk in the *Harṣacarita*.

P. 169. Varāhamihira's *Brahajjataka* (for astrological purpose) mentions seven types of ascetics, with the heavenly bodies under whose influence they are born—6th is defined by Utpala or Bhattopala (the tenth century commentator) as—*Nirgranthas* —the member of whom is a naked ascetic without a robe, etc., (*Nagnaḥ Kṣepanakah prāvaraṇ' ādi-rahitaḥ*). Utpala quotes Kālakāchārya of the fifth century—ascetic Kṣapaṇaka born under Saturn.

Pp. 175-76. Śīlāṅka, the ninth century commentator to the *Sūtrakritāṅga*, associates the Ājīvikas with the Digambara Jaina (Boṭika) & with the lesser Jaina Schism of the Trairāśikas (a schism of the Jaina comunity).

P. 177. Trairāśikas sect is said to have been founded in the city of Antarañjika by the monk Rohagupta in A.D. 18.

P. 179. The Catuskanayikas were a small sub-sect of the Jainas, with a somewhat unorthodox epistemology.

P. 180. The last *Driṣṭivāda* represents a stage in the history of Jainism when sectarian animosity was by no means as it later became.

P. 181. Nemichandra on the Ājīvikas ; *Pravacanasār-oddhāra* (twelfth century work) contains classifications of ascetics including the Ājīvikas.

P. 184. The Jaina commentator Mallisena whose *Syādvādamañjarī* was written as late A.D. 1292, knew of the Ājīvikas of the Tamil country.

P. 196. There is evidence that Jainism was sometimes severely persecuted by Pāṇḍyan Kings (SMITH, *Early History of India* Pp. 474-5).

Pp. 198-201. The most valuable reference to Ājīvikas in Tamil literature is that contained in the anonymous Jaina poem *Nilakeci*. This poem is a step nearer to the fully developed study of various philosophical systems than the Buddhist *Manimekalai*. It was possibly composed in the 7th or 8th century A. D. Its commentator, Vamanamuni, lived about the end of the thirteenth century. According to Prof. CHAKRAVARTI (*Neelakesi*) it was written in the first century A.D.

P. 202. Anekantavāda, doctrine of Epistemological relativity.

P. 203. *Civanana-cittiyār* a Tamil Śaivite text composed about the thirteenth century outlines the opposing system of Jainism and others. In this work of the Ājīvikas are described as naked ascetics, *Ācīvakan amaṇarkaḷ* (Skt. Sramaṇa), the usual Tamil word for Jaina ascetics—the author (Arunandi) considered the Ājīvikas akin to the Jainas. He further states that the Ājīvikas practice severe penance and pull the hairs from their heads. Apparently Arunandi had met Ājīvikas who had moved far in the direction of Jainism.

Pp. 203-4. Canarese references collected by Dr. K. B. PATHAK (I.A. XLI), *Ācārasāra* of Vīranandi a Digambara work in Sanskrit of the twelfth century; this states that the Ājīvikas will attain the heaven of *Sahasrāra Kalpa*. Vaṭṭakera's *Mūlācāra* states that non-Jaina ascetics can rise no higher than *Sahasrāra*.

Mādhavacandra (a Southern Digambara) commentator to Namicandra's *Trilokasāra*, disagrees with Vīranandi and Vaṭṭakera, and, like the *Aupapātika Sūtra*, forecasts an even more exalted destiny for Ājīvika ascetics--i.e. they will reach *Acyutakalpa*, the last stage before *Nirvāṇa*. This statement is confirmed by the Canarese commentator Padmaprabha Traividya. These passages show that the Ājīvika was persona grata to the Digambara Jaina. He is promised a very high place in the Jaina Heavens. This surely indicates that the Jaina theologicians recognised him as akin to themselves and paid him qualified respect. It is also evident that some Ājīvikas were being absorbed into Jainism during the middle ages.

P. 507. Jainas have never shown marked hostility to the Hindu gods or to the use of ikons in religious cermonies.

Pp. 214-215. Plagiarism, is an indication of the close connection of Ājīvikism and Jainism in origin. The Ājīvikas had something in common with the earliest scriptures of the Jainas.

P. 217. *Samayutta Nikāya* contains a verse in praise of Nigaṇṭha Nātaputta.

Pp. 218-219. Comparison between the expression of Ājīvika views in Buddhist and Jain texts shows notable similarities—examples given.

P. 229. Jaina criticisms of Ājīvika determinism are based both on logic and common sense.

P. 230. The Jaina commentators give us a better impression than do the Buddhist and Jaina Prākrit texts of the *Niyativadin's* powers of logical argument.

P. 243. Ājīvika cosmology. The Ājīvikas divided humanity into six groups, classified according to their psychic colour. No. 3 is Red (lohita), Nigaṇṭhas, who wear a single garment, it probably applies to all monks of a Jaina type.

P. 245. The Ājīvika *abhijatis* have much in common with the Jaina *leṣyās*. Description of the six *leṣyās*. The Ājīvika system of spiritual colours is a general classification of humanity according to creed or occupation, while that of the Jainas classified man's psychic development and virtue; the two doctrines are connected.

P. 266. The Ājīvika classification of the elements is nearer to the six Jaina categories of soul, matter, space, time, dharma and adharma. ARUNANDI, the author of *Civanana-citiyar* (Śaivite) looks upon the Ājīvikas as on unorthodox branch of Jainism.

P. 267. With the Jainas the atom (*paramāṇu*) is not differentiated according to elements; it is permanent and unchanging in its substance, but liable to change in its qualities. Atoms are susceptible to taste, smell colour, and touch and combine into aggregates or molecules (*skandha*). The atom is the minutest seperable portion of the ultimate undifferentiated classification by elements is not fundamental (JACOBI, *Encyclopaedia of Religion and Ethics*, ii, Pp. 199-200; SCHUBRING, *Die Lehre der Jainas*, pp. 88ff.). Both Dharma and Karma are atomic! jiva, the soul, is not *paudgalika* or material; Jiva is *amūrta* and *arūpa*.

P. 273. Pūraṇabhadra and Maṇibhadra are well-known *yakṣas*, popular divinities of the period (Mahāvīra, Buddha) in the Ganges Valley (Northern India). In Jainism they are chiefs of the demigods, Pūraṇabhadra of the Southern horde of *Yakṣas* and Maṇibhadra of the Northern. Jainism accepted the reality of the chief Hindu deities.

P. 274. The evidence of the Jaina commentators shows that the Ājīvikas had their own epistemology and logic, which had much in common with that of the Jaina sect of Trairāśikas.

P. 277. One branch of the small Ājīvika community was in the fourteenth century merging with the Jainas. This is the substratum of truth in HORENLE's theory, that the Ājīvikas and Digambaras were identical, and is the basis of the belief of such Tamil scholars as Schomerus, who quoting POPE, believed that the Ājīvika atomic doctrines expressed in *Civanana-cittiyar* were the product of an heretical Jaina sect (Der Śaiva-siddhanta, Pp. 104-05).

P. 278. Gosāla was one time closely associated with Mahāvīra, the Jain Tīrthankara, but that later their partnership was broken.

P. 284. The doctrines of the Jainas and the Ājīvikas show stronger traces of the animist heritage.

P. 285. Buddhism, Jainism and Ājīvikism were a reflection of the changes in the social and economic pattern of the times.

1411

Jyoti Prasad JAIN—*Remaking of Jaina History.* (Jain Ant. Vol. XVII, No. II), Arrah, 1951 ; Pp. 52 to 58.

Jainism was summarily dubbed as a schismatic sect and a branch of later Buddhism. Formerly it was believed to be an off shoot of Buddhism. Hiuen Tsang surmised that, "It was here at Simhapura (Punjab) that the original teacher

of these white-robed heretics reached enlightenment and first preached the law he had discovered". HORACE Wilson was the first to propound that Jainism was an offshoot of Buddhism and originated in the 7th century A.D. According to ELPHINSTONE, Jainism originated in the 7th century, spread during the 8th, 9th and 10th, reached its zenith in the 11th and declined since the 12th century. Albrecht WELCER fixed the derivation in the 4th century B.C. MAX MULLER and OLDENBERG, admitted that Mahāvīra and Mātaputta were one and the same person, and that he was contemporary of the Buddha. A. GUERINOT emphasised five great points of difference between Vardhamāna Mahāvīra and Goutama Buddha. Dr. RADHAKRISNAN says that "The Indian tradition looks upon Jainism and Buddhism as two distinct faiths. Hermaun JACOBI gave a death below to the Buddhist derivation theory once for all. Editors of the *Encyclopaedia of Religion and Ethics* show how the Buddhists have borrowed from Jainism. The Vrātyas and Kshatrabandhus of the later Vedic literature were the Jain *śramaṇas* according to many. Jainism prevailed even before Mahāvīra and Pārśwanātha. Now it is commonly held that Jainism is a very ancient religious system of India which had been coexistent with Vedic religion since the latter's advent into India.

1412

BUDDHA PRAKASH—*Poros*—(ABORI, Vol. XXXII, 1951).

P. 204. In the North-West Gandhara king Nagnajit or Naggaji as an important king (bull of kings) who ranked with Dvimukha (Dhummukha) of Pancala, Nami of Videha, Karakaṇḍu of Kalinga and Bhīma of Vidarbha (*Jātaka* Vol. III, p. 377) and adopted the faith of the Jainas. In the middle of the sixth Century B.C., Pukkusāti was the king of the king of Gandhara.

P. 230. Jain works which refer to the colleague of Chandragupta mentioned.

1413

Y. V. RAMANA RAO—*The Expansion of Sātavāhana Kingdom from Eastern Deccan* (QJMS—Vol. 42. No. 4. 1951-52, Bangalore).

P. 139. On account of frequent and violent social, religious and political revolutions, the early Telugu literature promoted by the influence of the Jains and Buddhists, irretrievably perished. There is indisputable evidence that emigrant scholars from Vengi promoted the early Kanarese literature. Nannyya, the poet laureate of the famous Cālukyan monarch, Rājarāja (1025-1060) is the reputed author of the first extant advanced Telugu grammar. He is credited with the title of the standardiser of Telugu language.

1414

D. R. PATIL—*The Cultural Heritage of Madhya Bharat*, Gwalior, (1952).

P. 9. Peoples and Languages—1,00,234 Jains. The Jains though a little more than one per cent have throughout history played proportionately a far more important role in the life of this territory especially in the fields of industries, trades and commerce.

Arts and Architectures :

P. 32. Sacred Architecture— 4th/6th centuries A.D. Udayagiri sacred to the Hindu and Jain faiths. The Gupta or earliest temple was an unassuming structure except for its finest sculptural material. It was a simple one room tenement for the residence of the deity. Such temples have not survived in Madhya Bharat exeept the "false cave" No. 1 at Udayagiri which gives the idea what the earliest temple was like.

Religious history as told by monuments :

P. 61. Jainism : 89 Jain shrines or temples, so far recorded to exist in Madhya Bharat, the earliest are the rock-cut caves Nos. 1 and 20, at Udayagiri in Bhilsa district. At this a Jain temple existed at Besnagar. In the medieval age of 8th to 12th centuries. Jainism gained considerable following. This is amply reflected in the numerous temple remains at Badoh, Gyaraspur, Bhilsa, Buddhi Chanderi, Narwar, Padhavli, Bithola, Rakhetra, Suhania, Dubkund, Gandhaval etc. Besides these, rock-cut images of Tirthankaras and divinities are also found at Chanderi, Barvani, and other places. Abundance evidence in literature indicating popularity of Jainism in the hay day of the Paramar rule in Malwa ; it continued to flourish in later centuries in northern Madhya Bharat as is evident from the numerous and colossal rock-cut images carved on the face of the hill-foot of Gwalior and from the colossal images at Barai, 14 miles away to the north, all of them of 15th century A.D.

Brief Directory of important places of Archaeological interest in Madhya Bharat :

P. 76. Gwalior—Gigantic Jain Sculptures, 24 Tirthankaras—one of 57' high. 15th century, when Torman princes were ruling over Gwalior.

Pp. 85-86. Padhavli—Mitaoli—ruins of Jain temples ; to the west of the village on the western face of a hill and on its top ruins of Jain shrines with sculptures ; other Jain shrines and images around the village.

P. 88. Narwar—Jain temples ; about a hundred images.

P. 98. Bhilsa (ancient Vidisha), a prosperous centre of Jainism and Hinduism in Central India.

P. 100. Udayagiri—Nos. 1 and 20 are Jain caves.

P. 106. Gyaraspur—Rajra Maṭha—All three shrines occupied by Jain idols.

Maldevi Temple—The shrine room and the hall, now shelter a number of Jain images.

P. 108. Badoh—Pathari—Jain Temple.

Gadarmal Temple—made up from the ruins of different Hindu and Jain Temples.

P. 110. Jain Temple—25 shrines—9th to the 12th century A.D. Images of 24 Tīrthankaras, Sanskrit inscriptions in cells—11th century A.D.

Mandu :

P. 117. Loose antiquities on the hill of the Jain Temples.

P. 132. Un-Hindu and Jain temples :—

Chaubara Dera—the Jain images in the hall belong to some other contemporary shrine and where removed to here. Jain temples at Un-Chambara Dera.

II. a good specimen of the Paramara style of architecture. Gwaleshvara Jain temple—3 Digambara images—inscriptions on pedestal—13th century A.D. Archeological Map of Madhya Bharat.

The text of inscription in cave No. 20 (Udayagiri) : From [D. R. Patil—[The cultural Heritage of Madhya Bharat].

The text of the inscription in cave No. 20 (Udayagiri) :—

१. नमः सिद्धेभ्य (।।) श्री संयुतानां गुणतोयधीनां गुप्तान्वयानां नृपसत्तमानां
२. राज्ये कुलस्यामि विवर्धमाने षड्भिर्युते वर्षशतेषमासे (।।) सुकार्तिके बहुलदिनेथ पंचमें
३. गुहामुखे स्फुटविकटोत्कटामिमां जिनद्विषो जिनवरपार्श्वसंज्ञिकां जिनाकृतिशमवान
४. चीकरत (।।) आचार्य भद्रान्वय भूषणस्य शिष्यो ह्यसावार्य्यकुलोद्गतस्य आचार्यगोश
५. -र्म्मं मुनेस्सुतस्तु पद्मावतावश्वपते र्भटस्य (।।) परैरजेयस्य रिपुघ्नमानिनस्य संघि
६. लस्येत्यभि विश्रुतो भुविस्व संज्ञया शंकर नामशब्दितो विधानयुक्त यतिमा
७. -र्गमस्थितः (।।) स उत्तराणां सदृशे कुरुणां उदग्दिशादेशवरं प्रसूतः
८. क्षयाय कर्म्मारिगणास्य धीमान यदत्र पुण्यं तदपाससर्ज्ज (।।)

1415

R. C. MAJUMDAR—*Ancient India*. Banares, 1952.

Pp. 136-38. Kalinga – detailed biography of king Khāravela.

Pp. 176-180. Jainism: Pārśva had a real existence; his life; died eighth century B.C.; Mahāvīra born 540 B.C.; his life; died 468 B.C.; the Jain doctrine; resemblance and contrast between Buddhism and Jainism; history of Jainism; the great schism.

P. 229. Ānanda a Jain laity possessed a treasure of four crore measures of gold and forty thousand heads of cattle.

P. 393. Both Mārasimha and Indra (10th century A D.) became Jaina monks.

P. 399. According to one tradition Bijjalla (Kalachuri) a patron of the Jainas was killed by his minister Basava, the founder of the Lingāyat sect; acceeding to another Bijjala abdicated the throne in 1168 A.D. in favour of his son Someśvara.

P. 455. Religion—while numerous inscriptions of the pre-Gupta period, refer to non-Brahmanical religious sects like Buddhists and Jainas, the great majority of the inscriptions of the Gupta period refer to Brahmanical religion.

P. 457. Buddhists and Jains doctrine of *ahiṁsā* or obstention from the slaughter of animals made such a profound impression, that even today the high class Hindus of the greater part of India are strict vegetarians.

P. 458. Jainism—the early Chālukyas and the Rāshṭrakūṭas, as well as the Gangas and Kadambas, patronised the Jaina religion, and it made great progress in the South during their rule; Jainism began to decline in South India from the 7th century A.D. owing to the influence of Śaiva and Vaishṇavas saints The Hoysalas, too, were Jainas; the Cholas and the Pāṇḍyas were bigoted Śaivas and persecuted the Jainas. Sundara Pāṇḍya impaled 8,000 Jainas—pictures on the walls of the great temple at Madura represent their torture. Jainas, unlike Buddhists, not extinct in the land of their birth.

P. 463. Vaishṇavism—at first the total number of *Avatāras* was four or six, but later even Rishabha, the first Tīrthankara of the Jinas came to be looked upon as *Avatāra* of Vishṇu.

Pp. 472-8. Jaina canonical literature—Aṅgas of the Śvetāmbara sect finally arranged in a council at Valabhi in the midle of the 5th century A D. but the texts were based on those compiled in the council at Pāṭaliputra at the beginning of the 3rd century B C. The *Aṅgas* and their descriptions; the 12 *Upāngas*; the ten *Prakīrṇas*; the six *Chhedasūtras;* the four *Mūlasūtras*; The non-canonical Jaina literature commentaries; stories; the Digambara literature; *Kāvyas* and lyricks; famous writers.

P. 479. Kannada literature—most Pampa-Ponna-and Ranna's poetical works on the lives of Jaina Tīrthankaras attained great distinction.

P. 525. If we exclude Jainism, we find in the far off India Colonies in far east, an almost exact replica of the religious system that prevailed in India during the first milennium.

1416

R. R. SETHI and K. S. NARANG—*A Histhtory of Bharat to 1526*, Ambala and Delhi, 1952.

P. 21. Jainism sought shelter in the Deccan whenever its existence in north became temporarily impossible.

Pp. 26-27. Jain literature and tradition also sources of ancient Indian history. The *Aṅgas* of the Jainas throw light on some obscure portions of history.

P 29. Jain traditions tell interesting things about Chandra Gupta Maurya and Samprati.

P. 80. Caste—the Jains did not take animal diet at all and so they formed separate groups within their castes.

Pp. 102-106. Mahāvīra founded Jainism. But the Jains take him to be the last in a line of twenty-four Tīrhankaras; Bharat, the first Vedic Chakravartin King of India was the soon of Rishabha, the first Tīrthankara. Pārśvanātha, the real founder of Jainism lived in the eight century B. C.; his life and preaching; Mahāvīra his life; his death in 546 or 468 B. C.; his doctrines; the Digambaras and Śvetāmbaras.

P. 128. Brahmanism and Jainism.

P. 129. Buddhism and Jainism.

Pp. 130-31. Common points in Brahmanism, Buddhism and Jainism. Points of contrast in Brhananism Buddhism and Jainism.

P. 134. These three religions are not entirely different religions; all the three start from the theory of transmigration of soul and stress on the theory of Karma and moral uplift. Buddhism ignores God and Jainism denies it altogether; both oppose the superstitious ritualism of the Vedas; Jainism carried the idea of *Ahimsa* and penance to extremes.

P. 171. Jain traditions about the Mauryas; Chandragupta.

P. 175. Chandragupta's death in the approved Jain manner (300 B. C.).

P. 220. The Sungas 184-73 B. C.; the Hāthigumphā inscription; Khāravela's war against Magadha; his relations with the Andhras the Cheti and the Sunga kings.

P. 355. Harasha called a great assembly at Kanauj it was attended by Buddhist monks and Brahman and Jain priests. Hiuen Tsang gives a vivid account of this assembly.

Pp. 384-88. Hindu society and culture in the eleventh and twelfth centuries; Jainism had lost its purity and a new type of Jainism, more akin to Hinduism arose; unpopularity of Jainism in this period; Jainism suffered by lack of royal patronage; its followers did not exceed fourteen lakhs and was confined within the limits of Gujrat and Kathiawar.

Pp. 416-17. The Pallavas of Kāñchi : Mahendravarman 600–625 A. D. ; he was at first a Jaina but later on converted by Upper to Śaivism. In 640 A. D. there were many Jains in Kāñchi.

P. 421. Amogha Varsha I (814-877 A. D.) a Rāshṭrakūṭa was a Jain and patronised Jainism.

1417

G. YAZADANI—*History of the Deccan*—Vol. I, Part VIII. Fine Arts. London & Bombay, 1952.

P. 9. Rock-hewen Jaina Shrines at Ellora carved in the 8th and 9th centuries A.D.: Indra Sabhā group being most important both in ornamental detail and in workmanship.

P. 10. The number of structural temples of the Deccan built by Jainas is not inconsiderable.

P. 19. The Jaina group of rock-hewn shrines at Ellora throw much light on the aims and ideals of the Jain builders; Indra Sabhā and Jagannātha Sabhā group most notable; the various adjuncts of these temples are crowded and overloaded with architectured detail exhibits industry and skill.

Pp. 20-21. The later Chālukya kings and the Rāshṭrakūṭas favourably inclined towards the Jaina religion, and inscriptions shows that both rock-hewn and structural temple of this faith were built under the patronage of the kings of those two dynasties.

Pp. 43-45. Salient features of the Jaina sculpture of the Deccan; Jaina faith existed here (Deccan) from very early times, but flourished especially during the period of the ninth to elevenih centuries A.D., when important centres of the cult were established at Ellora, at Patancheru, 19 miles to the nort-west of the present city of Hyderabād, at Kulpak, the Kallipaka of the inscriptions, 45 miles north-east of Hydrabad, and Kopbal in the Raichur District of the Hyderabad State. All these seats are ancient. Kopbal had acquired fame as a *tīrtha* of the Jaina religion in the ninth century A D. Kopbal (Kopana) noted as a Jaina sanctuary in the seventh century A.D. (Kannada inscriptions of Kopbal, Hyderabad Archaeological series, Monographs No. 12—p. 2, n. 1.). Some Jaina shrines at Patancheru, Kulpak, and Kopbal were burnt and razed to the ground—there the Archaeological Dept. has collected a large number of Jaina images. The general character of the Jaina sculpture of the Deccan shows competent workmanship and conveys a feeling of religious serenity; but it possesses neither the majestic dignity nor the vigour and zeal. The art seems to be schematic & showing no creative effort on the part of the artist. To illustrate this view two images may be described; (Plates XXXVII-XXXVIII); one of them (Pārśvanātha) was found at Kopbal now in Salar Jung's palace at Sururnagar in the suburbs of Hyderābad, and the other in the sculpture gallery of the Hyderabad Museum, both described.

In Jaina sculptures the figures of gods do not generally possess any decorative features. In purely decorative designs, such as floral and jenealery patterns, the skill of the Jaina sculptor surpasses that of his rivals.

P. 58. At Ellora the ceilings of the Indra Sabhā group of Jaina temples are adorned with painting (9th century A.D.), representation of the apsarasas plates:

No. XXXVII—(b)—A Jaina image—No. XXXVIII—Jaina image in the Hyderabad Museum.

Faddegon BARNED—the *Pravacana-sāra* of Kuṇḍa-Kuṇḍa Ācārya; together with the commentary, *Tattva-dīpikā*, by Amṛtacandra Sūri—English Translation by BARNED Fuddegon, Edited with an Introduction by F.W. THOMAS. Cambridge, 1935.

Pp. I-XXIV & 1-127. The translators's Preface, Introduction, Translation, Gāthās given only in the *Tātparya-vṛtti*; Appendix to the *Tattva-dīpikā*; Eulogy attached to the Tattva-dīpikā; Eulogy belonging to the *Tātparyavṛtti*; Division of the *Pravacana-sāra*, as indicated in the *Tattva-dīpikā*; Index.

The *Pravacana-sāra*, 'Essence of the Scripture' (or 'of the Doctrine', since Pravacana does not necessarily imply writing), is an early and authoritative Jain text in Prākrit Gāthā—stanzas, embodying the teaching of the Digambara sect.

The author of the Prākrit stanzas, Kuṇḍa-kuṇḍa, is held in very high esteem among the Jainas.

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V. S. AGRAWALA—*India as known to Pāṇini.* Lucknow, 1953.

P. 381. Maskarin (Maskari Gosāla) Founder of the Ājīvika, order and a contemporary of Buddha. According to Patañjali "A *Maskarin* is not so called because there is a *maskara* (bamboo staff) in this hand. Do not perform actions, but seek peace as highest end" i.e. Philosophy of inaction ; a Determinist who ascribed every cause to fate or destiny (*niyati*).

P. 383. In the canonical scriptures of the Jains, Makkhali Gosāla mentioned as Gosāla Mankhaliputta.

P. 455. Mahāvīra, junior contemporary of Buddha.

Pp. 463-64. Hāthigumphā inscription dated in the year 165 of the era of Raja Muriya refers to Nandarāja in connection with a canal excavated by him 300 years earlier. Another passage records that king Nanda carried away to Magadha the statue of the first Jina. Khāravela testifies that king Nanda was ruling in 465 B.C. and the form is also supported by the Jaina tradition.

P. 474. Pāṇini a contemporary of the Nanda King named Mahānanda—middle of the fifth century B.C.

Pp. 492-93. *Jainendra Vyākaraṇa* of Pūjyapāda Devanandi (C. 550—600 A.D.) of which the *Gaṇa-pāṭha* is preserved in the *Mahāvṛitti* of Abhayanandi.

Jaina *Śākaṭāyana Vyākaraṇa* of Pālyakīrti, a contemporary of king Amoghavarsha (817-877) ; the commentary *Amoghavṛti* of the author still unpublished.

Siddhahaimaśabdānuśāsana of Hemachandra (1088-1172), with his own *Brihad-vritti* (c. 1130 A.D.)

P. 495. Significance of *Vishaya ;* Jainendra, Śākaṭāyana and Hemachandra take it as rāshṭra, and Vardhamāna (1140 A.D.), as *Janapada,* which is the same thing.

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B. SUBBARAO—*Baroda through the Ages,* Baorda, 1953.

Pp. 10-11. The Rāshṭrakūtas were great patrons of Jainism and Aukottaka became a great centre of Śvetāmbara Jainism with temples etc. A group of images from these Jaina temples have been discovered. The Jain temples continued to flourish on the banks of the river Vishvāmitri in ancient Akota. One of the images of *Jinatrayi* found at Akola is dated 1006 V.S. (949 A.D.) In 1207 during the invasion of Gujrat by Alp Khan, the Jaina community hurriedly buried all their precious images collected in over four centuries, to prevent them from falling into Muslim hands. A hoard of Jain Bronzes dating from 6th to the 11th century comining from a Jain monastery at Anko laka (to which fortunately we have literary references) were buried in an impoverished pit in the abandoned area of the town.

U. P. SHAH — *A Note on the Akota Hoard of Jaina Bronzes.* A big hoard of Jain bronzes from the site of Akola. A brief outline of the history of these finds and the description of the images and literary evidence, given. Most important in the whole collection is the inscribed bronze of *Jivantasvāmi* (paper 1, 2), assigned to c. 550 A.D. It represents Mahāvīra meditating at home, before, final renunciation Images of this type show ornaments on the person of Jina, not otherwise sanctioned in Jaina iconography. *Jiwantasvāmi* icon represents a sort of *Tīrthankara-sattva,* the analogy of the term *Bodhisattva.* The biggest bronze in the hoard is that of a standing figure of Ādinātha. It may tentatively be assigned to the latter half of the fifth century A.D. The earliest known example in India of a Tīrthankara image showing a *dhoti* on the person, i. e., of the Śvetāmbara sect ; the earlier specimens from Mathura or Chausa are all nude.

Part III. *A Historical Survey of Baroda through the Ages.*

P. 113. Early Medieval period—Baroda is mentioned in the Jain literature in the 8th century. Haribhadrasūri (701-771 A.D.) in his *Upadeśapada* mentions "Vadavadde" which is Baroda.

P. 115. A whole hoard of Jain bronzes varying in date from 6th to the 11th centuries of the Christian era came to light. The Rāṣṭrakūṭas were great patrons of Jainism. During the reigns of Damtivarman, Govinda III and Amoghavarsha, Digambara Jainism from Karnataka spread to Malwa and Magadha. Karka Suvarnavarsha, whose grant is found at Baroda, refers to Jain temples (Chaityālayatana) monastery (vasahika) and Senasangha at Navasari (738 Śaka) Śvetāmbara Jainism had a very strong hold in Gujrat specially due to the activities of Haribhadrasūri. We get definite literary evidence about Jain temples and Jain scholars during the Chālukyan period. A few of the bronzes refer to a Jain monastery at Akola and probably these bronzes were kept in the Jain temples at Akola. The images belong mainly to the Twenty-four Tīrthankaras and a few Jain goddesses like Ambikā, Sarasvati etc.

P. 116. Late Medieval Period : One of the most dominating features of this period is the dominating position of Jainism in Gujrat and the maintenance of regular Jain *Bhandārs* or libraries has also made available to us a number of dated Jain works which throw light on the cultural history of Gujrat. In Jaina literature, a number of references to Baroda—then a great centre of Jains with a number of Jaina scholars.

Jayasimha Siddharāja (1094-1143 A.D.) ascended the throne of Anhilwāḍa. His governor, Santuka celebrated *rathayātrā* at "Vada Udaya" (Baroda) is referred to by Devabhadra (Prabha) Sūri in his *Sreyāmsināthа Charita*.

P. 117. During his exile, Kumārapāla came to Vātapadrapuri (Baroda). Where he was entertained by Katuka. After his exile, when he became the king in 1140 A.D., he gave Vadapadra (Baroda) to Katuka as a gift.

P. 118. According to the inscriptions on the pedestrals of some Jaina images (mentioned, at Ankontaka) belonging to 10th, 11th and 12th centuries it is clear that Akota was a great centre of Jains.

P. 119. A huge hoard of images, dating from 6th to 12th century from the Jain temples at Akota, were buried in a hurry in a deserted area during the invasion of Gujrat by the Generals of Allauddin Khilji.

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K. A. Nilakanta SASTRI—*A History of South India from Prehistoric times to the fall of Vijayanagar*—2nd edi. Madras, 1955.

P. 5. In Mahendravarman I's time arise a strong reaction against the growing influence of Jainism and Buddhism, which found expression in a wide spread *bhakti* movement among the worshipers of Śiva and Vishṇu.

Pp. 79-80. Nandas' Empire included Kalinga, Khāravelas' Hāthi Gumphā inscription mentions a Nanda Rāja ; No clear evidence of the Mauryan emperors having undertaken wars of conquest in the South. Jain tradition of Bhadrabāhu and Chandragupta Mauryan and migration to the South. Inscriptions of 600 A.D. and another of the fifth century confirm the tradition. Two inscriptions about A.D. 900 from the neighbourhood of Seringapatam and later inscriptions at Śravaṇa Belgoḷa of 12th and 15th centuries repeat this tradition. *Brihatakathākośa* of Harishena (A.D. 931) also mentions the story.

P. 83. Map of South India : 300 B.C.—A.D. 500.

P. 85. Hāthigumphā inscription mentions a league of Tamil States.

P. 90. Sātakarṇi I, may be the King mentioned in the Hāthigumphā inscription of Khāravela, but it is more likely that it refers to Sātakarṇi II, the Seventh Andhra King (172 B.C.)

P. 98. For absolute chronology (Pallava). We depend on a Śaka date in the Jain manuscript *Lokavibhāga*, a work on cosmology, finished on the equivalent of the 25th of August. 458 in the 22nd year of Simhavarman's reign. This date receives confirmation from the Ganga Charters.

Pp. 110-112. The inscription of Khāravela the only early epigraphic reference to the Kingdoms of the Tamil country after the Asakan inscriptions. History of the Tamil land—Sangam literatute (the first three or four centuries A.D.)—the earliest stratum of Tamil literature. The *Tolkappiyam*, a comprehensive work on Tamil Grammar also of the same age. *Śilappadikaram* (fifth century) contains a historically correct synchronism.

Pp. 154-55 Amoghavarsha, also called Nripatunga, son of Govinda III (814)—author of *Praśnottara-ratnamālikā*, a Jain catichism.

P. 356. Epoch in the annals of Tamil literature (500-850). Preponderance of Jain writers. But the rising tide of Hindu reaction soon produced a great volume of popular devotional literature, which was set to music and ravished the hearts of the common folk. Notable developments occured in belles-letters, grammar and toxicography, but here the Jains and Buddhists continued to hold the palm.

P. 356. Didactical works—the best known of them all, and among the earlist, is the *Kural* of Tiruvalluvar, a comprehensive mannual of ethics, polity and love. The author was most probably a learned Jain divine 450-500 may be suggested as the best date for the *Kural*.

Pp. 360-61. Tirumalisai a Vaishaṇava alvāra contemporary of Mahendravarman I. He is reported to have tried both Jainism and Buddhism before turning Vaishṇava Yogi (8th century). He has many flings at Jains, Buddhists and Śaivas. His works—*Nānmugantiruvandadi* and *Tiruc-Candaviruttam.*

Pp. 362-63. In the field of general literature, the three most outstanding works are by Jain and Buddhist authors. The *Silappadikāram* unsurpassed Gem, its authorship and date are doubtful ; The work in some ways unique in the whole range of Tamil literature. Its theme given.

P. 363. *Perumgadai* (Sanskrit *Brithat-Kathā*) of Konguvelir, another great poem by a Jain author of which only parts are available. It tells of the adventures of Naravânadatta, the son of the celebrate Udayana of Kausambi. As a narrative poem the Perungadai has exceptional metrits and it deservedly popular. *Valaiyapati* and *Kandalakcsi* the two other Jain *Kāvyas* in Tamil have been lost but were one counted among the five *Kāvyas.* The commentary on a *Yapparungalam,* a Jain Grammar, cites many works on grammar by Jain authors.

Pp. 364-65. The age of the imperial Cholas (850-1200) was the Golden age of Tamil culture and patronage of literature, Jain and Buddhist authors continued to flourish though not in such members as in the earlier age. Many works mentioned in the numerous inscriptions of the period have been lost beyond recovery. In general literature, the *Jīvakacintāmaṇi* of the Jain ascetic and poet Tiruttakkadevar was composed in the tenth century. The story of Jīvaka given. The poem is said to have been the author's answer to a challenge that though Jain writers were admittedly distinguished in the field of religious literatures they could make no contribution to the literature of love. Saint Tiruttakkudevar is thought to have been a Chola prince by birth. Another Jain writer was Tolamoli (a man of unsurpassed eloquence) whose *Śūlamaṇi* handles a Jain Purāṇic Theme in very multifluous verse and is counted among the five minor Kāvyas of Tamil literature.

P. 370. The *Yapparungalam* and *Yapparungalakkakakagai* two authoritative works on prosody, were composed by Amitasāgara, a Jain ascetic of the close of the Tenth century. Both have lucid commentaries or *Karigai* (Skt. Kārikā) by Gunasāgara, a Jain ascetic (a pupil of Amitasāgara who was patronized by the contemporary Chola monarchs).

P. 371. The *Neminādam* of Guṇavīrpaṇḍita a Jain of the time of Kulottunga II ; it treats of the orthographs and parts of speech ; named the work after Neminātha the Tīrthankara of South Mylapore. Another work of the same writer on prosody was *Vaccanandi-malai,* named after the authors *Guru* ; it is also known as *Venbappattiyal.* The *Nannul* was the work of Pavanandi, another Jain Grammarian

patronized by a Ganga feudatory of Kulottunga III; it has displaced all other—books as the beginner's hand book of Tamil Grammar. The *Purapparul—Venbamalai* of Aiyanaridanar a Jain; it is based on an early work called *Pannirupadalam.* The last period (1200 to 1650) of Tamil literature—Philosophical works, commentaries, Purāṇas and prabandhas; some Jain writers of the period continued to write. A work on Śaiva doctrine is the *Siva-Naua-Sittiyar* of Arunandi, contains critical discussion on rival systems including Jainism.

P, 381. The commentary of Mayilainather on *Nannul* a work of Grammar; was among the earliest period (in the period of 1200-1650). Then comes the gloss of Adiyarkkunallar on *Silappadikaram*; a very learned and eloquent commentary remarkable for its extensive and instructive citations from numerous old works now lost. In lexicography, the most popular lexicon *Nigandu-Cūḍāmaṇi* was composed by Mandalapurusha, a Jain (in the reign of Krishṇadeva Rāya of Vijayanagar.

Pp. 382-83. Among South Indian languages after Tāmil, Kannada possesses the oldest literature. Sri Vardhadeva, also called Timbulurācarya from the place of his birth; his *Cuḍāmaṇi*, a commentary of the *Tattvārtha-Mahāśāstra.* Another writer of this early period (C 650) was Syamakundacārya. Both these Ācāryas, like most Kannada writers, were Jains. The first extant work of real literature is the *Vaddārādhana* of Śivakoṭi (C. A.D. 909), a prose work on the lives of the older Jain Saints.

Pp. 383-84. Then we have Pampa, who came from Vengi and flourished in the Court of a feudatory of Rāṣṭrakūṭa Krishṇa III, Arikesari II of Vemulavada. His *Ādipurāṇa* (life story of the first Tīrthankara; and *Vikramārjuna Vijaya* (his own version of *Mahābhārata* story) is called *Pampabhārata.* Critics have unanimously hailed as the most imminent among Kannada poets. Pampa's Junior contemporary was Ponna whose principal work is the *Śāntipurāṇa*, the legendary history of the 16th Tīrthankara. He wrote also *Bhuvanaikarāmābhyudaya* now known only from citations in later works, and the *Jinākshāramāle*, an acrostic poem in praise of the Jinas. He got the title *Ubhaya Kavi Chakravarti* from Krishṇa III. Ranna. who, with Pampa and Ponna, completes, the three gems, adorned the court of the Chālukya King Taila II, and his successor and rose to the rank of *Kavicakravarti* (poet laureate) and enjoyed the honours of the golden rod, *chauri*, elephant and Umbrella. His *Ahitapurāṇa* (993), *Sāhasabhīmavijaya* or *Gadāyuddha* (982), *Paruśurāma-carita* and *Cakreśvaracarita*, and a lexicon *Ranna Kanda.* Chavuṇḍarāya, a feundatory of Ganga Rācamalla IV, was Ranna's early patron.

P. 384. Châvundrâya, composed the *Câvuṇḍarâyopurâṇa* (978) or *Trishashṭilakshaṇa-mahâpurâṇa.* Nâgavarma I, another protege of Châvuṇḍarâya and a pupil of Ajitasena ; his *Chandonbudhi* (Ocean of prosody) an earliest work on the subject in Kannada.

Śrîdharâcârya, a Jain Brahmin, his scientific writing (Śâstrakavita)—*Jâtakatilaka* (1049), the earliest work on astrology in Kannada and belles-lettere (*Kâvya Kavita*)—*Candraprabhacarite* no longer extant.

P. 385. Nâgachandra (C. 1105) who built the Mallinâtha *Jinâlaya* at Bijapur, wrote the *Mallinâthapurâṇa* ; his *Ramacandra-Caritapurâṇa* ; his title Abhinava (new) Pampa. To the first quarter of the twelfth century belong also to a Jain polenic *Samayaparikshe* of Brahmaśiva (Superiority of Jainism over all other creeds) and the *Govaidya* of Kîrttivarama a work on Veterinary Science. Round about 1145, Karṇapra wrote his *Neminâtha-purâṇa.* To the same time belongs Nâgavarma II, the author of *Kâvyâvalokana*, a work on the grammar and rahetoric of Kannada. Another work of—Nâgavarma on grammar is the *Karnâṭaka-bhaṣâbhûshaṇa.* The *Vastukośa*, a third work of Nâgavarama II, is a lexicon giving Kannada equivalents of Sanskrit terms. Nâgavarma was *Kaṭakopâdhyâya* (camp-teacher) under Jagadekamalli II, whom he survived, became the teacher of poet Janna (C. 1209). A work on medicine, Pûjyapâda's *Kalyâṇa-Kâraka* translated from Sanskrit into Kannada by a Jain author Jagaddala Somanâtha (about C. 1150). Râjâditya (1190) a Jain of Purinabage reduced to easy verse the mathematical subjects he dealt with in several *ganita* works.

P. 386. Jain writers continued to flourish under the later Hoysalas, and the lives of the Tîrthankaras formed the theme of many *Purâṇa* with form of *campus.* Nemichandra court poet under Vira Ballala, wrote the *Lîlâvati*, a plain romance. He undertook to write the *Neminâthapurâṇa*, at the instance of Ballala's Minister, but died before completing it, and the work came to be known as *Ardha Nemi.* Janna not only a poet but a minister and a builder of temples ; he wrote the *Yaśodharacarite* (1209) ; his *Annantanâthapurâṇa* (1230). Bandhuvarama a Vaisya, wrote the *Harivanśâbhyudaya* and *Jîva-Sambodhana* (on morals and renunciation). Mallikârjuna (an ascetic) (C. 1245), a brother-in-law of Jaina compiled an anthology (*Sûkti-Sudhârṇaava*).

P. 337. Kumudendil (C. 1275) wrote a *Râmâyaṇa Puṇyâsarva* (C. 1331) of Nâgarâja. In the age of Vijayanagar (1336—1650) the Jains were being steadily pushed out by the rising influence of Śaivas and Vaishṇavas ; yet they continued to write in Kannada on the lives of Tîrthankaras and other holy persons. Madhura (1385), patronized by Ministers of Harihara II and Devarâya I, wrote *Dharmanâth purâṇa.* Vritta Vilâsa, author of *Dharmapariksha*, a Kannada version of a Sanskrit

original of the same name by Amitagati, and *Śāstrasāra*. The life of Jīvandhara handled three times over by Bhāskara of Renugonda (1424), Bommarasa of Terkanambi (C. 1485) and Koṭeśvara of Tuluvadesa (C. 1500). Bāhubali of Sringri (C. 1560) narrated the story of Nāga-kumāra.

P. 388. Jainism flourished in the Taluva country more than anywhere else in this period, when two colossal Jain statues were erected—one at Kārkala in 1431 and the other at Yenūr in 1603. We have four authors from that country—first was Abhinava vādi Vidyananda of Gersoppa, in 1533. He compiled the *Kāvyasāra* (he gives the names of many poets of the period 900—1430) ; Salva (C. 1550) Court-poet of a Prince of Konkon, produced a Jain version of the Bhārat about 1510. Ratnākaravarṇi, a Kshatriya of Mudabidire, wrote *Trilokasāra* (1567) on cosmology, the *Aparājita-Śataka* on philosophy and renunciation the *Bharateśvara-carita*, *Ammagalapada* (songs of the brothers). Nemanna's *Jñānabhāskara-charita* (1559) exalts meditation and study as means of emancipation above rites and austerities. Āyata-varma a poet of uncertain date assigned by some to C. 1400, his *Ratna-Karaṇḍaka* translated from Sanskrit, treats of the three jewels—right belief, right knowledge and right conduct.

P. 395. In the beginning, Telugu had much in common with Kannada and this affinity persisted to a relatively late stage in the development of thetwo languages. Pampa and Ponna, two of the greatest Kannada poets, came from the Telugu country. Early Telugu prose and verse can now be traced only in inscriptions like those of Telugu-Chodas and the Eastern Chālukyas. Beyond doubt there must have existed much unwritten literature of a popular character which enliveed the daily life of the common folk ; such *deśi* compositions may have included *lalipatalu* (songs of the cradle), *Melukolupulu* (songs of the dawn), *Mangala haratulu* (songs of festivity), *Kirtanalu* (devotional songs) and *Udupupatalu* (songs of the harvest).

Pp. 411-42. Religion and Philosophy :

Jains were found in considerable numbers in different parts of the country following their practices without let or hindrance. But soon a great change came in the Tamil country—People began to entertain fears of the whole land going over to Jainism & Buddhism ; growth of emotional *bhakti* to Śiva or Vishṇu and hatred of Buddhists and Jains ; challenges to public debate, competition in the performance of miracles, tests by means of ordeal, became the order of the day. Appar or Tirunavukkarasu a Śaiva was attaracted to Jainism in his early years—joined the Jain monastery at Pataliputra (Cuddalore) as a monk by name Dharmasena; further story given of his reconversion to Śaivism.

The Pāṇḍya country almost overrun by Jainism ; Sambandar (Nanasambandar) Vanquished the Jain in debate and converted the Pāṇḍya King and his subjects to Śaivism ; 800 Jains were put to death by impalement at Madura ; middle of the seventh century ; his Pāṇḍya contemporary was either Māravarman Avanisulamani or his grandson Arikesari Mārauarman.

P. 415. Tirumalisai an elder contemporary of Pallava Mahendravarman I, is said to have practised Jainism, Buddhism and Śaivism.

P. 416. Yuan Chwang, who visited South India in 642, remarks that Buddhism had yielded to Digambara Jainism.

P. 419. Rāmānuja won over the Hoysala, King Vishṇu Vardhana from Jainism.

Pp. 426-27. Jainism had more influence than Buddhism on the life of the people, particularly in Karnataka and in the Tamil country owing to the striking contributions made by the Jain authors to the literatures of Kannada and Tamil. The Jain Temple built at Aihole by Ravikīrti in the reign of Pulakesin II, was the abode of all excellencies ; Jain temples and monasteries built in the extensive dominion of the Chālukyas and the Rāshṭrakūṭas. Many early western Ganga monarchas followed Jainism and it also found patronage under the Eeastern Chālukyas. Amma II, (mid-tenth century) built two *Jinālayas* & established *satras* (feeding houses) attached to them where śramaṇas (Jain monks) of all the four castes were to be fed.

Jainism had much in common with Hinduism. In 812 a Jain temple was endowed for the removal of trouble caused to a Chālukya Vimalāditya by the planet Saturn. In many Jain grants, endowments for daily rites ; influential guilds of merchants included a strong Jain wing in their membership. Jainism not altogether disappeared from the country.

P. 427. The Ājīvikas.

P. 434. Khaṇḍagiri and Udayagiri rock-cut chambers. The Courtyard of the Rāni-gumphā constituted an open air theatre. In the Gaṇeśa Gumphā the entrance steps are flanked with figures of elephants, the first appearance of the sculptured animal motiff at the entrance to a rock-cut hall.

P. 438. The Ajaṇṭā style of Painting seen in a Jain cave at Sittannavāsal.

P. 445. At Ellora are five Jain excavations of the ninth century but only three of them Notable--*Choṭā-kailāsa* ; *Indrasabhā* and *Jagannātha-sabhā* both two-storeyed.

P. 461. Two Jain monuments at Śravaṇa Beḷgoḷa both creations of Chāmuṇḍ-'arāya, the minister of the Ganga King Rācamalla IV ; Chāmuṇḍ-rāya *basadi* on the side of the Chandragiri hill ; built orginally about A.D. 980 although in its present form the structure is typical of Chola architecture of early twelfth century. The other is monolithic image of Gommaṭa on the Indrabṭṭea hill (A.D. 983).

P. 462. One feature common to Jain temples of the South is the *mānastambha* standing in front of the temple on a wide square base of several moulded steps ; the column generally square in the lower part, circular above, bears shallow flutes crossed by lateral bands at regular intervals'. The capital is generally a fluted vase supporting an elaborate super-structure carried on an abacus supported by figures of rampart gryphons. Some of these free standing pillars are over 50 feet in height.

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N. Lakshminarayan RAO—*Eminent Women of Karnataka*. (Q.J.M.S. Vol. 45, No. 1. 1954), Bangalore.

P. 3. Kumkuma-Mahādevi (C. 708 A.D.). Among the early philanthropists-Kumkuma Mahādevi, the younger sister of the Cālukya King Vijayāditya (696—734 A.D.) ; responsible for the construction of a Jain temple (*Jina bhavana*) at Purigere (Lakshmeśvara, Dharwar Distt.). Vijayāditya made the gift of an entire village called Guddigere for its maintenance.

Pp. 6-7. Dānacintāmaṇi Attimabbe (C. 993 A.D.). Born in a family of learned men, her grandfather was a renowned Jain named Nāgamayya who had two sons, Mallappayya and Ponnamayya. General Mallappayya, the father of Attimabbe, was a great scholar, a reputed astrologer, an excellent teacher of archery. He had another doughter named Gundamabbe. Both married to Nāgadeva, commander-in-chief of the Cālukyan armies and son of Dhallapa, the Prime minister. Attimabbe prepared a thousand manuscript copies of Ponna's *Śāntinātha Purāṇa*. She patronised the famous court-poet Ranna (author of *Gadāyuddha*). At her instance he wrote *Ajita Purāṇa*. She made one thousand and five hundred golden images of Jina. She constructed a number of *bastis*.

P. 12. Santaladevi (1117—1131 A.D.) a Jain—she was the senior queen of Viṣṇuvardhana (Hoysala). She constructed *Savatigandhavarana-Jinālaya* at Śarvaṇa-Beḷgoḷa in A.D. 1123. A great patroness of architecture and a highly accomplished, cultured and charming lady ; proficient in all arts, an earnest student of the

Bharatāgama, a crest Jewel in dancing, a Śarasvati in singing. A Brahaspati in discrimination, a Vācaspati in ready wit etc. on account of her religious toleration she is praised as 'the cause of the elevation of the four *samayas* (creeds) and a jewel of protection to all faiths.

1422

Sunil Chandra RAY—*The Gupta Phase at Nalanda*. (Ind. Hist. Cong, 17th Ses. Ahmedabad), 1954.

P. 78. Nālandā an outlying part of the city of Rajagṛha ; Mahāvīra spent here not less than fourteen rainy seasons (*Sūtrakṛtānga* and *Kalpasūtra*).

1423

Dasharatha SHARMA—*New light on Alauddin Khilji's achievements from a Jain Book of 1336* A.D. (Ind. Hist. Con. 17th Sess. Ahemdabad, 1954.

P. 240. The main topic of the *Nabhinandana-Jinodhara-prabhandha*, is the installation of the image of the Jaina Tīrthankara, Ādinātha by a Jain officer. Incidentally it mentions the chief achievements of Alauddin Khilji, the Sultan responsible for the destruction of Jain images in Gujarat. A study of it is necessary for writing the social, economic and religious and political history of the period.

1424

Sudhakar CHATTOPADHYAYA—*The Date of Puṣyamitra Sunga*. (Ind. Hist. Cong. 17th Sess , Ahmedabad), 1954.

Pp. 102-3. Hāthigumphā inscription—Khāravela contemporary of Sātakarṇi, the third king of the Sātavāhana line. Date of Khāravela: Hāthigumphā scripts more developed than Besnagar inscription of Heliodorus; sculptures of Mancapur caves posterior to Bharhuta's; reference to a canal excavated three hundred years before a Nanda king: Khāravela's time later half of the first century B.C. His fifth regnal year 24 B.C.

1425

BUDDHA PRAKASH—*Historical Characters in the Mudrārākṣasa of Viśākhadatta*. (Ind. Hist. Cong. 17th Ses., Ahmedabad), 1954.

P. 127. The *Mudrārākṣas* refers to a relative of Chandra Gupta Maurya, named Mahārāja Balagupta or Beladevagupta; identified with Balabhadra Maurya. connected with the third schism of the Jaina Church in 214, A.V.

1426

Radha Kumud MOOKERJI—*Aśoka.* Second Ed. Delhi, 1955.

P. 7. Aśoka's younger brother Mahendra alias vītāśoka was beheaded, being taken for one of the Nirgranthas upon whose heads the local king set a price.

P. 13. A denfinite and long-continued tradition describes Chandragupta (Grand father of Asoka) abdicating and retiring as a Jain saint at Śravaṇa Beḷgoḷa in Southern Mysore, upto which, his dominion must have extended (PLUTARCH : Life of Alexander, Ch. LXII)

P. 31. Asoka's Edicts State "Dignitaries of piety (Dharma Mahāmātras) were appointed over all sects—Ājīvikas, Nirgranthas etc. in 257 B.C.

P. 59. Asoka's personal religion—there is a view that it was Jainism.

P. 64. Asoka's toleration—promoting the interest of Brahmanas, Ājīvikas and Nirgranthas equally with the Buddhists through the instrumentality of his officers, the Dharma-Mahāmātras.

Pp. 70-71.n.1. Jainism mentions 18 kinds of of *pāpa* and 42 of *āsrava* (STEVENSON—*Heart of Jainism*), Pp. 302-05) of which three are also mentioned by Asoka (P.E.III). Five kinds of *āsrava* mentioned in Jaina works, Asoka followed the Jain rather than the Buddhist view of *āsrava*. D.R. BHANDAKAR (Asoka, Pp. 129-30) finds a further borrowing of Asoka from Jainism in his use in the Edicts described; Asoka tried to include the *sāra* of Brahmanism, Buddhism and Jainism in his own Dharma.

P. 84. The uniscribed Asokan Pillar located at the village now called Koluha (from ancient Kollāgā) near the ruins of old Vaiśāli. Modern Basarh; this locality was the birth place of Vardhamāna Mahāvīra.

P. 100. Among the dissenters (*Pāshaṇḍas*) the most prominent in Asoka's time were the Nirgranthas (Jains), and the Ājīvikas.

P. 179. n.3. In fixing their *Uposatha* days, the Buddhists and Jainas took over the Brahmanical usages (cf. Vishṇu, LXXI. 87; Manu, IV.1 13-114).

P. 186. Pillar Edict VII—*Dharma Mahāmātras* shall be employed among Brahmanas and Ājīvika ascetics among Nirgranthas, too.

P. 201 n. 1. In three inscriptions of the Barahar hill caves, there is dedected an attempt to chisel away the word *Ājīvikeh* Dr. A. BANERJI Sastri fastens the mischief on Khāravela, a Jain (Sec. HULTZSCH, Corpus, p. XXVIII, JBORS, XII, Pp. 49-52; 58-62).

1427

K. A. Nilakanta SASTRI—*A History of South India.* Madras, 1955.

P. 79. King Nanda and the statue of Kalinga Jina.

Pp. 80-81. Jain accounts of the end of Chandragupta Maurya.

P. 190. Kālaka being insulted by king Gardhabhilla of Ujjain, persuaded the Śakas to invade Ujjain. Gardabhilla's son Vikramāditya founded an era in 57 B.C.

P. 111. Inscription of Khāravela contains the only early epigraphic reference to the kingdom of the Tamil country after to Aśoka inscriptions; *Tamiradeśsanghātam* —confederacy of Tamil states.

P. 112. Śilappadikaram cannot he placed earlier than the fifth century.

P. 346. Dhanañjaya (1150) a Digambara Jaina of Karnataka, compiled *Nāmamālā*, a lexicon of synonyms.

P. 348. *Tolkappiyam*—close of A.D. 100-300.

Pp. 355-56. Śilappadikaram an unsurpassed gem and unique in the whole range of Tamil literature its theme.

P. 356. *Perungadai* (Sanskrit *Brihat-Kathā*) of Kongu-Velir a great poem by a Jain author, of which only parts are available—tells of the adventures of Naravāṇadatta, the son of the celebrated Udayana of Ujjain; as a narrative poem the *Perungadai* has exceptional merits; *Vaḷaiyāpati* and *Kundalakesi* are the two other Jaina *Kāvyas* in Tamil which have been lost but were once counted among the five great *Kāvyas.* The commentary on the *Yapparungalam*, a Jain grammar, cites many works on grammar by Jaina authors.

P. 358. *Jīvakacintāmaṇi* of the Jaina ascetic and poet Tiruttakkadevar composed early in the tenth century—the story. The great poem is said to have been the author's answer to a challenge that while Jaina writers were admittedly distinguished in the field of religious literature, they could make no contribution to the literature of love. The author is thought to have been a Chola prince by birth.

P. 359. Tolāmoḷi (a man of unsurpassed eloquence) whose *Sulamani* handles a Jaina purānic theme in very mellifluous verse and is counted among the five minor *Kāvyas* of Tamil literature, belongs to the tenth century.

P. 363. *Jīvasambodani* of Devendra-munivar, a Jaina work, expounds in detail twelve modes of meditation. The work is replete with mythical stories and ancedotes and its metres resemble those employed in contemporary Tamil inscriptions.

P. 363. In the field of Tamil grammar, the *Yapparungalam* and *Yapparungalakkarigai*, two authoritative works on prosody, were composed by Amitasāgara, a Jaina ascetic of the close of the tenth century. Both the works have lucid commentaries, that on the *Karigai* being by a certain Guṇasāgara, also a Jaina ascetic and most probably a pupil of Amitasāgara.

P. 364. The *Nemināḍam* of Guṇavīrapaṇḍita is a short treatise treating of the orthographs and parts of speech of the Tamil language. The author, a Jaina of the time of Kulottunga III, named his work after Neminātha, the Tīrthankara of South Mylapore. Another work of the same writer on prosody was *Vaccanandimalai* (the Garland of Vaccanandi), named after the author's *guru*; it is also known as *Venbāppaṭṭiyal*. The *Nannul* (The Good Book) was the work of Pavanandi, another Jaina grammarian, patronized by a Ganga feudatory of Kulottunga III. By its simplicity and terseness, it has practically displaced all other books as the beginner's hand-book of Tamil grammar. The *Purapporal-venbā-malai* of Aiyanāridanār, another Jaina writer, defines the conventions governing the *turais* (situations) of *puram* and illustrates each *turai* by a *venbā* it is said to be based on an early work called *Pannirupadalam*.

P 365. *Śiva-Nāna-Śittiyār* (a work on Śaivism) of Arunandi contains critical discussion of rival systems including two schools of Jainism.

P. 374. The period 1200-1650: The commentaries of Mayilainathar on *Nannul* and of Perundevanar on *Vīrasōliyam*, both works of grammar, were among the earliest. Then came the gloss of Adiyarkkunallar on Śilappadikaram; a very learned and eloquent commentary remarkable for its extensive and instructive citations from numerous old works now lost.

P 375. In lexicography, the most popular lexcion *Nigaṇḍu-cuḍāmaṇi* was composed by a Jaina author by name Mandalapurusha most probably in the reign of Krishṇadeva Rāya of Vijayanagar.

P 375. Kannada: Nṛipatunga's *Kavirājamārga* (850), the earliest extant work on rhetoric in Kannada; according to this work Kannada country is said to have extended from the Kāveri to the Godāvari, and thus included much territory in the

north where now Marathi is the spoken language. Śrivardhadeva, also called Tumbulurācārya from the place of his birth; his *Cūḍāmaṇi*, a commentary on the *Tattvārthamahāśāstra*, in 9,60,000 verses. Another writer of this early period (c. 650) was Śyāmakundācārya. Both these *ācāryas* like most early Kannada writers, were Jaina.

P. 376. Pampa—his two great poems *Ādipurāṇa* and *Vikramārjuna Vijaya*; Pampa's Junior contemporary was Ponna whose principal work is the *Śāntipurāṇa*. He wrote also the *Jinākshāramālā*, an acrostic poem in the praise of the Jinas.

Ranna, who, with Pampa and Ponna, completes 'the Three Gems' who usher in Kannada literature in full panoply, adorned the court of the Chālukya king Tailapa II and his successor. Born in 949 he rose to the rank of *Kavicakravarti*. His *Ajitapurāṇ* (993), the *Sāhasabhīma-Vijaya* or *Gādayuddha* (982); *Paraśurāmacarita* and *Cakreśvara-carita* (no longer extant); and a lexicon *Ranna Kanda*.

Chavaṇḍarāya, one of Ranna's early patrons, was a feadatory of Ganga Rācamalla IV, who conferred on him the title Rāya for his colossus of Gommaṭeśvara—he composed in 978 the *Chāmuṇḍarāya-purāṇa*, the earliest extant prose work in Kannada treating of the legends of 24 Tīrthankaras, 12 Cakravartis, 9 Balabhadras; 9 Nārāyaṇas and 9 Partinārāyaṇas, 63 in all. Nāgavarma I, a pupil of Ajitasena, his *Chandombudhi*, 'Ocean of prosody' is the earliest work on the subject in Kannada.

P. 378. Śrīdharācārya, a Jain Brahmin showed his capacity for scientific writing (*Śāstra-Kavitva*) in his *Jātaka-tilaka* (1049), the earlist work on astrology in Kannada, and his capacity in belles letters (Kāvya Kavitva) in his *Candraprabhacarita*, no longer extant. The Jain Nāgavarmācārya, patronized by Ganga Udayāditya (1070), a feudatory of Someśvara II, at Bonavase, was the author of *Candra-cūḍāmaṇi-śataka* on the ethics of renunciation.

P. 378. The next great writer was Nāgachandra (c.1105), who built the Mallinātha *Jinālaya* at Bijapur, and wrote the *Mallināthapurāṇa*, a *Campa*. But he is best known for his *Ramacandracaritapurāṇa*. To the first quarter of the twelfth century belong a Jain polemic *Samayaparikshe* of Brahmaśiva which seeks to establish the superiority of Jainism over all other creeds. About 1145 Karnaparya wrote *Nemināthapurāṇa*.

A work on medicine, Pūjyapāda's *Kalyāṇakāraka*, was translated from Sanskrit into Kannada by a Jaina author Jagaddala Somanātha.

P. 379. Rājāditya (1190), a Jain of Pūvinabāge, showed great skill in reducing to easy verse the mathematical subjects he dealt with in several *gaṇita* works like

Vyavahāraganita, *Kshetra-ganita* and *Līlāvati* Jaina writers continued to flourish under the later Hoysalas, and the lives of the Tīrthankaras formed their themes. Nemicandra wrote the Līlāvati, *Ardha Nemi* (*Neminātha-purāṇa*). Jaina, a poet and a minister and a builder of temples wrote the *Yaśodharacarita* (1209), *Anantanātha-purāṇa* (1230). Bandhuvarma wrote the *Harivaṃśābhyudaya* and *Jiva Sambodhana*.

P. 380. Kumudendu (c.1275) wrote a Jain *Rāmāyaṇa*. In the age of Vijayanagar (1336-1650) the Jainas were being steadily pushed out by the rising influence of Śaivas and Vaishṇavas; yet they continued to write in Kannada on the lives of Tīrthankaras. Madhura (1385) wrote *Dharmanātha-purāṇa*, a short poem in praise of Gommaṭeśvara of Śravaṇa Beḷgoḷa; Vritta Vilāsa, author of *Dharma-Parikshe* and *Śāstrasāra*. The life of Jīvandharaja was a favourite subject and was handled three times over by Bhāskara of Ponugonda (1424), Bommarasa of Terakaṇāmbi (c. 1485) and Koṭeśvara of Tuluvadeśa (c. 1500). Bāhubali of Śringeri (c. 1560) wrote the story of *Nāgakumara*.

P. 381 Jainism flourished in the Tuluva country more than anywhere else in this period when two colossal Jain statues were erected—one at Kārkal in 1431 and the other at Yenur in 1603. Accordingly we have four authors from that country. First was Abhinava Vādi Vidyānanda of Gersoppa; in 1533, he composed the *Kāvyasāra*, an anthology, he gives the names of many of the poets of the period 900-1430. Sālva (c. 1550) produced a Jain version of the *Bhārata*. Ratnākara-varṇi, a kshatriya of Mudabidire wrote *Trilokasāra* (1557) on cosmology; the *Aparājita-Śataka* on philosophy, morals and renunciation; the *Bharateśvara-carita*. Many songs by this author are known as *Anngaḷapada* 'songs of the brothers'. Nemanna's *Jñāna-bhāskara-carite* (1559), exalts meditation. Āyata-varma wrote *Ratnakaraṇḍaka*, a *Campu* translated from Sanskrit, treats of 'the beliefs and duties of the Jains'.

P. 387. Important works of the early 17th century: *Karnataka Śabdānuśāsana* (1604) of Bhaṭṭākalanka Deva, the most comprehensive grammar of Kannada. The re-consecration of the Gommaṭa statue at Śravaṇa Beḷgoḷa in 1612 was described by poet Pañcabāṇa of that town in his *Bhujabalicarite* (1614). The Kārkala image was rededicated in 1646 and its history and that of Gommata from the subject of *Kārkala-Gommateśvara carita* of Chandrama of the Tuluva country. *Bijjala-rāya-caritra*, giving the Jain version of Basava's life at Kalyāṇa and *Jina-munitanaya* on Jain morals are other works of the period.

Pp. 419-20. Jainism :

Jainism had more influence than Buddhism on the life of the people, particularly in Karnataka and in the Tamil country owing to the striking contributions made

by Jain authors to the literatures of Kannada and Tamil. The Jain temple built at Aihole by Ravikīrti in the reign of of Pulakesin II, is said to have been the abode of all excellencies and Jain temples and monasteries continued to be built everywhere in the extensive dominions ruled by the Chālukyas and the Rāshṭrakūṭas. Rāshṭrakūṭa Amoghavarsha I, found solace by retiring to a Jain monastery more than once in the course of his long reign. Many of the early Western Ganga monarchs were followers of Jainism, and it also found patronage under the Eastern Chālukyas. Amma II, (mid-tenth century) built two *Jinālayas* and established *satras* (feeding houses) attached to them where *sramaṇas* (Jaina monks) of all the four castes were to be fed. Jainism had much more in common with Hinduism than Buddhism. In 812 a Jain temple was endowed for the removal of trouble caused to a Chālukya Vimalāditya by the planet Saniscara (Saturn). In many Jain grants we find that the donors are required to use the proceeds of the endowment for their daily rites and observances in terms identical with those employed in Hindu donations; and influential guids of merchants often included a strong Jain wing in their membership. Soon after the establishment of Vijayanagar, Jains complained to king Bukkarāya of persecutions by the Vaishṇavas. The monarch interceded (1368) and declared that both parties should practise their respective religions with equal freedom and without mutual interference. Though Jainism has been steadily losing ground it has not altogether disappeared from the country—particularly in parts of Gujarat.

P. 426. Khaṇḍagiri Udayagiri caves—35 in number: there are many unidentified sculptured scenes from Jain legends in the *gumphās*. The courtyard of the Ranigumphā, there is reason to think, constituted an open-air-theatre. In it are the remains of channels for the distribution of water throughout the structure. In the Gaṇeśa-gumphā the entrance steps are flanked with figures of elephants, the first appearance of the sculptured-animal motif at the entrance to a rook-cut hall which was developed with such wonderful effect later at Ellora and Elephanta (where, however, the elephants are replaced by lions).

P. 453. Two Jain monuments at Śravaṇa Beḷgoḷa, creations of Chāmuṇḍarāya the minister of the Gaṅga king Rachamalla IV, Chāmuṇḍarāya *basadi* it measures 70 ft. in length and its width is 36 ft.; built originally about 980 although in its present form the structure is typical of Chola architecture of the early 12th century. Image of Gommaṭa, eight 56 ft. carved out in 983 represents the ascetic standing entirely nude and absorbed in meditation. Two other monoliths, were made in Kanara; one over 40 ft. high at Kārkal in 1432, and the other at Yenur, about 35 ft. high, in 1604. *Mānastambha* a common feature to a Jain temple of the South. Some of these free-standing pillars are over 50 ft. in height and are themselves impressive works of art. These stand in front of the temple on a wide square base of several moulded steps. The column is generally square in the lower

part but becomes circular above and bears 'shallow flutes crossed by lateral bands at regular intervals'. The capital is generally a fluted vase supporting an elaborate super-structure carried on an Nabacus supported by figures of rampant gryphons.

1428

C. SIVARAMAMURTI—*Royal conquests and cultural migrations in south India and the Deccan.* Calcutta, 1955.

P. 10. Mahendravarman was a Jain originally and later on he was converted by the saint Appar. The Pāṇḍya king Arikesari Parāṅkuśa was also a Jain but later on converted. The story of Sambanda gives a graphic account of how the saint convinced the king and converted him and how the Jains suffered a defeat.

P. 35. Colossal monolithic Buddhas and Jaina figures like those from the Southern Tamil districts a few of which are now preserved in the Madras Museum.

1429

S. B. DEO—*The History of Jaina Monachism from Inscriptions and Literature.* (Bulletin of the Deccan College Research Institute, Vol. XVI. Nos. I—4) Poona, 1956.

Pages 608. Part I, Chapter I—Indian Monachism; Chapter II, The sources for the study of Jaina monachism; Chap. III, the origin and antiquity of Samanism;

Part II.—Chapter I: The historical background of Jain monachism;

Part III.—Chapter I: The *Aṅgas* and the *Mūlasūtras*; Cha. 2, The *Chedasūtras*, *Niryuktis* and the rest of the texts of the canon; Chapter 3, the post canonical texts; Chapter 4, the order of nuns;

Part IV.—Chap. I. Jaina monachism from epigraphs;

Part V.—Chapter I. Social Impacts of Jaina monachism;

Part VI.—Chapter I. Conclusions. Appendix; Bibliography and abbreviations.

1430

P. C. Roy CHOUDHARY—*Jainism in Bihar.* Patna, 1956.

Contents—Jainism and Bihar; Jain Religion: Jain Architecture; Paras Nath hills; Kuluha hills; Jain antiquities (Mandehum and Singhahur Gaya, Shahabad, Bhagalpur, Patna and Muzaffarpur).

1431

N. K. SAHU (Edt. by).—*A History of Orissa*, Vol. I by *W.W. Hunter, Andrew Stirling, John Beames and N.K. Sahu-Sushil Gupta* (India) Ltd, Calcutta, 1956.

P. 50n. The ancient capital of Kalinga was Dantapura identified with Paṭura ; during Asoka's reign it was at Tosali and at the time of Kharavela, it was at Kalinganagar ; both of these may be located in between Dhavli and Khaṇḍagiri hills.

P. 55. The Buddhist hermits of Orissa—their principal settlement at Khaṇḍagiri—some caves described.

(n. 26)—Khaṇḍagiri and Udayagiri hills were the strongholds of Jainism ; HUNTER evidently mistakes the Jainas as Buddhists.

Pp. 56—61. A temple of the Jains, the religious descendants of the Buddhists now crowns the top of western hills ; topography friezes caves and sculptures described.

(n. 27-28). The sculptures in the caves of Khaṇḍagiri and Udayagiri belong to Jainism ; —Jainism is much older than Buddhism. HUNTER wrongly makes the Jainas, the religious descendents of the Buddhists.

(n. 29). The temple is dedicated to Ṛṣabhanātha—Recently an over life size image of Pārśvanātha in *Kāyotsarga* pose, carved out of black marble, has been enshrined to the right of the temple.

(n. 32). The Rani-nur (Queen's palace) gumphā was excavated for the Jaina ascetics and had no connection with the Buddhists. It is believed to be the place of retirement for the queen of king Khāravela.

(n. 33) The abduction scene is identified with the Vāsavadattā-Udayana-story (Journal of the Kalinga Historical Research Society, vol. I, No. 3, P. 241); the frieze-marriage of Pārśvanātha (Puri District Gazetteer) depict the scenes from the life of King Khāravela himself.

(n. 34) HUNTER ascribes the foundation of Kalinga to 8th century B. C., king Karander (Karakaṇḍu), the disciple of Pārśvanātha was ruling over Kaling a about that time (*Uttarādhyayana sūtra*, S. B. E. xiv, p. 87).

Pp. 65-66. Short biography of a Kalinga king given according to an inscription.

(n. 45). King Khāravela of Chedi dynasty ; the Hāthigumphā inscription depicts his activities Bibliography of Khāravela inscription given : For Hāthigumphā-Khāravela Inscription vide : Prince. JASB, vi, Pp. 1075—91 ; Cunningham.

Corp. Ins. Ind., Pp. 27f ; 98—101 ; 132ff ; R. L. MITRA, Antiquities of Orissa, ii, P. 16ff ; Bhagwanlal INDRAJI, Actes du Sixieme Congress International des Orientalistes, pt. iii, sec. 2, pp. 152-77 ; BÜHLER, Indian Studies, iii, p. 13 ; FLEET. JRAS., 1910, 242ff ; 824; Luders List No. 1345; K.P. JAYASWAL. JBORS., iii, p. 425ff ; iv. p. 364ff ; xiii, p. 221ff ; F.W. THOMAS, JRAS., 1922, p. 83f ; K.P. JAYASWAL and R.D. BANERJI, Ep. Ind. xx. p. 72f ; B.M BARUA, Old Brahmi Ins. No. I ; Ind. Hist. Quart. xiv, p. 261ff ; D.C. SIRCAR, Select Inscriptions, p. 206ff.

P. 70. Khāravela, although a Jain, showed favour to both the Brahmanists and the Buddhists.

P. 82. The southern *yavanas* claimed Andhra descent, came from the eastern side of the Peninsula, and were originally of the Jain religion.

(n. 103). The accounts given about the Southern *yavanas* are erronous ; they belong to western Ganga dynasty, these rulers were great patrons of Jainism.

P. 87. While Buddhism continued as Buddhism in India, the *yavanas* were typical Buddhists ; and when it merged into Jainism, the *yavanas* became equally identified with the Jain faith.

P. 91 (n. 126). Many of the Jain and Buddhist rock-cells were converted into Hindu shrines.

P. 122. In the old settled and strongly Aryan provinces, the composite creed took the highly spiritual form of Jainism. Mount Ābū, the richest effort of Jain devotion—its carving and detail stand unrivalled.

P. 123. Jain-worship still maintains at Khaṇḍagiri.

P. 135. Jainism co-existed separately and immicably with Buddhism and Hinduism in the Central Provinces.

1432

K. C. JAIN—*History of Bhimmal*, (Proc. IHC, XXIVth Session), Calcutta, 1963.

Pp. 35-36. The old name Bhimmal, modern Śrīmāla, is situated about 105 miles south-west of Jodhapur. Two Jainas contributed to the repairs of the Jagatasvāmi temple of this place. Bhimmal was a great centre of Jainism and there were several Jain temples. The people of the eastern gate of Śrīmāla accepting Jainism from the Jaina saints in the 8th cent. A.D. were called Porāvālas. The forefathers of Lollaka of Poravāla caste living at Śrīmālapattana constructed the Jaina temple at Bhijaulia.

1433

M. AROKIASWAMI—*The antiquity of Mysore*, (Q. J.M.S. Culture and Heritage Number, 1956), Bangalore.

P. 103. The region of modern Mysore was very important from very early times and served as a kind of half-way-house for all who discended on the South from the North. The pious expedition of Chandragupta and a band of Jain ascetics led by Bhadrabāhū reaching Mysore in the first half of the third century B.C.

1434

P. V. BAPAT—(General Editor) : *2500 years of Buddhism*, (Delhi, 1956); P. L. VAIDYA : *Origin of Buddhism* (Chap. II).

P. 11. Five types of Śramaṇas including the Nigaṇṭha (Jaina) and the Ājīva which are mentioned in the Jaina literature frequently.

P. 13. The Jaina group their 363 schools broadly into four, namely, the *Kriyāvāda*, the *Akriyāvāda*, the *Ajñānavāda* and the *Vinayavāda*. Mahāvīra being shown as the champion of *Kriyāvāda*. The principal tenets of the *Kriyāvāda* school are that misery.

P. 14. Is the result of one's own acts, and is not caused by anything else, that release from *Saṁsāra* can be secured by knowledge of the highest truth and by good conduct. According to Jaina sources Ajita keśakambalin is the champion of the *Akriyāvāda* which roughly corresponds to the Lokāyatika or the Cārvāka school. No specific mention of any teacher who believed in the doctrine of Vinayâvāda is found in Jaina sources.

P. 15. Nigaṇṭha Nātaputta, who is no other than Mahāvira, the founder, or, according to the Jaina tradition, the last prophet of the present world cycle, seems to have been slightly older than the Buddha. He preached ethical doctrines without apparently knowing that similar ideas had been held by an incomparably senior ascetic, Pārśva. The latter is Mahāvīra's predecessor and lived 250 years before Mahāvīra.

P. 16. Pārśva's ethical code consisted of four rules while that of Mahāvīra's consisted of five. The disciples of Pārśva and those of Mahāvīra met at Śrāvasti and brought about the union of these two schools. In *Samaññaphala-sutta* Nigaṇṭha

Nātaputa is mentioned as having held the doctrine of four-fold restraint. In the *Udumbarika-Sibanda-sutta*, the restrainsts ascribed to him are different, but identical with the four vows of Pārśva. Jainism is not only a purely ethical system but also philosophical—*Anekānta* or *Syādvāda*. Jainism enjoins such behaviour as does not cause injury to any *Jīva*. The *Anguttara*, and the seventy-fourth sutta of the *Tikani-pata*, redicule the Jain doctrines particularly its idea overcoming sin, its restraint on movements and its insistence on certain types of clothing. Makkhali Gosāta; a contemporary.

P. 17. Of the Buddha belonged to the sect of the Aulakas or naked ones. He is said to have been a disciple of Mahāvīra, before he founded the Ājīvika.

P. 20. Schools While Mahāvīra clung to the docrine of *Attakilamatha* or self-mortification, as against Kassapa, Ajita, Gośāla and Sanjaya, the Buddha preached the *Majjhima-patipada* or the middle path.

P. V. BAPAT—*Ashok* (V. Asoka and the Expansion of Buddhism).

P. 58. Asoka advocated tolerance for all religious sects and denominations, and respect for all pious men, such as the Śramaṇas, Brahmanas, Ājīvikas and Jaiṇas.

Nalinākṣha DUTTA—(i) *The pali Sutta Piṭaka* II (The Buddhists Teachings),

P. 156. The *Pāsādika Suttanta* was delivered when dissension occured among the followers of Nigaṇṭha Nātaputta soon after his death.

K. A. Nilkanta SASTRI—Chpat. X Chinese Travellers.

P. 270. Yuan Chawang in his account of Banaras describes of some people who are naked, others who rub their bodies with ash, or practice cruel mortifications in order to escape *saṁsāra* of the Jaiṇas.

S. K. SARASWATI : A. *In Northern India*, (Chapt. XII, *Places of Buddhist Interest*).

P. 319. Apart from its Buddhistic bearing Rajgṛha was also an active centre of Jainism in ancient times, as it is now and interesting remains of Jaina shrines and sculptures such as Maniyar Maṭha are still extant.

P. 320. Vaiśāli as the birth-place of Mahāvīra the twenty-fourth Jaina Tīrthankara was equally sacred to the Jainas.

D. B. DISKALKAR : B. In Western India, (Chapt. XII—Places of Buddhist Interest).

P. 336. The author is of opinion that it is due to the stronger influence of Jainism and Brahmanism that the influence of Buddhism declined in Karnatak.

N. Aiyarswami SASTRI : Approach to Hinduism (Chapt. XIII—later Modifications of Buddhism).

P. 342. According to Sir R.G. BHANDAKAR, the *Bhagavadgītā* and the Bhakti movement owe their origin to the stream of thought which began with the *Upaniṣads* and culminated in the rise of Buddhism and Jainism in eastern India.

P. 354. The person who has been able to bring under control all the three violences (*daṇḍas*), vocal, mental and physical, is called the *tri-dandin*. The term '*danda*' in this particular sense is characteristic of the Jainas also as described in *Majjhima*.

P. 357. It is likely that after Asoka's prohibition of animal sacrifice some reformed Hindus and Jainas, took up the cause and roused sympathy in favour of the Asokan mission.

1435

S. SILVA—*The Bangārs*, (Q.J.M.S.—Culture & Heritage Number, 1956), Bangalore.

Pp. 165-69. Among the Jain families that held sway over some tracts of South Canara (Tuluva), the Bangārs are the most magnificent. They shed a great lustre on the culture of Tuluva. Their history can be fairly linked together from the year 1157 A.D. (S. 1079). These Kings add to their names the title of Vīra Narasimha. Descriptions given of all such kings.

(1) Vīra Narasimha Banga Rāja (Vīra Narsimha-1157—1208 A.D.)

(2) Chandraśekhara Banga Rāja (1208-1224 A.D.).

(3) Paṇḍyappa Banga Rāja (1224. 1239 A.D.) (also known as Santa Rāja).

(4) Vittal Devi (1239-1264 A.D.).

(5) Kāma Rāja I (1264-1274 A.D.).

(6) Padumala Devi (1274-1287 A.D.).

(7) Havali Banga Rāja I (1287–1323 A.D.).

(8) Samkara Devi I (1324-1349 A.D.).

(9) Havali Banga Rāja II (1349-1400 A D.).

(10) Laksmapparasa Banga Rāja I (1400-1455 A.D.). (Popularly known as Mammanna Banga).

(11) Saṁkara Devi II (1455-1491 A.D.).

(12) Kāma Rāja II (1491-1533 A.D.).

(13) Havali Banga Raja III (1533-1545 A.D.).

(14) Laksmapparasa Banga Rāja II (1545-1556 A.D.).

(15) Kāma Rāja III (1556-1612 A.D.).

(16) Laksmappa Banga Rāja III (1612-1628 A.D.).

(17) Havali Banga Rāja Vodeya IV (1628-1631 A.D.).

(18) Saṁkara Devi III (1631-1653 A.D.).

(19) Havali Banga Rāja V (1653-1699 A D.).

(20) Laksmapparasa Banga Rāja IV (1699-1767 A.D.).

(21) Laksmapparasa Banga Rāja IV (1767-1799 A.D.)

(22) Laksmapparasa Banga Rāja V (1800-1838 A.D.).

In 1838, he was made prisoner by the English. After him, three more were crowned, viz. Kāma Rāja V, Santa Rāja and Padma Rāja. The Kingdom collapsed from 1867. The successor of Padma Rāja is not known. He was ruling till 1923.

1436

D. S. ACHUTA RAO—*The Early Wodeyars of Mysore. Their cultural Traditions*, (Q.J.M. S.—Culture and Heritage Number, 1956), Bangalore.

P. 190. The Wodeyars were known for their catholicity of religious outlook. Cāmarāja (C.1617-37), a devotee of Śiva and Viṣṇu was also a great patron of Jainism.

In C. 1631 he visited Śravaṇa Beḷgoḷa. There he learnt that the worship at the place had suffered as the lands of the *maṭha* had been mortgaged and the officia-

ting priest Cārukīrti Paṇḍita Yogindra had taken refuse at Bhallakipura owing to the harassments of Jaggadevarāya, the ruler of Cannapanna. Cāmarāja, not merely secured the release and restoration of the mortagaged lands but arranged for the return of the *Yogi* from the latter place, conferred on him many honours including grants of lands and fully restored religious life at the place (Muni Vam. MSS. Pp. 19-22: E.C.11.S.B, 250, p. 106, No.352, 1634, Pp.1556; Annals, p. 60).

P. 191. The author of Munivanśābhyudaya (stn. 151) tells us that Jainism had such decisive influence upon Chikkadevarāja during the early years of his reign that he observed the absolute sanctity of all life, he gave up certain prohibited things and used only purified water. Among the celebrated ministers Viśālākṣa Paṇḍita was a Jrina.

P. 192. Karnataka has been the home of tolerance from the earliest times. The Jainas of the Magadhan empire led by Bhadarbāhu found refuse in the heart of Mysore.

P. 193. The Śravaṇa Beḷgoḷa inscription of Bukka I (C.1368) where the sovereign impressed upon the Srivaisṇavas and the Jainas that there was no difference what ever between the Vaiṣṇava *darśana* and the Jaina *darśana* and that the harm or good done to one must be regarded as the harm or good done to the other shows how the conception of religious freedom was held sacred and invisible and increasingly fostered by the Vijayanagar rulers. Such a spirit of enlightened liberalism is best examplified in the invocatory verse in an inscription in the Cannakeśava temple at Belur founded by the Hoysala King Viṣṇuvardhana.

Yam Śaivah Samupasate Siva iti ... Arhan etc. The verse immortalised the spirit of unity of all faiths.

1437

N. LAKSMINARAYAN RAO—*The family of Arikesarin patron of Pampa*, (Q. J.M.S.), Culture and Heritage Number, 1956, Bangalore.

P. 212. Arikesarin II, the patron of the Kannada poet Pampa who wrote his *Adipurāṇa* in 941. That in 959 A.D. Baddega, the son of Arikesarin II was ruling is known from the colophon of *Yaśastilaka* of Somadeva.

P. 215. Both Pampa and the inscriptions praise Yuddhamalla, the first known member of the family as ruling the Sapadalakṣa country.

P. 223. Of Baddega III, son of Arikesarin II—we get some information from the colophon of the *Yasastilakacampu* of Somadevasūrin, who was his protege. An inscription says that Baddega had the *Śubhadhāmajinālaya* constructed for the use of Somadevasūrin, Chief of the Gauḍa-samgha, this poet is also mentioned in the Parbhani Plates of his son Arikesarin III. In the colophon Somadeva sa s that he completed it at a place called Gangadhara under the patronge of Baddega, son of Arikesarin II, in Śaka 881 (A.D. 959) when Rāṣṭrakūṭa Krishṇa III, was camping at Melpati (North Arcot Dist.) Gangadhara where Baddega resided still exists under the same name near Vemulavāda the capital of these chiefs.

1438

P. B. DESAI—*Jainism in South India and some Jaina Epigraphs.* Sholapur, 1957. Pp. XIV, 454, with 21 Illustrations.

It is the comprehensive history of Jainism in South India with primary emphasis on the Andhra districts, Tamil country and Karnataka, mainly from epigraphical material. Contents :—Jainism in Andhra Deśa (Traditions and Literature, Antiquities and Relics); Jainism in Tamil Nad (Advent of Jainism, Epigraphs, Strongholds of Jainism, some special features, Life and Literature, sage Ṛṣabhadeo, Hills and natural caverns—Tachchambadi etc.), Jainism in Karanataka, Jain Epigraphs (Antiquities, Incriptions in the Gulbarg and Kopbal districts); Jainism in Karnataka; Jaina monk symbolised; Jainism Vs. Śavism. Bad days for Jainism; List of inscriptions edited. Texts of Inscriptions in Nagari script and their summaries in Hindi. Index.

1439

A. L. SRIVASTAVA—*A Short History of Akbar the Great.* Agra, 1957. (1542-1605).

Pp. 58-60. Akbar and Jainism : Jainism exercised even a more profound influence on the thought and conduct of Akbar than Chaistianity. He seems to have come into contact with Jain scholars quite early, in 1582 he is said to have invited one of the greatest living Jain divines, Hīrvijaya Sūri, from Gujarat to explain to him the principles of his religion; he so impressed Akbar that the emperor practically gave up meat diet.

The teachings of the Jain monks (*Munis*) produced a remarkable change in Akbar's life. He gave up hunting of which he had been so fond of in his early days and abstained almost wholly from meat diet. He restricted the slaughter of animals and birds, prohibiting it completely for more than half the days in the year. He even laid down the penalty of death for taking animals' life on prohibited days. *Farmans* were issued to all governors and local officers to abide strictly by the imperial injunctions.

1440

YUSUF HUSSIN—*Glimpses of Medieval Indian Culture*, Bombay, 1957.

P. 11. The Vaishṇava Alvars and the Shaivite Adiyars (Hindu mysties of the South in the tenth century) had composed popular hymns (parabanha) marked by strong religious emotion. They attached importance to the love of God as the means of salvation. They succeeded in weaning the people away from Buddhism and Jainism, and thus revived Hinduism in the South of India.

1441

Kālidās NAG—*Discovery of Asia*, Calcutta, 1957.

P. 61......Mahāvīra and Buddha......stand as eternal symbols of Asian Spirituality.

P. 72. In Max Muller's "Books of the East" series most of the books represent early Brahmanism, Jainism and Buddhism.

P. 94. From the age of Mahāvīra and Buddha we may collect materials and publish them in Encyclopaedia Asiana of Peace and Harmony of the permanent well being of humanity.

P. 103. The Heterodox schools led, by Jaina-Buddhistic scholars, have left us priceless documents on our social, economic and ethical life ; the classics of Jainism have not yet been systematically explored ; some Jaina-Buddhist scholars were Encyclopaedists in the own way.

P. 108. Jainism and other religions of India, can offer valuable manuscript materials which are unpublished and unnoticed.

P. 109. Emphasize with the conviction of Mahāvīra and Buddha that "Conciliation and not conflict is the basis of normal life and society."

P. 110. The immortal truth of non-violence alone can drag mankind out of self-destruction and re-establish us all in the World of Life and Joy.

P. 111. From the age of Mahāvīra and Buddha, it has been shown that non-violence alone leads to the permanent solution of the troubles of all beings.

P. 148. Sages (honoured as the "Gymnosophists by the Greeks)—like Pārśvanātha, Mahāvīra and the Buddha—each a great reformer, as reflected in the texts of Jainism and Buddhism.

P. 640. India indifferently represented : Jain woodworks and paintings.

P. 642. A Gujrati Jaina painting (15th century A. D.) representing the tonsure (*chudakarana*) of Mahāvīra (in the Boston Museum of Fine Arts).

P. 648. The Free Gallery of Art, Washington, contains illustrated leaves of the *Kalpasūtra* showing the style of the Gujrati Rajput paintings of the 15th century.

Plate 5. Fig. 8. Jaina like statue by an Argive Sculptor, Delphi.

Plate 9, Fig. 16. Gujarati Jain MS. Painting, 15th century, Boston Museum.

1442

D. G. MAHAJAN—*Ancient Dravidian Jain Heritage*. (I. H. C. Proc. XIXth Session), Patna, 1957. Pp. 70-79.

The ancient Tamil literature of the Sangam age (300 B. C. to 300 A. D.) is replete with ample references to '*Amanpalli*' or rock caverns resorted to by the Jain *Munis*—ascetic for meditation. The Tamil epic *Manimekalai* gives a fair perspective of the Jain religion and its doctrines. The natural caverns on the slopes of the hills practically all over the hilly parts of the Tamil Land are sort of ancient haunts of the Jains. The period from 300 A. D. to 700 A. D.—"The age of the Jain Sanghas" was characterised by a militant propagation of Jainism with main seat at ancient Pataliputra, modern Tiruppapuliyar—Thirupadaripuliyar in the South Arcot district, important seat of a most renowned monastery traced as far back as the 3rd century A. D. adorned by Jain Āchārya Samantabhadra, also adorned by Āchārya Sinhanandi or Sravanandi in the 5th century, by Āchārya Dharmasen, who later converted himself into the Śaivite sect. Vajranandi Āchārya, a pupil of the great Jain Āchārya Pūjyapāda, founded in 470 A. D. the great Jain Sangha of Madura.

The period from 700 A. D to 1250 A. D.—the period of the great controversies. The Alvāras and the Nayanamars, the Hindu revivalist, went about the country engaging their Jain and Buddha adversaries in the field of religious disputation. Jain Āchārya Vimalachandra, challenged the Śaivas, Pāśupatas, Buddhists, Kāpālikas and Kāpālis. Sandusen, Indusen and Kanakanandi were engaged in controversy by the Śaivite saint Jñyana-Sambandhar.

Prominent *Pallis* were at Tirumalai, Tiruppannamalai, Rajendrapuram, Villappakam in North Arcot Dist. Jirunarungondai and Srinnur in South Arcot District ; Anandamangalam (Chinglepeth Dist.), Sandalai, Maruttavakudi (Tanjore Dist.) Tirumalwadi in Trichinopolly dist. Tirupperuttikunram known as Jain Kanchi just near the present Kanjeeweram. Perumpallies or large monasteries were at Narttamalai, Aunavasal, Settippatti, Sembatur and Mosakudi.

Jaina art—Pudukkottai State has more than 50 Jain monuments important for the study of Jain iconography. Frescos in Jain cave temple named "Sittannavasal Siddhanivasam" are the earliest Jain paintings known in South India.

The Jains formed an integrated part of the entire Tamil Society for not less than fifteen centuries.

Tamil Literature—If Jain authors' works on each and every subject both Jain and non-Jain are excluded from the Tamil literature there will be practically no Tamil literature as such. Some Tamil works mentioned.

1443

K. C. OJHA—*The Yavana invader of the Gangetic basin*, (Proc., IHC, XIXth Session), Patna, 1957.

P. 174. Dr. K. P. JAYASWAL read the name of inscription. But his reading has been found to be useless. The Hāthigumphā inscription refers to a Sātakarṇi, ruler of southern India. Gautamiputra Sātakarṇi claims in his Nasik cave inscription expulsion of the Graeco Bactrians along with the Śakas and Pahlawas. It is clear that the Graeco Bactrians were occupying some parts of inner India in the time of Khāravela and Śātakarṇi kings, that is about the beginning of the Christian Era.

1444

C. SIVARAMMURTI—*Presidential Address*. (Prof. IHC, XXth Session), Bombay, 1958.

P. 25. Kundavai, a sister of Rājarāja Chola, endowed a Jaina institution at Nagapattinam. A Vijayanagar monarch brought about place between Vaiṣṇvas and Jains by requesting his own *Rājaguru* literally to shake hands in friendship with the Jaina preceptor.

1445

K. A. Nilakanta SASTRI—*A Note on Virasaivism—Its History and Doctrine*: (Pr. & Tr. A. I. O. C. 18th Sess. 1955, Annamalainagar, 1958).

P. 386. The reign of Bijjala, the first and greatest of the Kalachuris who ruled in Kalyāni in the second half of the 12th century, was remarkable for a notable revival of Śaivism (Viraśaivism of Lingāyatism) in Karnataka. Knowledege of this movement comes mainly from literary sources of a Purāṅic character, much mixed

with legendary and miraculous occurences. The *Purāṇas* are both Śaiva and Jaina in origin, the Jaina versions being, generally latter and perhaps relatively less trustworthy.

P. 389. Both the Vīraśaiva and the Jain literary sources say that Bijjala was a Jain. (JBBRAS. Vol. VIII, p. 78 and DKD). The Jainas usually described all important persons from Chandragupta Maurya downwards and even such Purāṇic figures as Rāma as Jainas, and not much value can attach to such testimony. Bijjala was a Śaiva. The story of Ekantada Rāmayya (Lingāyat) and the Jainas; Rāmayya's challenge...if the Jainas would wager their 800 temples including the Anesejjeya *Basadi* in Lakshmeśvara. Jainism in Karnataka suffered most by the impact of the new Śaiva revival.

1446

S. S. MALWAD—*Swadi Dynasty.* (Pr. & Tr. A. I. O. C. 18th Sess. 1955. Annamalainagar, 1958).

Pp. 295-296. Krishṇadevarāya of Vijayanagara (1508-1542) made his sister's son Arasappa Naik the ruler of Swadi which belonged to local chiefs of Kadamba family. Thus Arasappa Naik (1555-1598) became the founder of Swadi dynasty. He patronised the four monasteries at Swadi, viz. Brahmin, Vaishṇava, Jaina and Viraśaiva. It was during his time that Bhaṭṭākalanka, the head of the Jain monastery at Swadi composed '*Karnataka Śabdānuśāsana*'.

1447

U. P. SHAH—*Jaina Monk Kālakāchārya in Suvarṇabhūmi* (Pr. Tr. A.I.O.C. 18th Sess. 1955. Annamalainagar, 1958).

Pp. 260-269. Ārya Śyama identified as Kālakāchārya who went to Suvarṇabhūmi, who learnt *nimitta* from Ājīvikas, who gave some predictions about the siege of Mathura and who composed the *anuyoga* texts.

If the Kālaka of the Garddhabhilla legend is Kālaka II, then this Kālaka II's date would be C. 453 after Mahāvīra, i.e., 74 B.C. or 15 B.C. according as the date of *Nirvāṇa* in 427 B.C. or 568 B.C. The incidents ascribed to Kālaka II, relate to Kālaka I.

Jaina monks and laymen had been to Suvarṇabhūmi in the first or second century B.C.

1448

JNAN CHANDRA—*Some unknown facts about Bimbisāra.* (Proc. IHC, XXIst Session), Bombay, 1959. Pp. 215-217.

The *Purāṇas* place Bimbisāra in the Śaiśunāga line. Hemacandra's *Trishaṣṭi-śalākā purusha charita* describes him as belonging to Vāhīka-kula ; Punjab was called Vāhīka. The Jain sources inform us that his real name was Śreṇika and he was later called Bhambhasār, for the reason that he preferred to take a *Bhambha* musical instrument.

1449

N. R. RAY—*A note on the decline of Chālukya power under Bhimadeva II* (Proc. IHC, XXIst Session), Bombay, 1959.

Pp. 84-86. The rich Jain community was primarily responsible for the religious revolution in Ajayapāla's reign. Under Kumārapāla there had been an ascendency of the Jains, in general, and of Hemacandra in particular. Sometimes undue importance is attached to Kumārapāla's association with Jainism. Merutunga and following him several chroniclers claim that Kumārapāla became a convert to Jainism. But this is not supported by epigraphical evidence. Kumārapāla's leaning towards Jainism was more for political reasons. This view is refuted. According to later writers like Merutunga and others Ajayapāla, the nephew and successor of Kumārapāla reversed his predecessor's policy and began to persecute the Jains, though this is not mentioned by earlier Jain writers. Ajayapāla was the patron of a Jain scholar named Vardhamāna. The theory of Jain alienation is seen to rest on slender foundations and as such the decline of Chālukyas under Bhimadeva cannot be explained in terms of a theory or religious revolution.

1450

Ram Sharan SHARMA—*Aspects of Political Ideas and Institutions in Ancient India*, Delhi. Varanasi, Patna, 1959.

P. 151. Religion and Politics : Kautilya exhibits an attitude of antipathy towards the sects opposed the Brahmanical system of life. He lays down certain regulations regarding crimes committed by the *Pāṣaṇḍas* and *Kṣapaṇakas*.

P. 152. Omnibus rule prohibiting all kinds of heretical sects from participation in the feast meant for gods and ascetics ; if the Śākyas, Ājīvikas and Śūdra ascetics are invited at the feast, a fine of hundred *paṇas* shall be imposed on the guilty (Arth. Sas. III. 20).

P. 165. Kusana Polity : The earliest epigraphic mention of the title *mahārāja* is to be found in the first century B.C. Hāthigumphā inscription of Khāravela, where his ancestor Mahā-meghavāhana is described as *mahārāja*.

P. 166. Jain text : *Kālakāchāryakathānaka*, which seems to contain genuine traditions about the first appearance of Śaka in India, uses the prakritised form *rāyāhirāya* in the case of Śaka śāhi ; also prakritised form *sāhānusāhi*.

P. 167. Kālaka story given.

P. 171. *Gramika*, mentioned in a Mathura Jain inscription of the time of Vāsudeva (Luders' list No. 69a) another Jain votive image epigraph from Mathura mentions two generations of a local *grāmika* (Luders' List No. 48).

P. 181. Kusanas never adopted policy of religious persecution. Under their rule Mathura, an important centre of Jainism in the reign of Kaniṣka and Huviṣka.

P. 186. Chandragupta Maurya, according to the Jain tradition, was the son of a peacock tamer (the different views regarding the caste of the Mauryas have been summarised by K.C. OJHA in "Original Home and The Family of the Mauryas" in the Journal of the Ganganath Jha Research Institute, Vol. IX, 1951).

P. 183. According to early Jain text, besides the Kṣatriyas, the brāhmaṇas also filled the office of the *senāpati* and *yodhajivas* (warriors).

P. 190. Early Jain sources inform that members of the Śrotriya class of brāhmaṇas were occassionally employed as *dūtas*.

P. 193. Jain sources inform that there was a *parisa* (as assembly) of the gāhāvais (i.e., *Vaiśya* and *śūdras*).

1451

RAM GOPAL—*India of Vedic Kalpasūtras*. Delhi, 1959.

Pp. 86-87. The Ājīvika sect—the Buddhist and Jain traditions are not unanimous in regard to the name Makkhali Gosāla—the Jain scriptures refer to the Ājīvika teacher as Gosāla Mankhaliputta.

1452

D. C. SIRCAR—*History Section, Presidential Address. A.I.O.C. 19th Ses. 1957*, Delhi, 1959.

P. 174. The relation between the Airas of the Krishna-Guntur region and of Orissa cannot be satisfactorily determined. It is possible that the establishment of Aira rule in the heart of the Andhra country was the result of the southern campaigns of Khāravela and these southern Airas were over-thrown by the Later Satavāhanas who came to the area from outside.

1453

D. C. SIRCAR—*Presidential Address, History Section.* (Proc. and Trans. AICC, XIXth Session); Delhi, 1959.

Part I.

Pp. 174-175. King Haritiputra Manasada ruled over the Krishna-Guntur region about the middle of the second century A. D. with the title Mahārāja. The dynastic name of the king is given as Aira in an inscription discovered in the Guntur District which connects this King with the rulers of the Aira or Chedi-Mahāmeghavāhana family. The Aira rule in the heart of the Andhra country was the result of one of the southern campaigns of Khāravela.

1454

SWAMI SANKARANANDA—*The Last Days of Mohenjo-Daro.* Calcutta, 1959.

P. 140. The culture of the Indus valley found its way in the Eastern India. This Eastern Zone of the Indus cultural colonization gave birth to the greatest of the religious preachers of the world, the Buddha. It is here in this zone also arose Mahāvīra, the founder of the Jain religion.

1455

R. C. MAJUMDAR—*The Classical Accounts of India*, Calcutta, 1960. (being English translations of the accounts, left by Diodorus, Herodotus, Megasthenes, Arrian, Strabo, Quintus, Siculus, Justin, Plutarch, Frontinus, Nearchus, Apollonius, Pliny, Ptolemy, Aelian and others with Maps, editorial notes, comments, analysis and Introduction).

P. xx. Sramaṇas include both Buddhists and Jainas.

P. 202. Plusarch's (C. A. D. 46-120), life of Alexander : Kalanos, his real name was Sphines, but as he saluted those whom he met with 'Kale', (that is 'All hail'), he was called by the Greeks Kalanos.

P. 225. The Indika of Arrian : (First century) : Sophists—these sages go naked, living during winter in the open air to enjoy the sunshine, and during summer, in meadows and low grounds under large trees ; they live upon fruits and bark of trees.

Pp. 277-278. The Geography of Strabo (born 63 B. C.) ; Onesicritus (pilot of Alexandar's ship), his account of the Sophists, who always went naked, devoted themselves to endurance ; they were held in very great honour ; they did not visit other people when invited ; he found fifteen sophist at a distance of twenty stadia from the city, who were in different postures, standing or sitting or lying naked and motionless with sun ; it was very hard to endure the sun, that at midday no one could easily endure walking on the ground with bare feet.

Onesicritus conversed with one of these sophists, Calanus, who accompained the King (Alexandar) as far as Persis. Gist of conversation given. Mandanis, the wisest and oldest of the sophists ; his talk with Onesicritus.

Pp. 279-80. Lack of agreement among the historians in the account of Calanus.

P. 424. Dionysious Periegetes (3rd century A.D.) Priscian, the celebrated grammarian, translated the poem of Dionysios into Latin, in which occur the following lines—

Some of the Indians who pursue wisdom go about naked, and, what is wonderful, look with eyes undazzled on the sun, and, while concentrating their vision on his rays, concentrate also their minds on the holy themes.

Pp. 425-29. Accounts of the Brahmanas and Sramanas : Sramanas include both Buddhists and Jains. Two ascetics named Calanus and Dhandamis who flourished at the time of Alexander (4th century B.C.).

Pp. 439-40. Clemens Alexandrinus (A.D. 15—211) In his work *'Stromateis'*, he writes : Those Indians who are called *Semoni* go naked all their lives. These practise truth, make predictions about futurity, and worship a kind of pyramid beneath which they think the bones of some divinity lie buried. They keep themselves chaste. (The *Semnoi* were probably Jains Ed. P. 448).

1456

R. C. MAJUMDAR—*Ancient India As described by Megasthenes and Arrian by J. W. Mcrindle*. Revised 2nd edition. Calcutta, 1960.

Pp. 101-02. Of the *Śarmanes* Megasthenes says that those who are held in most honour called Hylobioi; their descriptions.

Pp. 105, 105n.—COLEBROCKE in his "*Observations on the Sect of the Jains*," says "the followers of the Buddha are clearly distinguished from the Brachmanes and Śarmanes. The latter, called Germanes by Strabo, and Samanaens by Porphyrins, are the ascetics of a different religion, and may have belonged to the sect of the Jina, or to another.

Pp. 106-07 & Pp. 116-17. & 123-129.

Kalanos and Mandanss: Kalanos condemned by his countrymen but Mandanis is applauded. Kalanos, his real name was Sphines; he received the name Kalanos because in saluting persons he used the word *Kalyaṇa*, which is commonly used in addressing a person.

P. 136n. The Prasil and the Gangaridae, M. de st. Martin thinks their name has been preserved in that of the Gonghris of South Bahar, whose traditions refer their origin to Tirhut; he would identify their royal city Parthalis (or Portalis) with Vardhāna (contraction of Vardhamāna), now Bardwan.

P. 161 & n. Beyond Palibotra (Patna) is Mount Maleus, on which shadows in winter fall towards the north, in summer towards the south, for six months alternately.

n. Maleus, possibly, mount Pārśvanātha, near the Damuda, and not far from the Tropic, as suggested by Yule; vide Ind. Ant. Vol. VI. P. 127, note and conf. vol. I. P. 46 ff.

1457

Kālidās NAG—*Greater India*. Bombay, 1960.

P. 121. Long before Mahāvīra, India demonstrated her respect for life (*Ahiṁsā*) in her early Vedic history.

P. 123. The solemn call 'Listen to me, O ye children of immortality... I have come to know the Great Purusha like the Sun, beyond the darkness! Originated in the Vedic period and culminated in the Upaniṣadic time—soon beccame manifest in the Jain Tirthankaras.

The unerring universalism of the Upanișads led Mahāvīra, the Masen of Jainism, so preach *Ahimsā* (no-injury) as the noblest principle of religion.

Pp. 408-09 It is a fact of profound historical significance that when Mahāvīra and Buddha inaugurated the era of renovation and emancipation, the hoary religious factors that they had to confront and contend with were ritualism and asceticism. While the ritualism was systematically criticised by Gotama, the asceticism was then strong enough to claim both Mahāvīra, and Buddha as temporarily its subjects.

P. 412. Symbolic representation of deities was a natural compromise on the higher aesthetic plane ; and it left its indelible marks on the masterpieces of early Jaina and Buddhist art.

P. 420. Jaina iconography was never touched by the humanizing influence of Hellenic art. It remained rigidly archaic, ritualistic and formal to the last, as a long list of Jinas and Tīrthankaras, although in temple architecture and painting the Jaina contribution was really great.

Pp. 804-05. Remembering the 2500th anniversary of Mahāvīra and Buddha, the foundation stone of an International University of non-violence could be laid for the abiding benefit of the entire humanity by holding aloft the banner of Ahiṁsā in order to solve all our national and international problems and struggles.

P. 806. Jain literatures furnish most valuable evidences of research and speculation on science and culture of the Orient.

P. 808. Jainism aspired to control by the noble principle of non-stealing (*a-chaurya*) and non-possessiveness (*a-panigraha*), "slavery and exploitation".

Pp. 809-10. Jainism and the world message of non-violence : By the discovery of Ahimsā Jainism may legitimately claim a very high place in the Parliament of Religions of Man. Jains claim Prehistoric antiquity of Ādināth (or Ṛṣabhadeva) the first Tīrthankar : Pārśvanāth (800 B.C.), the 23rd Tīrthankara ; and Mahāvīra-the senior contemporary of Buddha. In the 2500 years ago (i.e. 556 B.C.) on the first day of Śrāvaṇa, Mahāvīra preached his first sermon from the Vipule mount of Rajagriha This event was celebrated at Rajgir in Bihar in July 1944 and from 31st Oct. to 4th Nov. 1944 at Calcutta-attended by, Jains and non-Jains from all over India ; and Vīra Śāsana Sangha of Calcutta was established.

To save humanity from annihilation by Atomic warfare, we must accept Non-violence as the basic principle of our co-existence. The need for an International University of Non-violence.

Pp. 810-11. Jaineology and World Peace:

Jainism is a minor religion of India, yet it antedates Buddhism and offers a solution to offers a solution to many major national and international problems. Ahiṁsā or non-violence is to be understood and practised in our relation to all beings (Sarva Sattra) (a) terestrial, (b) aquitic and (c) aerial, as later envisaged by the scientists of the Geo-physical year in the Antactic.

Ādinātha, the first Tīrthankara, was followed by other prophets of Non-violence like Neminātha (cousin of Śrī Kṛṣṇa) and they proclaimed Peace as superior to war.

Pp. 811-13. Fine Leading Ways: Preachings of Pārśvanātha and Mahāvīra. Jainism rejected the rituals involving animal sacrifices. The Jainism and Buddhism contrasted.

Between 400 and 200 B.C. the Nanda Kings and the Mauryan Emperor Chandra Gupta supported Jainism. Other enlightened patrons of Jainism.

1458

K. C. JAIN—*History of Bayana*, (Proc. and Trans., AIOC. XXth Session, 1959), Poona, 1961. Vol. II, Part I.

Pp. 179-186. Situated about 30 miles to the South-West of Bharatpur Bayana has been mentioned as Brahmavada in the Jain inscriptions of the 15th, 16th and 17th centuries. Vedic and Jain religions were popular here. The earliest trace of Jainism, in Bayana is known from the 10th and 11th centuries. The Muslims pulled down the Hindu and Jain temples. Text of the inscriptions in the Jain temple at Bayana given.

1459

Amar Chand MITTAL—*An Early History of Orissa*, (From earliest time upto First century B.C.), Banaras, 1962.

P. 109. According to the *Uttarādhayana Sūtra* Karakaṇḍu was the name of a Kalinga king.

Pp. 116-17. The earliest reference to Kalinga in the Jain literature is found in the *Āvaśyaka Niryukti*, 325 in connection with Lord Aranātha, the eighteenth Tīrthankara.

Pp. 136-139. Prevalence of Jainism in Kalinga.

Pp. 144-146. Identification of the Kalinga Jina.

Pp. 227-394. Book-III, the epoch of Khāravela.

Chap. IX, Sec. I—Political condition of Kalinga on the eve of Khāravela's occasion. Sec. II—Sources for the historicity of Khāravela—The Hāthigumphā Inscription—its condition, size, system of spacing, authorship and composition discussed. Sec. III—Mahameghavahana dynasty. Sec. IV—Predecessors of Khāravela. Sec. V—Lineage of Khāravela Aira, Chedi Vanisa.

Chap. X—Date of Khāravela. Sec. I—Internal evidences. Sec. II—circumstantial evidences.

Chap. XI. Sec. I—Name. Khāravela—its etymology. Sec. II—Childhood of Khāravela. Sec. III—Education of Khāravela. Sec. IV—Marriage of Khāravela. Sec. V—Coronation of Khāravela.

Chap. XII. Sec. I—Conquests of Khāravela, extent of empire. Sec. II—Khāravela's administration. Sec. III—Military force. Sec. IV—The city of Kalinga—its identification.

Chap. XIII. Sec. I—Wealth & prosperity of Kalinga. Sec. II—Religious policy. Sec. III—Estimate of Khāravela.

Chap. XIV—Cave Architecture in Orissa. Sec. A—Details of several caves given. Sec. B—State of sculpture & Architecture.

Pp. 395-400. Appendix A—Text of the Hāthigumphā cave Inscription of Khāravela.

P. 400. Appendix B—Text of the Manchapuri cave Inscription of the Chief queen of Khāravela.

P. 401. Appendix C—Text of the Manchapuri cave Inscription of Vakradeva.

Pp. 402-411. Bibliography.

Pp. 453ff. Plates—X, figs. 56—Description given. 4 maps.

1460

V. R. DEORAS—*Fresh light on the Southern compaigns of the Rāshṭrakūṭa emperor Krishna III*, (Proc., IHC. XXth Session), Bombay, 1958.

P. 133. Indranandhi's *Jvālāmālinīkalpa* completed at Manyakheta in the Śaka year 861, i.e. A.D. 939, refers to Krishnarāja as the reigning sovereign,

P. 135. Pushpadanta in his Mahāpurāṇa records that in the course of his travels he reached Melpati, where king Tudiga i.e. Krishna III was staying after having cut off the head of the Chola king.

P. 138. Somadeva's *Yaśastilaka* was composed in Śaka 881 (A.D. 959) while Krishna was reigning at Melpati after having subdued the Paṇḍya, Simhala, Chola, Cherama and other kings *Yaśastilaka*, vol. II, p. 419).

1461

Jack LINDSAY—*A short History of Culture From prehistory to the Renaissance*, London, 1962.

P. 90. The careers of the Buddha, Vardhamāna, Zorasthustra, John the Baptist, Jesus, Mohammed, Main and we may add Orpheus and Pythagoras—all show strong *shamanist* characteristics.

The Shaman feels strongly his role as mediator between men and the spirit-world.

Pp. 197-98 The use of ascetic techniques to gain control of the body is central ; and the three main expressions come in Jainism, Buddhism and *Bakhti*.

Jainism accepted nothing less than total escape from the chain, and venerated a small group of noble selves who had escaped into perfection.

Jainism founded by Vardhamana, born about 569 B.C., an ascetic who gathered the usual marvellous tales of birth, childhood and initiation. The Jains have carried *ahimsā* or non-violence towards all creatures to an extreme, e.g., they filter their breath with respirators so as not to swallow living organisms. They have survived as a minority sect ; like the Quakers in 18th century England they have played a leading part in banking, and in parts, Bengal and Assam, hold almost a monopoly of retail trade. There is a certain bitter irony in the way in which quietest sects, especially when persecuted, seek to heap up treasure in heaven, and by their extremely abstinent lives end by heaping up treasure on earth and playing a leading role in money accumulation.

1462

V. V. MIRASHI—*Presidential Address, Twenty-fourth Session, Indian History Congress*, Delhi, (Pro. I.H.C. Calcutta, 1963).

Pp. 12-13. The ideal of Chakravartin before the kings of ancient India, was not for self-aggrandisement but for the promotion of *Dharma* (righteousness). Such a king was called Dharma-Vijayin. The first king who is traditionally supposed to have brought the whole of India under his rule is Bharata, after whom the country is called Bhāratavarsha.

1463

Gulap Chandra CHOUDHARY—*Political History of Northern Indian from Jain sources*, (C. 650 A.D. to 1300 A.D.) Pp. XXV, plus 449. Amritsar, 1963.

In this work the author has utilised mainly the Jain sources (mostly Śvetāmbar) with a view to reconstruct, examine, check up or supplement the political history of the various dynasties that ruled in different parts of N. India in the said period. It shows what light the Jain sources throw on the dynasty as a whole or on the individual rulers, their achievements and pricipal political events of the reigns. Part II of the book pertains to a study of the polity and administration which evolved during this period.

1464

R. K. DIKSHIT—*Jainism under the Chandellas*, (Jain. Ant. Vol XXII, No. I), Arrah, 1963. Pp. 7 to 13.

The allegorical drama of Kṛṣṇa Misra, *Prabodhachandradaya* introduces a Digambara ascetic in III Act. The picture presented by *Prabodhachandradaya* is vitiated and contrary to historical evidence. The Chandella Kings who ruled over Jejakabhukti (modern Bundelkhand) from the 9th to the 14th century A.D., though were orthodox Saivas showed their respect for and patronage of the rival creeds Buddhism and Jainism. Epigraphic and monumental evidence show that the *pradeśa* contained a flourishing Jaina community and its holy *Kṣetras* and that the Chandella kings even permitted the Jainas to build their temples in the capital cities of Khajuraho and Mahoba and within the fort walls at Ajayagadha. At Khajuraho, there is compact group of Jaina temples, situated to the South-east of the village, and an isolated temple, the Ghaṇṭai. The Ādināth and Pārśvanāth temples of the southern group belong to the Chandella period. Most important, of these is the temple of Śantinātha. The Pārśvanātha temple is the largest and the finest of the ancient shrines showing an inscription of v.s. 1011. They offer ample material

for the study of Jain iconography. The images include those of all the twenty-four Tirthankaras, *lāñchanas*, *Yakshas*, *Yakshinis*, *Vāhanas*, sixteen auspicious symbols, the Jain adaptations of *Navagrahas* and *Dikpālas*, *Apsarās*, *Vidyādharas*, *Kirtimukhas*, certain Brahmanical deities such as Brahma, Viṣṇu, Śiva and Balarāma. All these sculptures are masterpieces of art and reflect great credit on the Chandella sculptors. The State Museum, Lucknow, has a good collection of statues from Mahoba. Most of these statues belong to the Chandella period, as shown by the inscriptions on their pedestals. Three images respectively of Nemināṭna (v.s. 1211), Sumatinātha (v.s. 1215) and Ajitanātha (v.s. 1220) refer to the reign of King Madanavarman. Ajayagadha (Panna Dist., V.P.) the celebrated fortress of the Chandellas, also boasted of a number of Jaina shrines. A statue of Sumatinātha bearing an inscription in v.s. 1331 by Āchārya Kumudachandra of the Mula Sangha belongs to the reign of Viravarman. An image of Śāntinātha set up at Jayapur *durgga* (Ajayagadh) in v.s. 1335 also belongs to the reign of the same ruler. Large collection of Jaina images, mostly belonging to the Chandella period has been noticed in Ahara, Madanapura (Tikamagadha District, V.P.). The dates of the inscriptions range from v.s. 1123 to v.s. 1869. The inscriptions contain the names of different *anvayas*, viz. Gapati, Khandelavāla, Lambakancuka, Paurapatta, Puravata, Medhatavala, Golapurva, Jaisaval, etc. The most remarkable of the Ahara statues is the one of Śāntinātha 18' high which contains an inscription in stating that it was installed in v.s. 1237, in the reign of Paramardideva and referring to a "*Sahasrakūṭa chaityālaya*' enshrining the images of Śāntinātha, Kunthunātha and Arahanātha at Banapura (Jhansi Dist.), as well as to a *Śrī Śānti Chaityālaya*' at Nandapura and another '*Chaityālya*' at Madanesasagarapura. Papaura, 3 miles to the east of the city Tikamagadha, has 75 Digambara temples belonging to XVI-XIX centuries of the vikrama era. Epigraphic records show that it was important Jaina centre under the Chandellas. Devagadha (Jhansi District, U.P.) has an extensive group of Jaina shrines. The earliest inscriptions in these temples belong to the 9th century A.D., but some of the buildings may be even earlier. The place owned the sway of Chandellas at least during the 11th and 12th centuries.

Jaina monuments mostly belonging to the 11th and 12th centuries, existed side by side with the Brahmanical shrines at Madanapura, Dudahi and Chandpur, all in the Jhansi district and at Chhatarpur and Tikanagadha, The dominions of their Kachchhapaghata feudatories are also rich in Jaina shrines.

Section III (ii)

1465

R.G. Wallace—*Memoirs of India.* London, 1824.

Pp. 145—148. Jainism described.

P. 393. Notion of time, or chronology of the Jains.

1466

Ch. P. Brown—*Cyclic tables of Hindu and Mahomedan Chronology*—Madras, 1850.

P. 57. Geneological review on the Cālukya princes. These would have originally professed the Jaina religion. They would have been afterwards, towards Śaka 1060, converted to the Viṣṇuism, thanks to the efforts of the famous reformer Rāmānuja (cf. p. 61).

1467

A. Weber—*Chronologische Notiz* (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XII, Pp. 186—189, Leipzing, 1858.

Review on the *Śatruñjayamāhātmya* and the author of this work, Dhaneśvara.

1468

C. M. Duff—*The Chronology of India*—Westminster, 1899.

The chronological data relating to the Jainas, contained in this work, are recalled in the following pages—

Pages	*Years*	*Events*
4—5	527	Before the Christian era. Death of Mahāvīra (The Jaina tradition gives still the years 545 and 467 B.C as dates of this event).
7	357	Death of Bhadrabāhu (in 365, according to the tradition of the Digambaras). According to the tradition of the Śvetāmbaras the council of Pāṭaliputra, where the *Aṅgas* had been assembled, must have taken place at the time of this great priest.
		Christian era
22	83	Origin of the sect of the Digambaras.
23	139	First redaction written from canonical books.

Pages	*Years*	*Events*
33	453	Traditional date of the final revision of the canon in the council of Valabhi.
44	Towards 600	Epoch of Manatuṅga, author of the *Bhaktāmarastotra*.
47	610	Epoch of the poet Ravikīrti.
55	660	Ravisena wrote the Padmapurāṇa.
65	743	Birth of Bappabhattisūri, author of the Sarasvatistotra; died in 838.
68	783	Jinasena wrote the *Harivaṃśapurāṇa*.
71-72	Towards 810	Epoch of: Jinasena, author of the *Harivaṁśapurāṇa*, of the *Pārśvabhyudaya* and of the *Ādipurāṇa*; Vīrācārya, author of the *Sārasamgraha*, a treatise of Jaina mathematics; Vidyānanda, author of the *Aṣṭasahasri*; Prabhacandra, author of the *Nyāyakumuda Chandrodaya*.
72-73	814	Advent of Amoghavarṣa Ist, who has professed the Jaina creed and to whom the Digambaras attribute the *Praśnottararatnamālikā*.
75	837	Composition of the *Jayadhavalaṭīkā*, a treatise on the Digambara Philosophy.
77	Towards 860	Epoch of Guṇabhadra, author of the *Uttarapurāṇa* and of *Atmānuśāsana*.
79	876	Śīlāṅka might have composed at this date his commentary on the *Ācārāṅgasūtra*.
82	897	Consecration of the *Uttarapurāṇa* of Guṇabhadra by his disciple Lokasena.
83	902	Birth of Pampa or Hampa, the canara poet.
83	905	Epoch of Amritacandrasūri, author of the *Samayasaraṭīkā*, of the *Pravacanasāraṭīkā*, of the Tattvārthasāra etc.
83-84	906	Sid'arsi, cousin of Māgha, composed the *Upamitabhavaprapañcākathā*.
90	941	The Canara poet Pampa composed the *Ādipurāṇa* and the *Pampa-Bhārata*.

Pages	*Years*	*Events*
93	959	Somadeva wrote the *Yaśastilaka.*
95	967	Foundation of the Kharatara sect by Jineniśvara disciple of Vardhamāna.
96	972	Dhanapāla composed the *Pāiyalacchi.*
102	994	Amitagati wrote the *Subhāṣitaratnasandoha* (And in 1014 the *Dharmaparīkṣā*).
113	1024	Epoch of activity of Jeneśvara.
116	1032	Construction at Dailwāḍā of a temple in honour of Vriṣabha, by the marchant Vimalaśāh of Anahilvāḍ.
120	1040	Death of Śāntisūri, of the Tharapadra sect, author of a commentary on the *Uttarādhyayanasūtra.*
126	1064	Abhayadevasūri, founder of the sect Brihatkharatara, wrote his commentaries on the *Aṅgas.*
128	1069	Jinacandra wrote the *Samvegarangaśālā.*
129	1073	Devendragaṇi comments on the *Uttarādhyayanasūtra.*
130	1076	Birth of Jinadattasūri.
131	1080	Birth of Āryarakṣita, founder of the sect Añcala.
132	1082	Guṇacandra composed the *Mahāvīracarita ;* Guruchandra and Candragaṇi, each one *Śrīvīracarita.*
137	1102	First copy of the *Kathāratnakośa* of Devabhadrasūri, by Amalacandragaṇi.
137	1103	Foundation of the sect Añcala.
138	1111	Death of Jinavallabha.
140	1116	Rāmadeva, disciple of Jinavallabha, wrote the *Ṣaḍaśītikacūrṇi.*
143	1124	Epoch of Yaśodevasūri, disciple of Candrasūri.

Pages	*Years*	*Events*
145	1129	Malliṣeṇa commits suicide by prolonged fasting.
146	1130	Dhanañjaya mentioned in an inscription of Śaka 1045; he was the contemporary of the poet Pampa.
147	1133	Āmradevasūri wrote his commentary on the *Ākhyānakamaṇikośa* of Nemicandra.
148	1141	Birth of Jinacandra of the Kharatara sect.
151	1148	Jinaśekharasūri, disciple of Jinavallabha, founded a subordinate sect.
152	1150	Epoch of Hemacandra.
153	1152	Birth of Dharmaghoṣa, disciple of Jayasimha in the Añcala sect; author of *Śatapadikā*.
154	1153	Birth of Jinapati, disciple of Jinacandra.
156	1160	Epoch of Candrasūri of the Harṣapurīya sect.
161	1175	Candrasūri wrote a commentary on the *Ṣaḍāvaśyaka.*
163	1179	Foundation of the sect Sārdhapaurnamīyaka.
164	1182	Ratnaprabhasūri wrote a commentary on the *Upadeśamālā* Dharmadāsagaṇi.
165	1186	Siddhasenasūri wrote a commentary on the *Pravacanasāroddhāra.*
166	1189	Birth of Jineśvarasūri; he had as disciple Abhayatilakagaṇi.
169	1193	Foundation of the sect Āgamika by Śilagaṇa and Devabhadra.
174	1204	Epoch of Tilakācārya.
175	1206	Dharmaghoṣa composed the *Śatapadikā.*

Pages	*Years*	*Events*
179	1219	The two famous Jains, the brothers Vastupāla and Tejaḥpāla, ministers of the princes Lavanaprasāda and Vīradhavala (dynasty Vāghelā of the Caulukyas of Anahilvāḍ).
179	1220	Epoch of Jinadatta, author of *Vivekavilāsa.*
180	1222	Abhayadevasūri, disciple of Vijayacandrasūri, composed the *Jayantavijayakāvya.*
181	1227	Birth of Ajitasiṁha, of the Añcala sect.
182	1228	Jagaccandra founded the Tapā sect.
182	1229	Arisiṁha wrote the *Sukṛtasaṁkīrtana* in honour of the minister Vastupāla. Epoch of Amaracandra. Birth of Jinaprabodha, author of the *Durgaprabodhavyākhyā.*
182	1230	Probable epoch of Udayaprabhasūri, author of the *Dharmabhyudayamahākāvya.*
185	1235	Epoch of Āśādhara, author of the *Triṣaṣṭismṛiti,* of the *Jinayajñakalpa,* etc.
186	1237	Mahendrasūri, of the Āñcalika sect, wrote the *Śatapadī.*
187	1240	Tilakācārya completes the commentary of Bhadrabāhu on the *Āvaśyakasūtra.* Epoch of Devendrasūri, of Arisiṁha and of Amaracandra.
188	1241	Death of the minister Vastupāla.
190	1245	Probable epoch of Ratnasimhasūri, author of the *Pudgalaṣaṭtriṁśikā.*
191	1246	Devendrasūri effected two famous conversions at Ujjain. He died in 1271.
194	1251	Death of the minister Tejaḥpāla.
202	1265	Epoch of Bālacandra, of Vijayasenasūri of Padmasūri and of Pradyumnasūri.

Pages	Years	Events
203	1266	Dharmatilaka of Lakṣmitilaka, disciple of Jineśvara, wrote a commentary on the *Ullāsikkamastotra* of Jinavallabha.
203	1269	Birth of Jinacandra ; he died in 1319.
205	1280	Birth of Jinakuśala.
205	1282	The *Śāntināthacaritra* of Devasūri is translated from the Prākrit in Sanskrit and abridged.
208	1292	Epoch of the commentator Jinaprabhasūri.
210	1299	Birth of Somatilakasūri, who died in 1368.
210	1300	Epoch of Merutuṅga.
212	1309	Vijayasimhasūri wrote the *Bhuvanasundarikathā*.
218	1334	Prabhanandasūri wrote the *Kṣetrasamgrahanivṛtti*.
218	1336	Ratnadeva translated in Sanskrit the Vijjalaya of Jayavallabha.
220	1340	Birth of Devasundara, of the Tapā sect.
220	1343	Epoch of Jinaprabha, of the Rudrapallīya sect.
222	1347	Birth of Merutuṅga, of the Añcala sect, author of the *Sūrimantrakalpasāroddhāra*.
223	1349	Rājaśekharasūri composed the *Prabandhakośa*. Birth of of Jñānasāgara, diciple of Devasundara : he died in 1404.
224	1353	Birth of Kulamaṇḍana, one of the five disciples of Devasundara.
227	1366	Jayasimha wrote the *Kumārapālacarita*.
227	1370	Guṇākarasūri wrote a *Bhaktāmarastotraṭīkā*.
227	1372	Ratnaśekharasūri composed the *Śrīpālacaritra*;

Pages	*Years*	*Events*
228	1373	Devendra Munisvara wrote a commentary on the *Praśnottararatnamālā* of Vimalacandrasūri.
228	1374	Birth of Somasundarasūri, who died in 1443.
229	1376	Birth of Jayakīrti, disciple of Merutuṅga and master of Jayakesarin; he died in 1443.
229	1379	Jayaśekharasūri wrote the *Upadeśacintāmaṇi*.
230	1380	Birth of Munisundara, author of the *Upadeśaratnākara*; he died in 1447.
230	1385	Inscription of Irugapa, Jaina minister of Harihara II, and author of the *Nānārtharatnamālā*. Sanghatilakasūri, of the Rudrapallīya sect, wrote a commentary on the *Samyaktvasaptatikā*.
234	1395	Abhayadevasūri, contemporary of Guṇākarasūri, composed the *Tijayaphuttastotra*.
238	1400	Sādhuratna wrote the *Yatijitakalpavritti*.
238	1401	Birth of Ratnaśekharasūri, author of the *Sraddhapratikramaṇavritti*; he died in 1461.
239	1405	Jinavardhanasūri became the grand priest of the Kharatara sect.
241	1408	Birth of Lakṣmisāgarasūri.
247	1424	Mention of an inscription dated Śaka 1349 in a Jaina temple of Vijayanagara.
248	1427	Munisundara, disciple of Devasundara and of Jñānasāgara composed the *Mitracatuṣka-kathā*; he is also the author of the *Sahasranāmasmriti*.
253	1435	Śīlaratnasūri, disciple of Jayakīrti, wrote a commentary on the *Meghadūtakāvya* of Merutuṅga.
253	1436	Jinamaṇḍanasūri finished the *Kumārapālacarita*.

Pages	*Years*	*Events*
254	1438	Jinakīrti, disciple of Somasundara, wrote a commentary on his *Namaskārastava*; author of the *Dānakalpadruma*, of the *Śrīpālagopālakathā* and of the *Dhanyaśālicaritra*.
256	1448	A *paṭṭāvali* of the Kharatara sect, in the temple of Jesalmer, is dated of that year (Samvat 1505).
257	1448	Somacandra, disciple of Ratnaśekhara, wrote the *Kathāmahodadhi*.
257	1449	Jayacandrasūri, disciple of Somasundara, composed the *Pratikramanavidhi*.
258	1451	Foundation of the Lumpāka sect.
260	1464	Probable period of Sakalakīrti, author of the *Tattvārthasāradīpaka*.
261	1465	Subhaśīlagaṇi wrote the *Pancasatiprabodhasambandha*.
261	1470	Period of Kṣemaṅkara.
263	1477	Origin of the Veṣadhara sect (branch of the Lumpāka sect).
266	1494	Period of Śrutasāgara, author of the *Tattvārthadīpikā*.
266	1496	Padmamandiragaṇi commented upon the *Risimaṇḍalaprakaraṇa*.
269	1507	Origin of the Kaṭuka sect.
270	1511	Foundation of the branch Nāgapurīya of the Lumpāka sect.
270	1513	Origin of the Bījamata sect.
270	1515	Foundation of the Pāśa sect.
273	1526	Hariṣeṇa wrote the *Jagatsundarīyogamālā*.
273	1528	Nemidatta composed the *Śrīpālacarita*; he is also the author of the *Sudarśanacarita*.

1469

P. C. MUKHARJI—*An independent Hindu view of Buddhist Chronology.* (Indian Antiquary. Vol. XXXII, Pp. 227-233). Bombay, 1903.

The author utilises some Jaina documents in order to fix some dates, among others the following :

Death of Buddha	...	543 B.C.
Date of Candragupta	...	380-375 B.C.
Advent of Asoke	...	Between 329 and 325 B.C.

1470

Nīlmaṇi CHAKRAVARTI—'*Chronology of Indian Authors*', a supplement to M. DUFF's *Chronology of India.* (Journal of the Asiatic Society of Bengal, 1907, Pp. 205-220). Calcutta, 1907.

The chronological date relating to the Jaina authors are the following :

Date A. D.—

479 Death of Haribhadrasūri, Saṁvat 535.

1166 Samvat 1222 Epoch of Chandrasūri, of the Harsapurīya gaccha. He composed the '*Samghayani-rayana*', the '*Khetta-samāsa*' and a commentary on the '*Āvaśya-sūtra*'.

1240 Guṇākara composes the '*Āścara-yogmālālaghuvṛtti*', Samvat 1296.

1307 Jinaprabhasūri, disciple of Jinasiṁhasūri, writes the '*Vihi-maggapava*, Samvat 1363.

1405 (?) Jinavardhanasūri, disciple of Jinarājasūri (who was pontiff of the Kharatara sect from Samvat 1461 to 1475), writes a commentary on the 'Vāgbhaṭālaṁkāra.

1446 Jinamaṇḍana gaṇi composes the '*Srāddha-guna-samgraha*', Samvat 1492.

1469 Hemahaṁsa gaṇi, of the Tapā gaccha, composes a commentary, entitled '*Nyāsa*', on the '*Nyāyamañjuṣā*, Samvat 1525.

1516 Vinayahamsasūri composes a commentary on the '*Diśavaikālika-sūtra*', Samvat 1572.

Date A. D.—

1527	Samvat 1583, a *Dīpikā* has been written on the '*Sūtrakṛtāṅga*' by Harṣakula, disciple of Hemavimalsūri, of the Tapā gaccha.
1552	Samvat 1608, copy has been made for the first time of the '*Lokaprakāśa*', treatise of Jaina geography by Vinayapāla.
1589	Samvat, 1645, Narachandrasūri composes a commentary on the '*Prākrita-vyākaraṇa*' of Hemachandra and Puṇyasāgara a commentary on the '*Jambudvīpa Prajñapti*'.
1590	Samvat 1646, Guṇavinaya gaṇi composes the '*Raghavi-vṛtti*' a commentary on the '*Raghuvanśa*', as well as a '*Damayantikathā-vṛtti*'.
1595	A '*bālabodha*' has been composed on the '*Pravacanasāra*' by Padmamandira gaṇi, Samvat 1651.
1596	Samvat 1652, Padmadevavijiaya gaṇi composes a '*Rāmacharita* or *Rāmāyaṇa*' and Kanakakuśala of the Tapā gaccha, a commentary on the '*Bhaktāmara-stotra* and the '*Kalyāṇamandira-stotra*'.
1604	Jñānatilaka gaṇi, disciple of Padmarāja gaṇi, writes the '*Gautama-Kulaka-vṛtti*', Samvat 1660.
1622	Samvat 1678, Sumatiharṣa gaṇi composes the '*Guṇaka-Kumuda-kaumudi*'.
1624	Samvat 1680, Sādhusundara gaṇi composes a treatise of grammar entitled '*Dhāturatnākara*' or '*Kriyākalpalatā*'.
1630	Samayasundara, disciple of Sakalachandra, writes the '*Cathāsahasri*', well as a commentary on the '*Kalpasūtra*', the '*Kalpalatā*'.

1471

Muni JINAVIJAYAJI—*The Date of Haribhadra Sūri*—(A.I.O.C. Session I; 1920).

P-cxxiv—his works cited—participants KLATT, LEUMANN, BALLINI, MIRONOW, and JACOBI—Age between 705 & 775 A.D.

1472

Rames Chandra MAJUMDAR—*The Kushan Chronology*. Pt. 1. (JDL, i, 1920, Pp. 65-112).

P. 104. The business habit of the Jain merchants is not peculiar to the Kusan period alone—Soḍāsa's Mathura Inscription belongs to the Jain religion.

1473

R. C. MAJUMDAR—*The Origin of the Sena Kings*—(A.I.O.C. Session II ; 1922).

Pp. 343-7. Line of Jain teachers—earliest one is at the time of the Rāṣṭrakūṭa king Krishṇa II, dated 902-3 A.D.—Mārasimha preserved the doctrine of Jina . . . Chāmuṇḍarāya, the disciple of Ajitasen . . .

1474

PRADHAN SITANATH—*Chronology of Ancient India.* Calcutta, 1927.

P. 63. Mention of Jain version of Brahminical *Harivaṁśa.*

P. 135. *Kalpa Sūtra*—Jain work.

P. 211. Jain literature and chronology alternative sources of Indian history (from Bimbisāra to Chandra Gupta Maurya).

P. 218. Purāṇas borrowing information from ancient Jain sources.

P. 226. Jain tradition refers Mahāpadma as the son of a Courtesan by a barber.

Pp. 241-42. *Puṭṭāvallis* works of Śvetāmbara Jainas—Jaina tradition asserts Chandragupta's accession to be 312 B.C. Devardhigaṇia Kṣamā-Śramaṇa the author of *Kalpasūtra* a Jain work.

Mahāvīra carita, work of Nemichandrācārya mention of the date of Vīra *Nirvāṇa* and the birth of the Śaka king to be 605 years 5 months, (??).

Trailokya Prajñapti, a Jain work by Yati Vṛṣabha of Digambara sect.

P. 257. Sahasranika, a disciple of Mahāvīra—Sansnika the Jain name of Sahasranika.

1475

K. B PATHAK—*On the Date of Samantabhadra*, (ABORI. Vol. XI, 1930, P. 149).

Points : (1) Samantabhadra's attack on Dharmakīrti.

(2) *Āptamīmānsā*, verse 80, Samantabhadra says that Dharmakīrti contradicts himself.

See, Verse 106—Page 150.

(3) Samantabhadra refutes Bhartriḥari.

(4) Śāntarakshita quotes and refutes Kumārilla.

(See, Transactions of the Ninth Oriental Congress—"The position of Kumārila in Digambar Jain Literature"—K.B. PATHAK).

Conclusion...—Samantabhadra may be assigned to the eight century.

1476

K. B. PATHAK—*Śāntarakṣita's Reference to Kumārila's Attacks on Samantabhadra and Akalankadeva*, (ABORI. Vol. XI ; 1930, Pp. 155—164).

1477

S. R. DAS—*A Short Chronology of Indian Astronomy*. I.H.Q. Vol. VII, 1931.

P. 139. Jyotiṣa Vedānga followed by the astronomy of the Jainas—*Sūryaprajñapti* only available work on Jaina astronomy. Mention of two more Jaina astronomical works viz :— *Candraprajñapti* and *Bhadrabāhavīya Samhitā*. Mention of Bhadrabāhu's commentary on *Sūryaprajñapti*.

P. 140. *Sūryaprajñapti*—attributed to Mahāvīra written about 500 B.C.—Conception of *yuga* as explained in *Sūryaprajñapti* explained.

P. 141. Astronomy one of the principal accomplishments of the Jaina priest in the *Bhagavati Sūtra* of 300 B.C.—knowledge of astronomy essential for Jaina priest also observed by Śānticandra gaṇa (1595—A.D.) in the preface to his commentary on *Jambudvipa pranjñapti*.

1478

K. B. PATHAK—*Śāntarakṣita, Kamalaśīla and Prabhāchandra*, (ABORI. Vol. XII ; 1930-31) Pp. 81—83.

Conclusion : It is needless to state that all these authors were contemporaries, the Jain author Prabhācandra being that latest of them. It may be remarked that Prabhāchandra, when a mere boy, must have approached the feet of Akalankadeva or seen him.

1479

K. B. PATHAK—*On the Date of Akalanakadeva* (Reproduced in Part II). (ABORI. Vol. XIII ; 1931-32), Pp. 157-160.

1480

K. N. S. PILLAI—*Chronology of the Early Tamils*, Madras, 1932.

P. 9. Jains and the Buddhists—the first of the Aryas to penetrate to the Tamil land.

Pp. 26-27. Mention of Vajranandi—a Jain Grammarian pupil of Devandi Pūjyapāda a Jain Sanskrit Grammarian of the Kanarese country of 6th century—*Jainendra* a grammatical treatise of Devanandi Pūjyapāda being one of the eight principal authorities of Sanskrit Grammar.

Mention of Vajranandi founding a Sangam at Madura—Sangam, a college of Jain ascetics and scholars for religious propaganda of their faith.

Ruthless persecution of the Jains in the 7th century A.D. in the Tamil land.

P. 135. Mention of Mahendra Varma destroying a Jain monastry after his conversion.

P. 145. Kudal capital of the king Mudukudumi is abbrevated from Sanskrit Mathura the strong hold of the Jains in the North—the importation of the name to south due to Jain auspices.

P. 187. Jainism—its influx to Tamilagam about the middle of 3rd century B.C.

P. 206. Efforts of the missioneries of Jainism and Buddhism resulted in the growth of culture in Tamilagam held by western scholars.

P. 220. Mention of the Jain inflicting tortures on Saint Appar.

1481

A. N. UPADHYE—*Dr. Pathak's View on Anantavīrya's Date*, (Annals of the B.O.R.I., XIII, 2, Pp. 161—70, Poona, 1932).

After collecting the available data it is shown in this paper that Anantavīrya, the commentator of Akalanka's works, is altogether different from Anantavīrya, the commentator of *Parīkṣāmukha*. The first flourished probably in the first quarter of the 8th century A.D. while the second Anantavīrya flourished probably at the close of the 11th centruy A.D.

1482

A. N. UPADHYE—*A Note on Trivikrama's Date*, (Annals of B.O.R.I. XIII 2, Pp. 171-2, Poona, 1932).

In the light of some of the lately published Inscriptions, more definite limits are put to the age of Trivikrama, the Prākrit grammarian, who must have flourished at the latest early in the beginning of the 13th century A.D.

1483

Radha Kumud MOOKERJI—*Problems of Early Maurya Chronology and History*, (J.U.P. H.S. Vol. 6, 1933).

Pp. 137-140. Jain traditional chronology; the date 323 B.C. for Chandragupta's accession to sovereignty. Mahāvīra's death 470 years before the date of the birth of Vikramāditya. Vikrama era started from 57 B.C. Mahāvīra predeceased the Buddha. Buddhism did not make much headway in the lifetime of Mahāvīra. *Majjhima Nikāya*, II, 153, and *Samyutta Nikāya, Jaṭila Sutta*; King Prasenajit directly tells the Buddha that he was junior to Mahāvīra in both age and ascetic career. There are on record only in the Buddhists texts of a few stray cases of converts from Jainism to Buddhism. Mrs. RHYS DAVIDS says in her work on Śākya that the early training of the Buddha himself was received from Jainism as the predominant system of his times.

P. 147. Brahminical works are much later than the time of Chandragupta and cannot be expected to reflect reliable history of remote times. The most genuine Brahminical tradition on the subject is the *Arthaśāstra* of Kauṭilya. The theory of Chandragupta being base-born or a *śūdra* does not fit in with the Brahminical system and ideals for which Kauṭilya stands.

1484

S. Srikantha SASTRI—*The Age of Śamkara.* (A.I.O.C. VIIth Session of VIIIth Session, 1933).

P. 563. Historical reference to Jain scholars—Samantabhadra, Pūjyapād, Jinendrabuddhi, Akalanka, Prabhāchandra and Jinasena II, etc.

1485

S. C. UPADHYAYA—*The Authorship and Date of Paumachariya the oldest extant epic in the Jain Maharastri language*—(A.I.O.C., Session VII; 1933) P. 135.

1486

Jugalkishore MUKHTAR—*Samantabhadras' date and Dr. Pāthak*, (ABORI. Vol. XV, 1934) Pp. 67—88.

Points—PATHAK's view ragarding Samantabhadras' age ; first half of the eighth century A.C.

Traditional View—Samantabhadra flourished in the second century A.C., and this view has been upheld by some modern scholars also.

1487 (i)

SHAH, Shantilal—*The Traditional Chronology of the Jainas.* (An outline of the Political Development of India from 543 B. C. to 78 A. D.)—review by H. R. KAPADIA—(ABORI. Vol. XVII ; 1935-36) P. 215.

1487 (ii)

Rajendra Chandra HAZRA—*The Dates of the Smṛti—Chapters of the Masyta-Purāṇa*, (ABORI. Vol. XVII ; 1935-36), P. 25.

The *Bṛhat-Saṁhitā* names the following gods with their respective characteristics.

(13) the god of the *Arhats* (for the Jains).

1488

Author : *Exact Date of Amarakīrti, the Author of a commentary on the Ṛtusaṁhāra of Kālidās*, (ABORI. Vol XVIII ; 1937) P. 20.3.

Dictionary of Jain Biography (Arrah) mentions : (1) "Amarakīrti—under him a Manuscript of Jinadattas' *Vivekavilās* was transcribed in V. K. Sam. 1649 - Samvat 1649 *varṣe Bhādrapada māse kṛṣṇ-pakṣe, navamyāmtithau, somadine likhitoyam granthaḥ.*

(2) then (i) "A Dig. Bhaṭṭāraka author of the *Svayambhusahasranamoṭīkā*" and (ii) "the author of a commentary on Ratnasekharasūri's *Sambodha-sitteri*

(3) Hiralal JAIN—Amarakīrti belongs to the "Mathura Sangha"—line of spiritual preceptors—Amitagati-Sāntisena, Amarasena, Śrīshena, Chandrakīrti, Amarakīrti.

He completed his work *Satkarmopadeśa* in Apabhramśa in Samvat 1247, *Bhādrapad masa, Dvitia Śuklapaksha*, 14 *tithi*, *Gurubār*, when Krishṇanarendra, son of

Bandiggadev of the Calukya dynasty was reigning at Godhra in Gujarat. He wrote seven other works. Names given are recorded by the author and find that it corresponds to Thursday, 16th August, 1190. It would thus be seen that this namesahe of the commentator flourished 400 years earlier.

1489

Kamta Prasad JAIN—*The Jaina Chronology*, (Jain. Ant. Arrah).

(1) Pre-Historical or Paurāṇic period—under it the events happened upto Ariṣṭa-Nemi is recorded.

Vol. II, No. IV, 1937, Pp. 87 to 96 and Vol. III, No. I, 1937, Pp. 19 to 25.

Vol. III, No. III, 1937, Pp. 75 to 79 ; Vol. IV, No. II, 1938, Pp. 57 to 61.

(2) Historical period—

Vol. IV, No. III, 1938, Pp. 89 to 92. The Historical period begins with Ariṣṭa Nemi, the 22nd Tīrthankara, a cousin and a contemporary Krīṣṇa of the *Mahābhārata.*

2(a) Ancient Historical period (800 B.C. to 200 A.D.).

Vol. V, No. I, 1939, Pp. 29 to 32.

Vol. V, No. II, 1939, Pp. 61 to 64.

Birth of Pārśvanātha, the 23rd Tīrthankara at Benares in 895 B.C. or 877 B.C. and his attainment of *Nirvāṇa* in 795 B.C. or 777 B C. from the Sammeda Sikhara (Pārasnāth Hill in Bihar).

Vol. VII, No. II, 1941: Pp. 73 to 80. Birth of Vardhamāna Mahāvīra, the last Tīrthankara at Kuṇḍagrāma in B.C. 617, 599 or 562.

Vol. VIII, No. I, 1942, Pp. 30 to 35. Attainment of Nirvāṇa by Mahāvīra at Pāvā in 545, 527, 590, 580, 467 B.C. The Mauryan emperor Chandragupta (326-322 B.C.) adopts vows of a Jain *Śramaṇa* and accompanies the Jain monk Bhandrabāhu to South India, Vol. X, No. I, 1944, Pp. 19 to 24. Samprati, the grandson of Aśoka was converted to Jainism in C. 236 B.C. Śāliśūka Maurya, the younger brother of Samprati, achieved the conquest of Jainism throughout Saurastra. Birth of King Khāravela of Kalinga in 207 B C. He ascended to the Imperial throne in 183 B.C.. His *Mahārājābhiṣeka* ceremony in 177 B.C. events of his life with dates given. Conversion of Gautamiputra Sātakarṇi, also called Vikramāditya to Jain faith in 57 B.C.

Vol. XI, No. II, 1946, Pp. 5 to 9. In 66 A.D. flourished Arhaobaliācārya who arranged the sub-divisions of Mūlasamgha. Advent of Śaka Samvat in 78 A.D.

Kuṇḍakuṇḍācārya flourished in 81 to 165 A.D. Dharasenācārya dictated the Anga knowledge to his disciples Puṣpadanta and Bhūtabali in 106 A.D. They recorded the extant *Āgama* into black and white in 136 to 156 A.D.

Vol. XII, No. I, 1946, Pp. 27 to 29. Samantabhadra flourished in 138 A.D.

Vol. XII, No. II, 1947 ; Pp. 68 to 75. C. 375 to 585 A.D.

Date of Pūjyapādasvāmi 450 A.D. or 600 Circa.

Vol. XIII, No. 1, 1947, Pp. 42 to 48. C. 510 A.D. to 715 A.D.

The Pallava king Mahendravarman, a devout Jaina flourished in C. 610 A.D. Hiuen Tsang (C. 630 to 644 A.D.) notices Nigranthas (naked Jain) in Afghanistan and other places. Persecution of the Jains in the Deccan in about 655 A.D.

Vol. XIII, No. II, 1948, Pp. 30 to 36. C. 662 A.D. to 800 A.D.

The famous logician Akalanka, contemporary of Dantidurga II and Kṛṣṇa I, Rāṣṭrakūṭa flourished in C. 760 A.D.

Jinasenāchārya composed the *Harivamśapurāṇa* in about 783 A.D. Vatsarāja Pratihāra of Kanauj flourished in C. 784 A.D.

Vol. XV, No. I, 1949, Pp. 41 to 45.

(788 to 968 A.D.). Amoghavarṣa I, Rāṣṭrakūṭa flourished in c. 814 to 900 A.D. Hariṣeṇāchārya composed the "*Bṛhad Kathākośa*" in c. 931 to 932 A.D. Devasena (Vik. Sam. 900) Bhaṭṭāraka writes "*Darśana-sāra*".

Vol. XVIII, No. 1, 1952, Pp. 20 to 25. 938 A.D. to 990 A.D.

Some dated records of the period (938 A.D. to 990 A.D.) mentioning the names of kings of the Ganga, Cālukya and Kalasa dynasties with their grants.

Vol. XIX, No. I, 1953, Pp. 24 to 32. C. 981 A.D. to 1058 A.D.

Some dated records of the period (981 A.D. to 1058 A.D.) mentioning the names of kings of the Raṭṭa, Ganga Cālukya dynasties with their grants.

1490

S. Shrikantha SASTRI – *The Date of Jambudvipa Prajñapti Samgraha*, (Jain Ant. Vol. IV ; No. III ; Arrah ; 1938 ; Pp. 81-84).

After discussing the literary and epigraphical evidences the author fixes the date as C. 1050 A.D.

1491

S. Srikantha SASTRI—*The Date of the consecration of the Image of Gommateśvara.* (Jain Ant. Vol. V ; No. IV ; Arrah ; 1940 ; Pp. 107-114).

After considering several literary and epigraphical evidences the writer arrives at the conclusion and fixes the date of the consecration of the image in Circa. 907-8 A.C.

1492

H. LUDERS—*The era of the Mahārāja and the Mahārāja Rājatirāja*, (D.R. BHANDARKAR Volume, Ind. Res. Ins. Calcuttta, 1940). Pp. 281 and 288.

Text of an inscription on a stone slab found at Kankali Tilā at Mathura formerly published by BÜHLER (Academy, vol. XLIX, p. 367—J.R.A.S., 1896, Pp. 578 ff.—Viruna Orient. Journ. Vol. X, Pp. 171 f) and R.D. BANERJEE, (Ind. Ant., Vol. XXXVII, Pp. 33 ff. and plate III) given.

Date of the inscription is 200 90 (2), though BÜHLER and R.D. BANERJEE differ with regard to the reading of the date. Notes on the text, translation given. Okhārikā Ujhatikā, and Okhā are names of foreigners. Okhārikā and Okhā are presumably Greek names They may also be Iranian names. There were Parthians at Mathura who had immigrated during the rule of the Kshatrapas and who, although they were converted to the Jaina faith, upheld the traditions of their native country. The inscription refers to an image of *Arhat* Mahāvira.

1493

A. N. UPADHYE—*On the Date of Vasunandi's Commentary on Mūlācāra*, (Woolner Commemoration Volume, Pp. 257-59, Lahore, 1940).

The Sanskrit commentary of Vasunandi on the *Mūlācāra* is assigned to the middle of the 12th century A.D.

1494

K. Madhava SARMA—*Date of Asaga's Vardhamāna Charita* (N.I.A. Vol. 4, 1941-42) Pp. 395-96).

In his report for 1886-92 Pp. 163-64. PETERSON extracts the concluding portion of a Ms. of Asaga's *Vardhamānacharita*, dated Samvat 1679. Here Samvat 1679 i.e. A.D. 1622 is obviously the date MS. and not of the work. The date of the work is Śaka 910. i.e. A.D. 853. The author belonged to Dharala in Coladesa and wrote eight works. In his History of Classical Sanskrit Literature, p. 296 Dr. M. KRISHNAMACHARIAR mentions Asaga's *Vardhamānacharita* with the date of Samvat 1679 and mistakes this date of the MS for that of the work.

1495

P. K. GODE—*The Chronology of the commentary of Sadanandagaṇi on the Siddhānta—Caṇdrika of Ramasrama or Ramacandrasrama*—A.D. 1743. (Jain Ant. Vol. IX; No. I; Arrah; 1943; Pp. 15—19).

Sadanardagaṇi composed this commentary in A.D. 1743. He belonged to the Kharataragaccha. He was a very close student of Sanskrit grammar.

1496

S. Srikantha SASTRI—*Some Jaina Gurus In Kannada Inscriptions*, (Jain Ant. Vol. IX; No. II; Arrah; 1943; Pp. 61-75.

A dynastic and chronological index of names and dates pertaining to Jainism, chiefly called from recent publications of inscriptions in the Kannada country like the M.E. R.E.; H.A.R.; N.K.K.I.; K.I. etc.

The dynastic arrangement has been followed and whenever possible the *guruprampara* and exact dates of the following dynasties given :

Chālukyas of Badami; Rāṣṭrakūṭas; Kadambas; Western Gangas; Nolambas; Kalyāni Cālukyas; Kalachuryas of Kalyāni; Yādavas of Devagiri; Raṭṭas of Soundatti; Hoysalas; Vijayanagara; Tuluva Bhairarasas; Harati Chiefs; Miscellaneous.

1497

H. C. SETH—*A critical Examination of Śvetāmbara and Digambara Chronological Traditions*. (Jain Ant. Arrah). Vol. X; No. II; 1945; Pp. 41-48.

Both the Śvetāmbara and the Digambara sects of the Jainas have preserved certain chronological traditions. A comparative study of these may yield useful results. Chronologies of the Śvetāmbaras discussed.

Vol. XI; No. I; 1945; Pp. 4-10.

Tradition of the Digambaras discussed. 231 years assigned to the Guptas in the Digambara traditions appear to be correct.

1498

S. A. JOGLEKAR—*Sātavāhan and Śatakarni*. (ABORI. Vol. XXVII; 1946) Pp. 237-248.

P. 241. Hāla favourite with Jain authors.

P. 248. References in Literature—Jain legend refers to Satigani, Rājā of Paithan and a contemporary of the Śaka rulers of Ujjain ... Jaina tradition refers to King Śātavāhan, who built many temples and *caityas* ....

1499

Jyoti Prasad JAIN—*The Predecessors of Svāmi Vīrsena*, (Jain Ant. Vol. XII, No. I), Arrah; 1946; Pp. 1 to 6.

Vīrsena was ordained by Ajjanandi (or Ajayanandi) and was taught *Siddhānta* by Elāchārya. The date of completion of the *Dhavalā* by Vīrsena is A.D. 780. Ajjanandi or Āryanandi belonged to the first half of the 8th century A D.

1500

H. C. SETH—(Part II) *A Critical Examination of Śvetāmbara and Digambara chronological traditions*—(A.I.O.C., XII; 1946.)

Various Jain chronological traditions have been brought together in this paper. They are shown to be generally reliable. The Śvetāmbar traditions reckon 470 years between Mahāvīr *Nirvāṇa* and the commencement of the Vikrama era. The various reign periods of Kings and dynasties making up this total are on the whole correct, except that Nahavāna or Nahapān is wrongly put there before the commencement of the Vikrama era. As suggested by the Digambar traditions,

which are borne out by the modern researches, he is a post-Vikrama figure. This correction and further critical examination of the various Jain chronological traditions leads to the following conclusions :—

(1) The correct date of Mahāvīr *Nirvāṇa* appears to be 430 (470-40 years of Nahavāna's reign) before the commencement of the Vikrama era or 488 B.C.

(2) Chandragupta Maurya's reign commenced in 325 B.C.

(3) The reign of Nahapāna commenced with 78 A.D. and the Śaka era reckoned from this date seems to be connected with him.

(4) 320 A.D. is obtained as the initial year of the Gupta era.

(5) Kalki's reign ends in 512 A.D. The death of the Huen King Toramāna is also placed by some modern historians in the same year. May be that Jain records have preserved the tradition of his reign in the account they give of Kalki. Kalki may be a tribal name reminiscient of Kalkilas of *Purāṇas*.

1501

S. Srikantha SASTRI—*The date of Śrīdhara ārya*, (Jain. Ant., Vol. XIII, No. II), Arrah, 1948. Pp. 12 to 17.

Śrīdharāchārya, the author of *Jātaka Tilaka*, has been generally assigned to the 799 A.D. But analysing different sources he cannot be taken back to the 9th century A.D.

1502

Sabal SINGH—*Time of Śrīdharāchārya*—(ABORI. Vol. XXX, 1949).

P. 271. reference to his work on matters—age—Jains referred ...

1503

S. Srikantha SASTRI—*The original home of Jainism*, (Jain. Ant. Vol. XIV, No. II) Arrah, 1949, Pp. 58 to 62).

The antiquity of Āryan traditions—Vedic, Jaina and Buddhistic goes back to at least 20,000 B.C. and the original home of the race must have been in Bhāratavarṣa. A comparative study of *Suṣumā* and *Duṣumā* Kalpas and of the various legends narrated in the lives of Tīrthankaras is necessary in this regard.

1504

Dinesh Chandra SIRCAR—*Barli Fragmentary Stone Inscription.* (J.B.R.S. Vol. XXXVII, Parts 1-2, Pp. 1-5, 1951.)

The author disagrees with the readings of Pandit G. H. OJHA and K. P. JAYASWAL and says that it does not refer to Lord Vīra and the year 84. He translates his reading as—Let there be success ! When king Bhagavata (of the Sunga dynasty) was appointed...years . . . an inhabitant of Madhyamika, dedicated . . . at Malini, a hall at . . . Ka, ... at Vava . . ., eightyfour pillars (at . . .)

1505

Y. V. Ramana RAO—*The Chronology of Andhra Dynasty and the Hāthigumhā Inscription,* (Q.J.M.S. Vol. 43—Nos. 3 & 4. 1952-53—Bangalore), Pp. 117-125 ff.

The Āndhras or Andhrabhṛtyas or Sātavāhanas who held sway over the greater part of the Indian peninsula in the early centuries before the Christian era. For materials Jain and Pāli sources have not been tapped.

P. 122. Khāravela's inscription and the First Contact of Synchronistic Prong : Mourya era dates from the coronation of Chandragupta (Circa 321 B.C.) ; the date of Khāravela's accession circa 170 B.C. Khāravela third member of Chedi dynasty. The Sātakarṇi associated with Khāravela was probably the third member of the dynasty (Sātavāhana). Rapson.

Pp. 123-25. Date of Khāravela's Accession : K. P. JAYASWAL shows that the inscription does not contain any reference to the Mauryan era. The relevant text runs as 'causes to be completed the eleven *Aṅgas* of the 64 letters which had become lost with the time of the Mauryas'.

Khāravela a contemporary of Puṣyamitra, who founded the Sungamitra dynasty and who ascended the throne in 188 B.C. Khāravela's accession 182 B.C. Q.J M.S. contd. Vol. 44, Pp. 99-107.

Was Satkarni Khāravela Ally or Foe (Pro. of the Ind. Hist. Cong. 1945 ; Trans. of the Third Ori. Conf. Pp. 111 ; 174).

Pp. 98-101. The limits of the Kingdom of ancient Kalinga aud Andhra, 200 B.C.

Pp. 101-02. Jātaka version of Khāravela's attack. The *Culla-Kalinga-Jātaka* (Ed. by Fausbold No. 301).

P. 102. Muṣika and Krishṇavena.

1506

Jyoti Prasad JAIN—*The date of Durvinita Ganga the Royal Patron of Pūjyapāda* (Jain. Ant., Vol. XVII, No. II), Arrah, 1952. Pp. 1 to 11.

The Ganga monarch Durvenita Konguni cannot be placed much beyond 500 A.D., and as a tentative suggestion his date may be fixed as circa. 480-520 A.D.

1507

A. N. UPADHYE—*Age of the Paramātma-prakāśa* (Annuls of the B.O.R.I., XXXIV, Pp. 166-7, Poona, 1954).

This short note scrutinises the evidences advanced by A. MASTER to settle the date of the *Paramātma-prakāśa* ; and it is shown that they are not in any way conclusive.

1508

M. Raja RAO—*The Chronology of Events in the Silappadhikaram*, (Q.J.M.S.—Culture & Heritage Number 1956), Bangalore—Pp. 261-282.

P. 261. Ilango-adigal, the ascetic prince, was the younger brother of Senguttuvan, the king of Cera. He consecrated the temple of Pattini at which ceremony Gajabāhu the King of Ceylon, was also present. Ilango Aidgal (author of *Silappadikarm* and Kulavanikan Sattan alias Sittalai Sattanār, were contemporaries of Kovalan and Kannaki. They lived and wrote in the second century A.D. Gajabāhu was reigning between 173 and 191. 171 A.C. the date of fire at Madura (Q.J.M.S. Vol. 16, No. 3, 1926 p. 156).

P. 265. The Scheme of week days, *tithis* and *nakṣatras* that Adiyarku Nallar, the commentator, has drawn up is completely sound.

P. 266. Adiyarku Nallar lived about 1120 A. D. the date of this patron, Boppana the general of Hoysala Viṣṇuvardhana.

Pp 266-67. The story.

Pp. 273-74. The distance from Puhar to Tiruchi and from Tiruchi to modern Mudarai is, in each case about 100 miles. The town that was destroyed is referred to in the Sangam literature as Kudal and Manamadurai. It must have been a town at the confluence of a tributory of the Vaigai—either the present Manamadurai (Railway Junction or some other town nearer the sea than modern Madurai).

P. 274. Kannaki declares herself as the daughter of the Pandyan—an epithet frequently applied to the present Goddess Mīnākṣī. Local tradition points out a small temple near the river as the original Pattani temple dedicated to Kannaki. Were the honours later on transferred to Goodess Mīnākṣī ?

1509

H. G. SHASTRI—*The Purāṇic chronology of the Mauryan dynasty*, (Proc., IHC., XXIInd Session), Bombay, 1959.

P. 81. 'Kusala' and 'Kulala' of the *Purāṇas* obviously stand for 'Kunala' known in Buddhist and Jain traditions as the name of the son of Aśoka and father of Samprati.

Section IV

GEOGRAPHY—III

1510

J. MACMURDO—*An Account of the Province of Cutch, and of the countries lying between Guzerat and the Indus.* (TLSB, ii, 1820, Pp. 205-241).

Pp. 240-241. Description of Pārśvanātha worshipped in the Parkur Desert in the hands of Soda Rajput.

1511

J. W. MASSIE—*Continental India.* Vol. I. London, 1840.

Pp. 429-477. Mythology of India displayed : the systems of the Brahmana, the Jain, and the Buddhist.

1512

J. STEVENSON—*Some Remarks on the Relation that subsists between the Jain and Brahmanical systems of Geography* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. II, Pp. 411-415. Bombay, 1847.

Explanation of the Jaina geography. The continents. The Jambudvipa. Rivers and mountains. The Mount Meru. Two maps besides text.

1513

H. G. BRIGGS—*The cities of Gujarashtra.* Bombay, 1849.

Topographical, historical and archeological description of the principal towns of Guzerat

1514

Joseph Dalton HOOKER—*Himalayan Journals.* Vol. I. London, 1855.

Pp. 15-21. Pārasnāth mountain. Its sanctity. The eastern metropolis of Jain worship. Origin of Jain sect. The Jains a transition between Buddhists and Hindus. Ascent of Pārasnāth. Vegetation of Pārasnāth.

1515

J. H. NELSON—*The Madura Country*. Madras, 1868.

Pt. 2, P. 16. Survival of Jain worship in two small temples in the district.

Pt. 3, p. 50. The professors of the faith of the Kṣamaṇa or Śramaṇa heretics were the predecessors of the Jains, and the religion was but little different from that now known as the Jain.

1516

J. BURGESS—*Gujarat and Rajputana*. Calcutta-London, 1874.

Choice of 30 photographic views of different monuments with historical and descriptive reviews.

1517

J. WILSON—*Final Report on the Revision of Settlement of the Sirsa District in the Punjab* (Lahore), 1879-83.

P. 101. Jaini or Sarāogi sect—worship of Pārśvanātha—Tenderness for animal life—Intermarriage of Biṣṇis and Sarāogis.

P. 139. Ascetics and low castes among the Jains.

1518

J. KLATT—*Śūrpāraka*. (Indian Antiquary, vol. XI, Pp. 293-294). Bombay, 1882.

Series of references to Śūrpāraka (Sopārā), extracts of the following Jaina works:

Gaṇadharasārdhaśataka of Jinadattasūri ;

Prabhāvakacaritra ; A *gurvāvali* of Munisundara ; and
a *Paṭṭāvali* of the Kharatara sect.

According to these authorities, Śūrapāraka is situated in the Kuṅkuṇdeśa.

1519

Elisee RECLUS—*Nouvelle geographie universelle*. Vol. VIII. L'Inde et l'Indo-Chine. Paris, 1883.

Pages.

269-270. The Jaina sanctuaries in the peninsula of Kathiawad, the Śatruñjaya, Pālitānā.

Pages

275. The Jaina art at Ahmadabad.

276. The Jainas at Pāṭan : their number, their temples and their libraries.

291. The temples of the mount Ābū.

295-296. The Jaina palace at Tulaiti (Chitor).

302. Temples and Jaina sculptures at Gwalior.

345. The Jaina temple at Khūrja.

346. The Jaina temple at Brindaban, near Mathura.

355. The Jaina temples at Ayodhyā.

411. The Jaina commercial movement at Rangpur.

495. The Jaina grottos of Elura.

682-686. General review on the Jains ; their origin, their customs, their professions. The Jaina sanctuaries.

685. Map of the principal places of pilgrimage in India.

93, 291, 293 & 683. Engravings representing several Jaina temples.

1520

F. S. GROWSE—*Mathura : A District Memoir.* 3rd Ed. Allahabad, 1883.

Pp. 12-13. Most of the Sarāogis of the dist. including Seth Raghunāth Dās are of the Khaṇḍel *gachchha* or *got*—They number in all 1593 only. A temple of the Seth stands in the suburb of Kesopur. Jambu Svāmi practised penance here. He is reputed the last of the *Kevalis*. The temple was built by Mani Rāma, who enshrined in it a figure of Chandra Prabhu. A large marble statue of Ajitnātha, brought by Seth Raghunāth Dās now occupies the place of honour. In the city are two other Jain temples dedicated to Padma Prabhu in the Ghiya mandi and the Chaubes' quarter. Other temples at Kosi and Sahpan.

1521

Nundo Lal DEY—*The Geographical Dictionary of Ancient and Mediaeval India.* Calcutta, 1899.

Part 1. Ancient Names & Modern Names or Situation :

Ayodhyā. Oudh. Birthplace of Ādinātha, a Jain Tīrthankara.

Alavi. Airwa. Alabhi of the Jains, from which Mahāvīra made his missionary peregrinations. Chandragiri. Near Beḷgoḷa, sacred to the Jains, Chandrikāpuri. Sravasti, birthplace of Tīrthankara Chandraprabha.

Girinagara. Girnar, containing temples of Neminātha and Pārśvanātha.

Ujjayanta. Girnār sacred to Neminātha.

Part 2. Modern Names and ancient names or situation :

Ābū. Arbuda *Parvata*, containing temples of Risavanātha or Ādinātha and Neminātha.

Girnar. The Junagar hill in Guzerat is one of the five hills sacred to the Jains, containing the temples of Neminātha and Pārśvanātha.

Pālithānā. In Guzarat, one of the five hills sacred to the Jains containing a temple of Ādinātha.

1522

Archibald ADAMS—*The Western Rajputana States*, etc. London, 1899.

P. 19. Sirohi : Banias and Mahājans, mostly Jains, form a very numerous class.

Pp. 37-38. Mount Ābū : Jain temples at Dilwara—Their age—Ābū one of the four principal places of pilgrimage of the Jains.

1523

Elisee RECLUS—*The Universal Geography. Ed. by A. H. Keane.* 4 Vols. London, (1900).

Vol. 3. P. 167. At Kathiawad the largest and most famous groups of Śrāvaka or Jain temple, the special zeal of the Jains for building temples, their

greatest pride in decorating temples, the Jains possess more religious edifices than the other Hindus.

Vol. 3. Pp. 407-408. Mahāvīra's followers at one time prevailed in Southern India—Jain works still the most remarkable in Dravidian literature—greatest respect for all living things, from the venomous snake to the smallest animalcule, the "four duties" of the Jain, their spirit of fellowship—some of their sanctuaries, such as those of Palitana, Mt. Ābū, Junāgarh, Pārasnāth, are amongst the most magnificent in the world.

1524

F. L. PULLE—*La cartografia antica dell' India. Parte I* (Studi italisani di Filologia indo-iranica, vol. IV).—Firenze, 1901.

Pp. 14-15. Enumeration of the Jaina treatises relating to the geography, namely :

Kṣetrasamāse, of Jinabhādra, with commentary of Malayagiri; *Laghukṣetrasamāsa*, of Ratnaśekhara, with commentary ; *Vrihannaryakṣetrasamāsasūtra*, of Somatilakasūri, Samghayaṇī (Samgrahṇi), of Candrasūri, disciple of Abhayadevasūri, with commentary of Devabhadra. Special reviews on the *Kṣetrasamāsa*, the *Samgrahaṇī*, the *Trailokyadīpikā* and the *Lokaprakāśa*.

Pp 19-20. Jaina system of the islands and of the seas according to the *Jīvābhigamasūtra* and the *Bhagavatī*.

Pp. 35-41. Description of the Jambudvīpa according to the Jaina geography the *Hanumaccaritra*. Analysis of the *Jambuddīvapaṇṇatti* (*Jambudvīpaprajñapti*), containing the orthodox geographical tradition of the Jains. Brief analysis of the *Jambudvīpasamgrahaṇī* of Haribhadra, work on which Prabhānanda wrote a commentary called *Kṣetrasamgrahaṇī*.

1525

V. A. SMITH—*Vaiśāli* (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1902, Pp. 267-288). London, 1902.

Pp. 282 Sqq. Vaiśāli according to the Jaina tradition. The town included three parts : Vaiśāli properly called, Kuṇḍagrāma and Vaniyagrāma. Vaiśāli is represented today by Bisahgarh (Besarh). Vaniyagrāma (the actual village of Baniya was the residence of Mahāvīra. As regards Kuṇḍagrāma, perhaps it is now the village of Basukuṇḍ.

1526

G. W. FORREST—*Cities of India.* Westminster, 1903.

Pp. 65-66. Architectural style of the Jains copied by the Sultans of Ahmedabad. Mahāvīra. with his eleven chief disciples, may be regarded as the first open seceders from Brahmanism—Life of Mahāvīra Jainism and Buddhism were the two heretical sects of importance agitating the region about Benares at the same time. Jainism never became a dominant creed. To the Peases and Barclays of Western India we owe the costly Jain temples.

Pp. 89-94. Jain shrines on Mt. Ābū the highest ideals of pure Hindu Arhitecture. Jain aim of victory over desires and Jaina creed that "Patience is the highest good". Description of Jain temples.

1527

T. C. RICE —*Jain settlements in Karnata,* (Malabar Quarterly review, Vol. III. Pp. 311-312). Ernakulam, 1904.

1528

T. A. GOPINATHA—Jaina Centres in Southern India. (Malabar Quarterly Review Vol. IV. Pp. 229-235).—Ernakulam, 1905.

1529

HIRA LAL—*Muktāgiri* (IA, xlii, 1913, Pp. 220-221).

Muktāgiri or 'salvation hill' is what is called *Siddha-kṣetra* of the Jains referred to as Medhigiri in the Jain Book Nirvāṇa *Bhakti*, Jain Temple in Ellichpura.

1530

Cathay and the Way Thither. (Translated and edited by Henry Yule). Second Edition (Revised by Henri Cordier). Vol. 3. London, 1914.

P. 251. Mailapur was anciently inhabited by the Jains. The dream story about the image of the place. One had a dream that in a few days the town would be overwhelmed by the sea. Their holy image was removed further inland, and

three days later the old town was swallowed up. The temples were the re-established in a town called Mailamanagara, where exactly the same thing happened again. Tradition runs in reference to the whole coast from San Thome to the Seven Pagodas, and extensive ruins existing beneath the sea are sometimes visible.

1531

M. RUTHNASWAMI—*Dabhoi or the city of the Darbha Grass.* (MR. Jany.-June, 1916, Pp. 539-545).

P. 543. Jain brothers Tej-pāla and Vastupāla and their work as builders of temples.

1532

C. Hayavadana RAU—*The Place-names of Mysore.* (QJMS, vi, 1916, Pp. 264-281).

P. 270. A very old line of kings, Jains by religion, called themselves "The Lords of Nandagiri". The Jain ascetics lovers of the picturesque and they selected such spots for passing their lives.

1533

Lewis RICE—*Mullur.* (IA, xlv, 1916, Pp. 141-142).

Jain temples in Mullur—The Kongalvas were Jains by religion.

1534

Arthur R SLATER—*Where religions meet—As illustrated in the sacred places of India.* (QJMS, viii, 1918, Pp. 193-309).

P. 296. The construction of the series of caves at Ellora is of Buddhist, Brahmanical and Jain origin. The first series are Buddhist, the second Brahmanical, while the third was excavated in the days of the Jains.

P. 299. Benares and Mathura, centres of Buddhism and Jainism.

1535

K. T. SHAH—*Trade, Tariffs and Transport in India.* Bombay and London, 1923.

P. 26. The Buddhist and Jain influences on trade—Their general condemnation of many an industrial pursuit.

1536

K. P. JAIN—*Sankiśā as a Jaina Tīrtha.*—I.H.Q. Vol. V. 1929.

Pp. 142-143. Sankiśā a village in the Farrukhabad district of the United Provinces—represents the old city of Sānkāśya mentioned by Fa-Hian and Hiuen-Tsang. Originality of the name discussed. Kampilya—place of birth and renunciation of the 13th Tīrthankara Śrī Vimalanātha lying around modern village Kampilla in Kaimganj *tahsil* of the Farrukhabad district. Kampilya and Sānkāśya—identical. Mention of quarrel between Jains and Buddhists over the sacred place of Sānkāśyā in the records of Fa-Hian. Mention of a Jain temple in the vicinity of Sānkiśa at the village of Sarai mention of a nice Jain image discovered at Sankiśā. Suggestion of the excavation of the mound of Aghatia for some Jainic references.

1537

Puran Chand NAHAR—*The Jain Tradition of the origin of Pataliputra.*) A.I.O.C., Session VI ; 1930). Pp. 169-171.

1538

B. P. PRATINIDHI—*Ajantā*, Bombay, 1932.

P. 11. The Buddhists, the Jains and the Hindus have worked at Verul (Ellora) and naturally the incidents from the mythologies of all the three religions have been utilised.

P. 17. In Jain caves Gomaṭeśvara, Pārśvanātha and other Jain Tīrthankaras are shown to carry serpent hoods as an ornament on their heads.

P. 18, First Tīrthankara was perhaps a Nāga.

P. 118. In the *Bhikṣu* group of painting cave No. 17 one of them is carrying *chowrie* and one is led to suppose that he may be a Jain of Digambara sect. Some of the *Sādhus* of the Digambara Jain sect are to be seen moving about naked even in this twentieth centuries.

1539

A. C. SEN—*Some Cosmological ideas of the Jainas.* (I.H.Q. Vol. VIII. 1932).

P. 43. Jains oldest sect outside Brahmanism.

Pp. 43-44. Jain cosmography discussed, conception of earth, hells and heavens in Jainism discussed.

P. 44. The idea of Jambudvīpa and Mt. Meru in Jain geography fully esplained.

Py. 44-46. *Devas*, Masculine and feminine—described.

47-48. *Nārakins* i.e. neuter sex—explained.

Leśyās means "thought-colours" which determine the temperament of a being. knowledge, body, birth in Jainism discussed.

1540

B. C. LAW—*Geography of Early Buddhism.* London, 1932.

P. XVIII. Jain traditions possess new names for the several *dvīpas* as well as for the *Samudras*.

P. 10 (n). Administration of Aṅga as a separate province under a Magadhan prince with Campā as its capital mentioned in Jain sources (Hemachandra, the author of *Sthavirāvali* and *Bhagavati Sūtra* and *Nirayāvali Sūtra*).

P. 64. Hāthigumphā inscription mentions king Khāravela bringing back to his realm from Aṅga—Magadha the throne of Jina which had been carried from Kalinga by king Nanda.

P. 65. Jain *Uttarādhyayana-Sūtra* mentions Pithuṇḍa as a sea-coast town. This reminds of Khāravelas Pithuṇḍa-Pithū ḍaga and Ptolemy's Pituṇḍra.

P. 74. '*Cetya*' (Sans. Caitya) means a shrine associated with Buddhism, Jainism and Brahmanism.

P. 74 (n). Jain *Cetiyas* not big as the Buddhists but resemble it very strongly.

1541

Bimala Churn LAW—*Sacred Places of the Jains*, (Jou. U. P. Hist. Soci. Vol. IX, Pt. II, 1936) Allahabad.

1542

M. Govind PAI—*Venur & Its Gommaṭa colossus*. (Jain Ant. vol. II ; No. II, Pp. 45-50, and No. III, Pp. 51-60), Arrah, 1936.

Venur—thirty-four miles to the north-east of Mangalore (S.K.) ; 35 feet high colossus of Bāhubali (Gommaṭa). It was installed by king Timma or Timmarāja Odeya belonging to the Ajila or Ajala family of the Jaina chieftains that once ruled in that part of the district. Description of the image given. A Jaina temple called '*Kalla Basadi*' or Śāntīśvara *Basadi*' and a *Māna-stambha*—two Kanarese inscriptions dated 1489 A.C. and 1537 A.C. records the installation of 24 images of the Tīrthankaras in Tirthankara *Basadi*—Another Kanarese inscription of the reign of Madukka Devi, a queen of the same Ajila family, dated Śaka 1544—a gift to the Śāntīśvara *Chaityālaya* by a prince called Rāmanāth Arasu. Another Jain temple. Two inscriptions behind the colossus—one in Sanskrit verse in sixteen lines, text and translation given and explanatory notes of different words—another in Sanskrit verse, text and translation and notes given. The colossus was installed in 1603-1604 A.C. A short history of the Ajila dynasty given.

1543

Kamta Prasad JAIN—Podanapura And Takṣaśilā. (Jain Ant. vol. III ; No. III ; Arrah ; 1937 ; Pp. 57-66).

According to the writer, Podanapura of the Jaina books was not Takṣaśilā, rather it was a prominent city of ancient Dakṣināpatha. Podanapura as the capital of Vāhubali discussed. Podanapura in the story of Pārśvanāth narrated. Podanapura in Sanskrit Jaina literature discribed ; in Jain Kannad literature ; various names of Podanapura—Potana, Podana, Paudana and Podanapura ; Podanapura in Buddhist literature, Podanapura was the capital of Ashamaka in the southern part of India.

1544

K. A. N. SASTRI—*Foreign Notices of South India*. Madras, 1939.

P. 102. Majority of 80 *Deva*—temples belonged to the Digambaras—Yuanch-wang's record.

P. 125. Mention of secular nude ascetics living on herbs recorded in the accounts of Abu Zaid.

1545

Bimala Churn LAW—*Holy Places of India.* Calcutta, 1940,

P. 49-54. Jain sacred places: Khaṇḍagiri, Udayagiri, Pāresnātha, Pāvā and Rājgir in Bihar; Raivataka ann Somnāth in Gujerat; Śatruñjaya in Kathiawar, Bawangaja Hill in central India; Ābū Rakhabha Deva, and Rāṇapur (or Rāmpura) in Rajputana; Chandragiri and Śravaṇa-Beḷgoḷa in South India.

1546

R. N. SALETORE—*Monastic Life in Śravaṇa Beḷgoḷa.* (Jain Ant. Vol. V; No. IV; Arrah; 1940; Pp. 123-132).

Some features of monastic life of the Jaina monks of Śravaṇa Beḷgoḷa from the earliest times till the beginning of the 19th century. Chiefly from inscriptions. The monks lived in communities called *Sanghas*—Corporate nature of Jaina monastic life. Revenue for the Jaina monasteries. Gift of donations. Regulations to preserve endowments. The practice of *Sallekhanā.*

1547

S. R. SHARMA—*Śravaṇa Beḷgoḷa—Its meaning and message.* (Jain Ant. Vol. V; No. IV; Arrah; 1940; Pp. 141-143).

Śravaṇa Beḷgoḷa enshrines the spirit which alone is life. Jainism is the most logically consistent of all philosophies. It is not merely a 'philosophy' but also a 'way of life'. Jainism enriched Indian civilisation.

1548

A. N. UPADHYE—*Beḷgoḷa and Bāhubali.*

(Jain Ant. Vol. V; No. IV; Arrah; 1940; Pp. 137-140).

Śravaṇa Beḷgoḷa is a place of great cultural importance. Traditionally, the place is associated with Bhadrabāhu and Chandragupta Maurya, and the historical value of this tradition is now accepted by the standard authorities. It is on Vindhyagiri or Doddabeṭṭa that the image of Bāhubali stands. The life of Bāhubali has a noble lesson to the struggling humanity for all times to come.

1549

B. A. SALETORE—*Śravaṇa Belgoḷa—Its secular importance.* (Jain Ant. vol. V; No. IV; Arrah. 1940; Pp. 115-122).

Object of this paper—how for centuries this sacred place of Jaina pilgrimage was also noted for its material wealth. Epigraphical evidences discussed. Commercial life of the people of Śravṇa Beḷgoḷa. Jains of this place were organised in commercial guilds. House-tax at Gommaṭapur. The Jain Āchārya (the Pontiff) was responsible to the state for the imports of Government. Commercial life of the merchants; they were in charge of the public charities. They asserted their rights when injustice prevailed, Jewel merchants.

1550

Bimala Churn LAW—*Vijayini in Ancient Iadia.* Gwalior, 1944.

P. 16. The demise of Mahāvīra, according to the Jaina tradition, took place on the day of installation of Pālaka on the throne of Avanti and the interval between this event and Chandragupta Maurya's accession to power is 215 years The interval between the demise of Mahāvīra and the rise of the Nandas is 60 years.

P. 19. According to the Jaina *Vividha-tīrthakalpa,* a powerful prince of the Sātavāhana family defeated the then Malava king Vikramāditya.

P. 25. According to *Kālikācayakathā,* the Garddabhilla of Ujjayani offered violence to Sarsvati, the sister of Kāḷikācārya who in revenge uprooted Garddabhilla and established the Śaka kings at Ujjayini. Garddabhilla's son Vikramāditya destroyed the Śakas and inaugurated the Samvat era. The Jaina *Vividha-tīrtha-kalpa* credits a powerful Sātvāhana prince of Pratiṣṭhānapura in Maharāṣtra with the inauguration of an era. The *Tīrtha-kalpa* alludes to the alliance of the Sātavāhana prince with the Nāgas of the Godavari region.

P. 33. The Digambara Jaina tradition avers that Mahāvīra visited Ujjayini, where in a cemetry he practised penances and obtained *manaḥaparyāya jñāna.*

1551

Banarasidas JAIN—*An itinerary of a pilgrimage to Jaina Badri* (Jain Ant., vol. XIII, N. I), Arrah, 1947. Pp. 24 to 28.

The partial itinerary of a pilgrimage to Jaina Badri given below is based on a single leaf in the form of a letter found among the manuscripts belonging to the *Yati's Upāśraya* at Zira in the Punjab. The pilgrim also visited many other places. Text given.

1552

A. S. ALTEKAR.—*Banares and Sārnāth : Past and Present.* Benares, 1947.

P. 42. Benares also regarded as a holy place by the Jains. Supārśvanātha the 7th and Pārśvanātha the 23rd Tīrthankaras, were born in Benares. The birth place of Śreyānsanātha, the 11th Tīrthankara was at Singhpuri in Sārnāth and that of Chandraprabha, the 8th Tīrthankara at Chandravati, about 20 miles from Benares.

1553

J. B. AUDEN—*A geological discussion on the Satpura Hypothesis and Garo-Rajmahal.* Gop. (Pro. N.F.S.I. No. 8, vol. xv, Delhi, 1949).

P. 328. Pārasnāth Hill, 4,480 ft. rises above the highest of the Ranchi plateaux, and represent the residual of a still higher land surface. But even if it is supposed that a total thickness of almost 4,000 ft. of rocks have been renouned by erosion in the Pārasnāth area, it is not possible to assume that the original level of assume that the original level of the Pārasnāth Plateau was then at the present level of the top of the hill. Allowing for the line of nil movement along the hinge line at latitude 25° degree, the uplift in the Pārasnāth area should have been about 1,300 feet. That is, the part of the crust now represented by the residual summit of Pārasnāth was probably in Tertiary times at an elevation of about 3,200 feet. The erosion into residual plateaux and uplifts. were doubtless controlled in the main by the Himalayan monuments further north, rather than by simple vertical isostatic adjustment in a crust devoid of compressional restraints.

1554

Sita Rama SINGH—*Renascent India and Vaiśāli.* (Jain. Ant., vol. XVI, No. 11), Arrah, 1950. Pp. 70-72.

The message of Vaiśāli is that republicanism is the best sort of constitution under which the individual has the best opportunities to unfold his personality to the utmost extent, that such a developed individual should dedicate himself to the well-being of the community, that Lord Mahāvīra was the finest flower which blos omed at Vaiśāli, embodying as best ideals, and that the religion of a republic should be the cult of self-reliance.

1555

H. V. TRIVEDI—*Badnāwar and its antiquities.* (Jain. Ant., vol. XVII, No. I). Arrah, 1951. Pp. 59 to 72.

Some Jaina sculptural and architectural remains including the Baijanātha Mahādeva temple, image of the Jain Acyutā devi (of the Digambara sect) and other images of Jain Tīrthankaras, recently unearthed at Badnāwar (Vardhanāpura and Vardhamānapura of mediaeval inscriptions) in the district of Dhar, Madhya Bharat Union have been described, time, findspot, names and fates of the images being discussed.

1556

L. A. PHALTANE—*The Tatwārthasūtra and Geography—Pushkarārdha Dweepa*, (Jain. Ant., vol. XVIII, No. II), Arrah, 1952, Pp. 36-38.

The Jain scriptures say that Jambudweep, Dhātaki *khanda* and Pushkarārdha *dweepa* are the three territories in which men reside. The present round about Bokhara must have been the ancient Pushkara continent of the Jaina mythology.

1557

Jyoti Prasad JAIN—*Ramagiri of Ugrāditya's Kalyānkāraka*, (Jain. Ant., vol. XIX, No. I), Arrah, 1953. Pp. 1 to 11.

Ugrāditya's *Kalyānkāraka* is a treatise on the science of medicine in Sanskrit. Contents of its 25 chapters enumerated. Ugrāditya got his education in the establishment of Mount Rāmagiri from his teacher Śrīnandi. The work was completed in the Rāmagiri hill which being adorned with many Jain caves, cave temples and other objects of worship was situated in the Vengi country of Tri-kalinga. In the district of Vizagapatam lies the famous Rāmatīrtha hill which was also known in ancient times as Rāmakonda (Kondagiri)—Identical with the Rāmagiri. The work was written sometimes between 790 and 799 A.D. and he may be assigned to circa 780-840 A.D.

1558

J. E. SPENCER—*Asia East by South. A cultural Geography*. London, 1954.

P. 127. Jain contemporary of Buddhism in protest against Hinduism, but its extreme asceticism long limited its growth. It remained an Indian religion only, but did not die out as did Buddhism. Today its 15,00,000 adherents are mainly located in Northern Bombay Presidency and Rajaputana.

1559

D. L. SNELLGROVE—*Buddhist Himalaya Travels and Studies in quest of the origins and nature of Tibetan Religion*—Oxford, 1957.

P. 10. The Term 'Conqueror' (*Jina*), which also became the title of Mahāvīra, the leader of the Jains, was also applicable to the Sage.

P. 43. The Jaina built *Stūpas* and decorated them in much the same way. The symbols of tree and wheel and *stūpa* were just as much in use by them and the stories of the previous lives were derived from a common stock of Indian hero—and animal—tales.

P. 45. The Buddha—image—One may compare the early Jain images, which are either standing with arms straight to the sides or seated cross-legged with hands placed together on the lap in the gesture of meditation.

1560

Klaus BRUHN—*Jain Tīrthas in Madhyadesa*, (Jain Yug, November, 1958) Pp. 29—33, and Jain Yug, April, 1959.

Selected Jain monuments at various places in Madhya Pradesh and the surrounding area have been dealt with.

1. Dudahi—Situated about 18 miles to the south of Lalitpur in the Jhansi District of Uttar Pradesh and to the north of the former Ram Sagar, it contains the ruins of Hindu and Jain monuments. Amongst the Jain monuments two colossal images stand out. The seated Jina (Figs. 1 and 3) is a combination of three Jinas, one seated in the middle and two standing to the left and right. The central *mūrti* measures 12 feet in height. Description given. Stylistically all pieces belong together. The seated Jina is identified with Ṛṣabha on account of *Jaṭās* and the images to the left and right show the snake—hoods and represent therefore Pārśvanātha (or supārśvanātha). The standing Jina (fig. 2) also measures about 12 feet in height. Description given. On the pedestal there appears a *dharmacakra* flanked by the two deer (not visible in our photograph). This group does not identify a particular Jina but can be carved on the pedestal of any of the 24 Jinas. The *Cakra* and deer motif is however not very common in our area. It is therefore, not impossible that it had the meaning of a cinha, identifying the Jina as Śāntinātha,

Chandpur—The deserted and dilapidated town of Chandpur in the Jhansi District has lent its name to a group of medieval temple, Hindu and Jain, whose remains are scattered over a wide area near the ruins of the former town. As one comes from Bhopal one will find the Hindu temples to the left and the Jain temples to the right of the rails. The Jain monuments include the colossal image of a Jina (housed in closed structure with plain walls), the extant porch of a temple, and numerous slabs. Tradition has it that the Jain Temples were built by a Jain merchant "Parah Sah". Almost all the Jain remains are situated within a small fenced compound bordering on the railway track. Of these figs. 1 and 2 described in details.

Fig. 1—The most interesting features of the first piece are the tree and the relief with the horsemen. The trunk of the tree resembles that of a date-palm. All the arms are broken and both the figures possibly carried in their left hand a child which was partly attached to the upper arm.

Fig. 2—At the height of the heads of the principal figures a miniature-replica of the crown of the tree projects from its trunk. This is only out of several possible elaborations of the tree of the sacred couple motif which has been discussed in details. The sculptures may belong to the 10-11th centuries.

1561

Kailash Chand JAIN—*History of Mandor*, (Prof., IHC. XXIInd Sesssion), Bombay, 1959.

Pp. 230-231. Jaina temples built at Mandor in a period between the 7th century and 10th century A.D. prove the existence of the Jains here. At Ghatiyala Kakkuka, the Pratihāra ruler of this place, a patron of Jainism, constructed a Jaina temple (IRAS, 1895, p. 516). The Śrāvakas of Mandor built and repaired temples at other places and placed images in them. The Mandovara Gotra of Osvalas became famous after Mandor. Mandora Gachchha, a branch of Kharatara Gachchha originated from this place.

1562

Umakant P. SHAH—*Geographical evidence from the Kāśyapa Samhitā*, (Prof. and Trans. AIOC, XIXth Session) Delhi, 1961. Part-II.

P. 97. The Jaina *Prajñāpanā sūtra* places Koṭivarṣa Viśaya in the Rāḍha (Lāḍha). The headquarters of the Viśaya have been identified with Diw-kot (Devakot or Devikota). Koraghāṭa identified with Karahāta is the same as modern Karāḍ in the Satara.

Section IV

II—TRAVELS

1563

J. TOD—*Travels in Western India*—London, 1839.

This work furnished a description of the great Jain sanctuaries of West India. The text is illustrated with nine plates.

1564

Colonel TOD's "*Travels in Western India*" (AJ, xxix, 1839, Pp. 145-151, 171-180).

Pp. 147-177. Sacred Mounts of the Jains at Ābū and Śatruñjaya.

P. 171. Ancient cities of the Jains.

P. 174. Library of the Jains at Anhilwara.

1565 (i)

J. BURGESS—*Notes of a visit to Śatruñjaya hill, near Palitana, in September 1868*—Bombay, 1868.

Popular description of the temples of Śatruñjaya, with recall of some historical data.

1565 (ii)

J. BURGESS—*Notes of a visit to Somnāth, Girnār and other places in Kathiawad, in May 1869*, Bombay, 1869.

Popular description of the sites and of the temples of the mount Girnār.

1566

Fr. BUCHANAN—*A journey from Madras through the countries of Mysore, Canara, and Malabar*, 3 volumes, London, 1807. (Second edition, 2 volumes ; Madras, 1870).

Diverse pages of this account are devoted to the Jains. One will find information of them in the general index, in the word "Jaina".

1567

J. Burgess—*Extracts from the Journal of Colonel Colin Mackenzie's Pandit of his route from Calcutta to Gaya in 1820.* (Indian Antiquary, vol. XXXI, Pp. 65-75). Bombay, 1902.

New edition of a journal of route drawn up by the *pandit* whom colonel Mackenzie had engaged for himself.

This account contains some historical and archeological reviews on the temples or the Jain sanctuaries of Madhuvana, Bhagalpur, Champaran, Bihar, Bahad, Pawa and Rajgir. Additional note on the mount Pārśvanātha at Palaganj.

1568

Thomas Watters—*On Yuan Chwang's Travels in India, 629-645 A.D.* (Edited by T. W. Rhys Davids and S. W. Bushell), 2 vols. London, 1904-05.

Vol. I, p. 252. Yuan-Chwang on the Jains. This pilgrim is of opinion that Jainism as a system was later in origin that Buddhism and was mainly derived from the latter.

1569

Hira Lal—*A visit to Rāmṭek,* (IA, V. xxxii, 1908, Pp. 202-208).

Pp. 2-4. Local Jains say that Rāma was a Jain and that when he visited Rāmṭek, he first worshipped Śāntinātha.

1570

Richard Caunac Temple—*The Travels of Peter Munday, in Europe and Asia,* 1608-1667. Edited by R. C. Temple. Vol. II : Travels in Asia, 1628-1634. London, 1914. (The Hakluyt Society, Second Series, No. 35),

P. Lix. Munday heard of a *pinjrapol* kept up by the Jains at Cambay for sick fowls.

P. 257n. Munday makes no mention of the extensive Jain temples on Mt. Ābū.

P. 310n. Remarks of all the 17th cent. travellers on the *pinjrapols* or animal hospital in Gujarat, supported mainly by the Jains.

1571

Mansel Logнworth DAMES—*The Book of Duarte Barbosa.* Translated from the Portuguese by M. L. Dames. Vol. I, London, 1918. (The Hakluyt Society, Second Series, No. 44).

P. 110, n. 2. BARBOSA's description of the Jains—Their carefulness with regard to the life of flies and vermin.—Their keeping up of hospitals for animals.

1572

PANNA LALL—*Account of a Tour in the Almora District, Himalayas,* (J.B.O.R.S, vi, 1920, Pp. 361-392).

P. 392. Jain architecture—Characteristics found in the temple at Champhāvat.

1573

Diaries of Sir William ERSKINE (JBBRAS, 1922, xxv, 1922, Pp. 373-409).

(1) Jaurney to Ellora, 1820, and (2) Jaurney in Gujarat, 1822-23.

P. 407. An underground Jain temple in Cambay.

P. 408. Sir William's visit to the celebrated Jain temple in Gujarat, the most complete temple he has seen ; no Jains here now, not even one priest or *Yati.* The temple is kept and shown by a Brahmanical Hindu. It is supported by contributions from the Jains at Jumboosur and Kathiawad.

1574

S. R. SHENDE—*Routes between Āryavarta and Dakshinapatha,* (B. C. Law volume, Part I, Calcutta 1945).

P. 522. A Jain Muni Bhadrabāhu Shrutakevalin went to Shravaṇa Beḷgoḷa from Kośala in 3rd century B.C.

Section V

BIOGRAPHY

1575

BHAU DAJI—*Brief Notes on Hemachandra or Hemāchārya*, (Journal of the Bombay Branch of the Royal Asiatic Society, vol. IX, Pp. 222-224).—Bombay, 1872.

Biographical review on Hemachandra according to the *Kumārapālacaritra*, the *Kumārapālaprabandha*, the *Prabandhacintāmaṇi*, the *Riṣimaṇḍalavritti*, of Jinabhadrasūri, and some other works of Jainas.

1576

Hermann JACOBI—*On Mahāvīra and his predecessors.* (IA, Vol. ix, 1880. Pp. 158-163).

Mahāvīra, the supposed founder of the Jaina sect—His relation with Gosāla Mokkhaliputta—The history of the Niganṭhas in general.

1577

Lewis RICE—*The Poet Pampā* (Journal of the Royal Asiatic Society of Great Britain and Ireland, New Series, vol. XIV, Pp. 12-23), London, 1882.

Bibliographical review on the Canara poet Pampa. Pampa or Hampa was born in Śaka 824. His father, Abhirāma Devarāya was converted from the Brahmanism to the Jainism. The two works of Pama are the *Ādipurāṇa* and the *Vikramārjunavijaya* or *Pampa-Bhārata.* He wrote both of them in the year Śaka 863.

Another Canara poet, Nāgachandra, called Abhinava Pampa, composed the *Rāmachandracaritapurāṇa* or *Pampa-Rāmāyaṇa* about a century later.

1578

Ram Chandra BASU—*Jainism and its founder.* Calcutta, 1886.

A discussion of the life and historicity of Ādināth and also of Mahāvīra and his immediate predecessors.

1579

G. BÜHLER—*Ueber das Leben des Jaina Monches Hemachandra*—Wien, 1889.
Sources :

1. *Prabhāvakacaritra*, composed towards 1250 by Prabhācandra and Pradyumnasūri.

2. *Prabandhacintāmaṇi* of Merutuṅga.

3. *Prabandhakośa* of Rājaśekhara.

4. *Kumārapālacarita* of Jinamaṇḍana Upādhyāya.

5. The account furnished by Hemacandra himself in his different works.

Biography of Hemacandra.

Hemacandra was born in Samvat 1145 (1088 A.D.) at Dhandhuka, in the district of Ahmedabad. He was the student of Devacandra and received the dignity of Sūri or Āchārya in Samvat 1166. He went to settle down at Anahilvāḍ Pāṭan and met his first protector in the person of the king Caulukya-Jayasimha, surnamed Siddharāja, who died in Samvat 1199.

It is in the court of this prince that Hemacandra composed his grammar, two of his dictionaries, the *Abhidhānacintāmaṇi* and the *Anekārthasaṁgraha*, his poetical treatise, the *Alaṁkāracūḍāmaṇi*, and his metrical treatise, the *Chandonuśāsana*. The *Dvyāśrayamahākāvya* was undoubtedly also begun.

Kumārapāla succeeded Jayasiṁha on the throne of Gujerat. Hemachandra entered in relation with this prince towards Samvat 1214-1215. Between Samvat 1199 and 1214, the composition of the Deśīnāmamālā and some diverse complements to the *Abhidhānacintāmaṇi*. It is towards Samvat 1216 that Hemacandra converted Kumārapāla to the Jainism and composed the *Yogaśāstra* and the *Vītarāgastotra* in order to fortify the king in his new religion. Kumārapāla favoured extremely the Jains and built to them a great number of temples. After Samvat 1216, the literary activity of Hemacandra did not fail off. In this period were written the *Triṣaṣṭiśalākāpuruṣacarita*, the appendix to this work or *Pariśiṣṭaparvan*, the end of the *Dvyāśraya* Sanskrit, the Prākrit *Dvyāśraya* and the commentary on the *Abhidhānacintāmaṇi*.

Hemacandra died in Samvat 1229, a little before Kumārapāla.

NOTES

A considerable series of historical, literary and bibliographical reviews complete this memoir on Hemacandra.

Recursion : ELEUMANN. Zeitsebriff der dentschen morgendendischen Gesellschaft, vol. XLIII, Pp. 348-352.

1580

Haridas SASTRI—*A Note on Vimala*, (Indian Antiquary, Vol. XIX, Pp. 378-380). Bombay, 1890.

1. The author of the *Praśnottararatnamālā* was certainly a Jain. According to several manuscripts this author must have been Vimalachandra, and according to some others Amoghavarṣa. There were four sovereigns of the name of Amoghavarṣa, of whom the first was a devout Jaina. It is difficult to determine which one of these kings must have written the *Praśnottararatnamālā* ; but the author of this work must have lived between 853 and 973 A.D.

2. The *Padmacarita* or *Padmapurāṇa* is equally a Jaina work. It was composed by Vimalasūri in the first century of the Christian era. It is a Jaina adaptation of the *Rāmāyaṇa*.

1581

J. KLATT—*Specimen of a literary—bibliographical Jaina Onomasticon*—Leipzig, 1892.

Preface of WEBER on the extent that would have had the work of Klatt, once finished.

Biographical and bibliographical reviews on the following authors :

Abhayadevasūri	Jinavarman
Umāsvāti	Jinavallabha
Haribhadrasūri	Jinavijaya
Jinadatta	Jinaśekhara
Jinaprabha	Jinasamudra
Jinabhadra	Jinasamudha

Jinakīrtisūri
Jinakusalasūri
Jinagatisūri
Jinaguṇaprabhasūri
Jinaguṇasundara
Jinacandra
Jinatilaka
Jinadāman
Jinadāsa
Jinadeva
Jinadharma
Jinadhara
Jinanandin
Jinapati
Jinapadma
Jinapāla
Jinapālopādhyāya
Jinaprabodha
Jinabhakti
Jinabhaṭa
Jinamaṇḍana
Jinamahendra
Jinamāṇikya
Jinamukti
Jinasarvasūri
Jinavardhanasūri
Jinasāgara
Jinasiṁha
Jinasundara
Jinasūri
Jinasena
Jinasaukhya
Jinasaubhāgya
Jinahaṁsa
Jinaharṣa
Jinahita
Jinānanda
Jinendra
Jineśvara
Jinodaya
Jitadhara
Jitavijaya
Jīva
Jīvakalasa
Jīvadeva
Jīvana
Jīvaranga
Jīvarāja.

Jinamuni

Jinameru	Jinaranga
Jinaratnasūri	Jinarāja
Jinalabdhi	Jinalābha

From Jinabhadra upto the end, one finds besides some reviews on the Jaina works, the titles of which are contained in the alphabetical series *Jaina-Jiva.*

1582

J. KLATT—*Specimen eines Jaina-Onomastikons. Berlin, 1892.* (Sitzungsberichte der Koniglich Preussischen Akademie der Wissenschaften).

First editing of the precedent work.

It contains only the reviews relating to Abhayadevasūri, Umāsvāti, Haribhadrasūri Jinadatta, Jinaprabha and Jinabhadra.

1583

S. C. VIDYABHUSANA—*Buddhadeva.* Calcutta, 1311, Bengali Sal. (1905, A D.).

Pp. 223-225. Conversation between Mahāvīra and Gosāl Makhali Putta. Mahāvīra and Nirgrantha Nātha-Putta are one and the same person.

1584

Edv. LEHMANN—*Buddha.* Kobenhavn, 1907.

Pp. 38-42. Jain sect—Their relation and reaction to Buddha.

1585

Manik Chand JAINI—*Life of Mahāvīra.* Allahabad, 1908.

Preface—Introduction—Introductory remarks, and the historicity of Mahāvīra—sources of information, mythological stories—family relation—details arranged chronologically—Appendix.

1586

S. C. VIDYABHUSANA—*Yaśovijaya Gaṇi* (about 1608-1688 A. D.). (JPASB, vi, 1910, Pp. 465-469).

Life of Yaśovijaya—His works on Logic—His criticism on Logic as taught in Benares academies.

1587

A. GUERINOT—*Un maitre Jaina du temps present ; Sri Vijayadharma Sūri.* (A Jaina teacher of the present time : Sri Vijayadharma Sūri. (JA, 10th Ser., xviii, 1911, Pp. 379-384).

The book in French, forms an account of Jainism as lived in the present time. The present article sketches the life of Vijayadharma Sūri.

1588

K. B. PATHAK—*Nripatuṅga and the authorship of the Kavirājamārga.* (JBBRAS, xxii, 1913, Pp. 81-115).

In this paper there are several quotations from Jain authors.

1589

Wilhelm HUTTEMANN—*Miniaturen zun Jinacharitra.* (Baessler Archiv, Berlin, iv, 1914, Pp. 47-77).

The article, in German, discusses and interprets the small *Jinacharitra* as available from existing materials.

1590

Umrao Singh TANK—*A Dictionary of Jaina Biography*, Part I—A. Arrah (India), 1917.

1591

U. S. TANK—*Some distinguished Jains*, Agra, 1918,

Brief sketches of some distinguished Jainas, Jaina families.

1592

K. B. PATHAK—*Śākaṭāyana and the Authorship of the Amoghavritti*, (ABI, i, 1918-20, Pp. 7-12).

The Jain Śākaṭāyana composed his sūtras and the *Amoghavritti* in the time of Amoghavarṣa I.

1593

M. BLOOMFIELD—*The life and stories of the Jain Savior Pārśvanātha.* Baltimore, 1919.

The work contains the life-history of Pārśvanātha as culled from Jain works, canonical and non-canonical.

1594

K. B. PATHAK and K. G. OKA—*Amarasimha and his commentator Kshīrasvāmin.* (JBBRAS, xxiii, 1919, Pp. 275-281).

P. 275. Though the production of a Buddhist, Amarasiṁha's lexicon has been universally accepted as an authority by the Brahmanas and the Jains alike. It has been commented upon by Buddhists, by Brahmanas and by Jains like Āśādharapaṇḍita and Nāchirāja.

1595

A. J. SUNAVALA—*Vijaya Dharma Sūri, his life and work, with a prefatory note by* F. W. THOMAS. Cambridge, 1922.

The work in 18 chapters forms a comprehensive account of the life of the great Jaina monk.

1596

Banarasi Das JAIN—*Jaina Jatakas, or Lord Ṛshabha's Purvabhavas. Translated by Amulyacharan Vidhabhusana.* Lahore, 1925.

A translation of the first canto of Book (Parvan) I of Hemacandra's *Triṣaṣṭiśalākāpuruṣacarita*, with a note on Jaina cosmography.

1597

H. BHATTACHARYYA—*Lord Mahāvīra.* Delhi, 1926.

A short life of Mahāvīra.

1598

C. R. JAIN—*Sannyāsa Dharma.* Allahabad, 1926.

A study of *Sannyāsa Dharma* based on three Jain works, *Mūlācāra*, *Bhagwati Ārādhanā* and *Charitrasāra.* Stages and ideals—twentyeight root virtues—ten holy virtues—destruction of desire bearing hardships with equanimity—purity in taking of food—how to die—the daily life—*riddhis* or eight miraculous powers.

1599

H. OLDENBERG—*Buddha.* Calcutta, 1927.

P. 65. Nigganṭhas—known as Jains—corresponds in many essential points with Buddhism. Point of difference lay in matters regarding penances.

P. 77. Pāvā the death place of Nātaputta referred to in Jain works.

P. 175. Mention of the terrible nature of Jain austerities.

1600 (i)

H. BHATTACHARYYA—*Lord Pārśva.* Delhi, 1928.

A short life of Pārśvanātha.

1600 (ii)

H. B. HATTACHARYYA—*Lord Arishṭanemi*, Delhi, 1929.
A short life of Arishṭanemi.

1601

C. R. JAIN—*Riṣabha Deva—The founder of Jainism.* Allahabad, 1929. Pp. xii + 190 with 10 plates.

It gives the life of Riṣabha Deva, the first Tīrthankara.

Contents : Glimpses from his early existence ; four and twenty Tīrthankaras ; His birth, childhood, Family life and Public life, *Sannyāsa*, omniscience, the *Samavasarana.* Bāhubali and Bharata—his two sons ; the community of the faithful and His *Nirvaṇa.*

1602

A. N. UPADHYE—1. *Samantabhadra, an Outstanding Personality*, (The S.D.J. Hostel Magazine, X, ii, Pp. 24-8, Allahabad, 1929).

The personality of Samantabhadra, the great logician of the c. 2nd century A D., is delineated on the basis of the glimpses that one gets from his various works.

1603

A. N. N—*Review—Rannakavi Prashasthi*—Mysore, (QJMS., vol. 19, No. 3, 1929, Bangalore).

Pp. 241-42. Contains 15 articles by well known literateures. Life and Times of Ranna ; critical essays on the works of Ranna. All are agreed that Ranna is a *Mahākavi*. He deserves to be classed with 'Homer, Dante and Milton'. Mr. A. R. Krishna ŚASTRI points out that Ranna is superior in this descriptive work.

1604

R. Shama SASTRY—*The life and work of Kesiraia* (QJMS, Vol. 22, No. 1, 1931, Bangalore).

P. 89. Kesirāja, the author of the Sabdamanidarpana (Kanarese grammar) is not a Jaina but a Brahman.

1605

N. N. LAW—*Haraprasad Sastri.* I.H.Q. Vol. IX, 1933.

P. 335. Mention of a Jain Bhāṇḍāra with 1335 Mss. receiving an annual grant of Rs. 5,000 from the Govt. of India (Place not mentioned).

P. 341. Rāsas. Ḍhāls and Sijhāis preserved in Jain monasteries in Kathiawad, Marwar, Udaipur Gujerat etc.—Sources of information relating to Aurangzeb's reign.

1606

VIJAYA INDRA SŪRI—*Reminiscences of Vijaya Dharma Sūri.* Madras, 1933.

A collection of articles by different authors on the life and teachings of Vijayadharma Sūri, the Jaina saint.

1607

Dr. W. N. BROWN—*The story of Kālaka* (with 15 plates), Washington, 1933. Pp. viii + 149.

The Kālak story as legend and history.

Translation—versions of Bhavadevasūri and Dharmaprabha sūri ; Miniature painting in western India—12th—17th century.

1608 (i)

G. BÜHLER—*The life of Hemacandracārya.* Translated from German by M. Patel Śāntiniketan, 1936 with an introduction by Dr. M. WINTERNITZ.

Sources—Hemacandra's youth—Jayasimha Siddharāja—Kumārapāla—literary works.

1608 (ii)

G. BÜHLER—*The Life of Hemacandrācārya*—translated from the original German by Manilal PATEL (Singhi Jain Series Vol. 11), Santiniketan, 1936.

A biographical statement of the life of Hemacandrācārya (1088-1173 A.D.) of the most eminent Śvetāmbara Jaina monk and scholar of Gujarat. (Pp. 1-XV ; 1-104) : Preface, forward, the sources, Hemacandra's youth, Hemacandra and Jayasiṁha-Siddharāja ; the accounts regarding the first acquaintance of Kumārapāla and Hemacandra ; the stories regarding Kumārapāla's conversion, the consequences of Kumārapāl's conversion ; Hemacandra's literary works after Kumārapāla's conversion ; stories about the inter-course between Hemacandra and Kumārapāla, and about their end. Notes, Indix, errata.

1609 (i)

B. C. LAW—*Mahāvīra—His life and Teachings*, London, 1937.

Pp. V+109 ; Preface, Life, Teachings, Index.

1609 (ii)

B. C. LAW—*Mahāvīra.* London, 1937.

An account of the life and teachings of Mahāvīra from the original Jain and Buddhist texts.

1610

S. RADHAKRISHNAN—*Gautama the Buddha.* London, 1938.

P. 12. When Siha the Jain becomes a Buddhist he is required to give food and gifts as before to the Jain monks who frequented his house.

P. 20. Mention of a discussion held between a Jain layman and Buddha relating to the doctrine of in-action.

P. 28. Jain theories maintain an infinity of souls involved in matter.

1611

G. W. BRIGGS—*Gorakhnāth and Kānphāṭā.* Calcutta, 1938.

P. 72. Nimnāth and Pārasnāth, sons of Matsyendranāth. They were slain and restored to life by Gorakhanāth. They were initiated by father and founded new sects. They were Jains.

P. 73. Gorakhanāth left Pārasnāth one of the two boys and the Jains deem him an incarnation of God.

P. 151. A Jain temple near Paedhuni in Bombay city shelters an idol of Ghorajināth indicating a contact of the Jains with Gorakhanāth.

P. 213. While Gautama turned aside for extremes in fullfledged asceticism Brahman and Jain laid emphasis upon such life.

P. 218. Farquhar puts the order of Sannyāsis before those of Buddhists and Jains.

P. 259 Both Jains and Buddhists witness to the practice of Yoga which antidates them both.

P. 279. Hindus and also the Jains, to certain exent, could not throw off the worthless and immoral practices enjoined in the *tantras* even when Buddhism was stamped out in India.

1612

B. A. SALETORE—*Vādi Vidyānanda—A Renowned Jaina Guru of Karnataka.* (Jain Ant. Vol. IV; No. I; Arrah; 1938; Pp. 1—21).

Vādi Vidyānanda of Vijayanagara Age : Details concerning this *guru* given an inscription in the Padmavati *basadi* at Humcca, Nagar taluq, Mysore States—his name, lineage, qualifications, achievements, and date—discussed. His date A. D. 1502—A. D. 1530.

(It is also dealt with in Delhi Sultans as Patrons of Jaina Gurus in the Karnataka Historical Review, vol. IV, Pp. 77-86 by B. A. SALETORE).

1613

S. Srikantha SASTRI—*Vādībha Simha and Vādi Rāja.* (Jain Ant. vol. V; No. III; Arrah; 1939; Pp. 89-95).

Vādībha Simha must have been as a boy the pupil of Somadeva Sūri in 960 A. D., and he lived up to 1033 A. D. in the reigns of Rāja Rāja I and Jayasimha II, and was the contemporary of Vādi Rāja, whose *Pārśvanātha Charita* was completed in 1025 A. D.

1614

M. Govind PAI—*Śrīvardhadeva And Tumbalurācārya.* (Jain Ant. Vol. IV; No. IV; Arrah; 1939; Pp. 125-127).

Śrīvardhadeva, the author of *Cūḍāmaṇi*, a Kannada commentary upon *Tattvarthamālā Śāstra* in 96,000 verses. *Cūḍāmaṇi* written in C. 6th century A. C. Tumbalurācārya wrote a Kannada commentary on *Cūḍāmaṇi* in 84,000 verses sometime before the 10th century.

1615

P. K. GODE—*Date of Malayagiri Sūri.* (Jain Ant. Vol. V; No. IV; Arrah; 1940; Pp. 133-136).

Malayagiri Sūri, the author of several works, his date may be placed between A. D. 1100 and 1175.

1616

M. Ramakrishna RAVI—*Bhatta Jayanta and Yaśovarman of Kashmir.* (D. R. Bhandarkar Volume, Ind. Res. Ins., Calcutta, 1940).

P. 46. The Jaina tradition brings down Vākpati, the author of *Gauḍavaho*, to 900 A. D., identified with his royal namesake of the Paramāra line. *Āgamaḍambara* of Jayanta is a sort of allegorical drama, where the characters are the representatives of various schools of philosophy, including Buddhist, Jaina and atheist. Act. II of

the drama takes *Anekāntavāda* with a *Kshapanaka* and ends with a miserable sense of devotees of Nilāmbara or Balarāma.

P. 47. One of the characters of the drama is Jinarakshita representing the *Kshapanaka.*

P. 49. Tenets. Nothing is known about Jinarakshita *Kshapanakas* appear to be the earlier Digambara Jains.

1617

A. N. UPADHYE—*Hastimalla and his Ādipurāṇa,* (Volume of Studies in Indology, presented to Prof. P. V. KANE, Pp. 526-29, Poona, 1941).

This is a succinct record of the biographical details about Hastimalla and of the works attributed to him. His date is still a problem. A Kannada work of his *Ādipurāṇa* by name, is introduced in this paper.

1618

P. K. GODE—*The Genealogy of Maṇḍana,* the Jaina Prime Minister of Hoshang Ghori of Malwa, between A. D. 1405 and 1432. (Jaina Ant. Vol. IX ; No. II ; Arrah ; 1943 ; Pp. 91-94).

Maṇḍana, the Prime Minister of Malwa, a Jaina author belonging to the period A. D. 1432. He himself was a Sanghapati like his father and was connected with Kharataranvaya, and a devout Jain. This association of a Jaina Sanghapati with a Muslim ruler of Malwa is as interesting as it is instructive.

1619

P. K. GODE—*Maṇḍana, the Prime Minister of Malwa and His works*—between A.D. 1400 and 1448.

(Jain Ant. Vol. XI ; No. II ; Arrah ; 1946 ; Pp, 25-34).

Two Sanskrit works of Maṇḍana Mantri—*Kāvyamaṇḍana.* and *Śṛngāramaṇḍanā.* The Colophon of *Kāvyamaṇḍana.* The date of composition of KM is earlier than A. D. 1448 and that it was composed during the reign of one Alamsahi king or governor of Malwa with his capital at Maṇḍapurga or Mandu. Maṇḍan was the Prime Minister of Alpkhan identified with Hoshang Ghori (A. D. 1400 and 1432).

1620

Jyoti Prasad JAIN—*Some more aliases of Kuṇḍakuṇḍ* (Jain. Ant. Vol. XIII, No. I), Arrah, 1947. Pp. 19 to 23. (First half of the 1st century A. D.)

Āchārya Kuṇḍkuṇḍ is known to have many aliases—Padmanandi, Vakragriva Elāchārya and Gridhapiccha. His other known aliases are—Vaṭṭakerāchārya, Vaṭṭkeryāchārya, Vaṭṭerakāchārya and also Pravartakāchārya.

1621

Gyanchandra JAIN—*Tāran Swāmi and his sect*, (Jain Ant., vol XII, No. I), Arrah, 1947. Pp. 59 to 61.

Founder of the Tāran Panth, Tāran Swāmi was a Jain philosopher reformer flourishing in India in the 15th century and a contemporary to Sant Kabir, *Guru* Nānak and other cosmopolitan reformers of medieval India. Born in the year 1448 at Ruhupawati which is near Delhi, he preached against idolatry travelling over the whole of India and was respected by both Hindus and Muslims. The followers of Tāran Swāmi are found all over the country specially in the Central Provinces and Berar, Central India, United Provinces, Bengal and Bombay and are about forty thousand in number. They are divided into six sects namely, the Charnāgaras, the Samayas, the Asaithis, the Ayodhyāwāsis, the Golapurabs, and the Dosakeṣ. Wrote 14 books in the Apabhraṁśa language. Names of his works given. Sacred places connected with the name of Tāran Swāmi—Shree Nisaijee near the fort of Malhargarh in the Gwalior State; Shree Semerkhedi in the Sironi *Tahsil* of the Tonk in Central India; Shree Sukhajee in the Damoh sub-division of the Central Provinces and Berar.

1622

D. G. MAHAJAN—*Āchārya Samantabhadra and Pāṭliputra*. (Jain. Ant., Vol. XIV, No. I), Arrah, 1948, Pp. 36 to 45.

The great Jain Āchārya Samantabhadra's name has been associated with Pāṭaliputra for he visited this place which has been located in modern Paṭnā in about the 2nd century A.D. Āchārya Samantabhadra might have visited Pāṭaliputra in Tamil land, the ancient Thondaimandalan—South India. Kānchipuram was a centre of learning in the north of the country. Thondayamandalam, with Pāṭaliputra in the centre and Madura in the Southern part of the Tamilanāḍu.

1623

Harisatya BHATTACHARYYA—*Heroes of the Jain legends*. (Jain. Ant., Arrah).

Vol. XIII, No. II, 1948, Pp. 18 to 29.

Comparative study of the Superme being according to the Jain and Brahmanic schools. Nārāyaṇa, according to Jainism, is a mighty human being ruling over three parts of the earth and according to Brahmanic school the superme divine principle. The Jain Purāṇas contain accounts of nine Nārāyaṇas of whom the accounts of Lakṣmaṇa and Kṛṣṇa is of much interest to a student of comparative religion. Nine Prati-Nārāyaṇas, according to the Jains are persons who are antagonists of Nārāyaṇas—Vedic and Jain accounts studied. Nine Balabhadras are the elder step-brothers of the Nārāyaṇas and are said to be attached fast to them. Of them Padma, otherwise known as Rāmachandra and Baladeva is of interest to a student of comparative religion. Jain versions of the stories of the *Rāmāyaṇa* and the *Mahābhārata*..

I. The Jain story of the *Rāmāyaṇa*, substantially similar to the account of Vālmiki, with details and differences discussed.

Vol. XIV, No. I, 1948, Pp. 8 to 21.

Story of the *Rāmāyaṇa* continued. The Jains maintain that the *Rākṣasas* and *vānaras* are Vidyādharas, i.e., human beings endowed with Vidyā or knowledge of extraordinary arts. The Vedic people denounced the *Rākshasās*, because they were Jainas and as such disturbers of the sacrificial ceremonies.

II. The Krishna story in the Jaina Purāṇas, essentially similar to that of the Vedic Purāṇas, with details and differences discussed.

Vol. XIV, No. II, 1949, Pp. 71 to 77.

The Jaina version of the Krishna story continued. The Jaina account shows that the battle of Kurukshetra has a core of actual history. It was an actucal national catastrophe in ancient India,—and not a poetic imagination.

1624

Kalipada MITRA—*Some Jain Kings and ministers*. (Jain. Ant. vol. XV, No. II), Arrah ; 1949. Pp. 70-77.

King Durvinita—There are two classes of evidence, one of which places Durvinita the Ganga king in the 5th century, and the other in the 7th century, and the second view seems to be prepounderating.

King Nṛpatuṅga Amoghavarsha I (Cir. 815-877), the greatest king of the Rāṣṭrakūṭa dynasty had is capital at Manyakheta (Malkhed). Disciple of Jinasena he liberally patronized the Digambara sect. Some scholars on the basis of some laudatory verses from the *Ganitasāra saṁgraha* and the *Yathākhyātacarita* of Amoghavarsha opined that Amoghavarsha adopted *muni-dīkṣā* while others do not accept this view as the Diksita name is not known from any sources. Ministers, Bharata and Nanna—Bharata was the minister of the Rāṣṭrakūṭa king Kṛṣṇa III (940-968), and his son Nanna, the minister of Kṛṣṇa III and his brother Khoṭṭigadeva (968-972). They were the patrons of the great poet Puṣpadanta, who was a voluminous writer of Apabhraṁśa poetry. Chāmuṇḍa Rāya—The minister and commander-in-chief of the Western Ganga kings Mārasiṁha II, and Rāchamalla of Rājamalla II, Disciple of Ajitasena he erected the images of Gommaṭeśvara and Neminātha and endowed villages yielding 96,000 coins at the feet of Nemichandra for the daily worship of the image of Gaumaṭeśvara.

1625

Muni RATNA PRABHA VIJAYA—*Śramaṇa Bhagavān Mahāvīra*. Ahmedabad, 2nd Edition, 1948-51.

(In the year 1941-42, first edition of the four volumes of this book written in English collected from Śvetāmbara Jain Scriptures and other sources by Muni RATNA PRABHA VIJAYA was published. Instead of four books of the first edition, the second edition comprises of eight books).

The work supplied comprehensive account of the 26 previous *Bhavas* (existences) and the 27th or the last *Bhava* of Mahāvīra, the 24th Tīrthankara. It deals with various subjects relating to Jainism, such as—souls, universe, knowledge, painting, music, ethics, metaphysics, philosophy, etc. It also discusses early history of Jainism, Jainism and democracy ; Jainism not a branch of Buddhism ; origin of religion ; Jainism and modern science (Physics, sound, Biology).

Vol. I, Part I. 1948.

Contents : The first fifteen previous *Bhavas* of Mahāvīra.

Vol. I, Part II. 1948. Sixteenth to twentysixth previous *bhavas*.

Vol. II, Part I. 1948. (27th *Bhava*)—Mahāvīra's descent from the heaven, dreams of his mother, birth celebration, early life, *dīkṣā*, first thirteen years of his ascetic life.

Vol. II, Part II. 1951. His kevala-jñāna (omniscience), his Samavasarana ( ), *Dīkṣā* of 11 teachers (*gaṇādharas*), *Dīkṣā* of Candanā, chief lady teacher, four *sanghas*, preparation of the 12 *Aṅgas*, his visit to Rājagṛha and conversion to Jainism of King Śrenika, Princes and others. Fourteenth to fortysecond year of his Ascetic life. His Nirvāṇa. Prominent Royal families and *Sādhus*, *Sadhvis*, *Śrāvakas*, *Śrāvikās* of Mahāvīra. Social. political and religious history of the country.

Vol. III, 1950. Gaṇadharavāda. Discussions with the eleven Ganadharas— Indrabhūti, Agnibhūti, Vayubhūti, Viyakta, Sudharma, Maṇḍika, Maurya, Akampita, Acalabhrātā, Metārya and Prabhāsa.

Vol. IV, 1947. Discussions with the seven *nihnavas* of the *deśa visaṁvādi* type and Bhoṭika of the *sarva visaṁvādi* type.

Vol. V, Part I. 1948. Sthavirāvali containing summaries of life of the 30 heads of the Jaina church and their chief works.

Vol. V, Part II. 1950. Sthavirāvali containing summaries of life of the 31-61 heads of the Jaina church.

1626

BIRENDRA KUMAR—*Babu Deo Kumārji Jain.* (Jain Ant., Vol. XVII, No. I), Arrah, 1951, Pp. 1 to 7.

Danbir Babu Deo Kumar Jain of Arrah born in 7th March, 1877, has left a landmark in the cultural and educational advancements of the Jain community. He established "The Central Jain Library".

1627

Jyoti Prasad JAIN—*A noble server of the noble cause,* (Jain Ant., vol. XVII, No. I), Arrah, 1951, Pp. 8 to 10.

Life and activity of Babu Deo Kumar Jain.

1628 (i)

Jyoti Prasad JAIN—*Jaina Gurus of the name of Pūjyapāda,* (Jain Ant. Arrah), Vol. XVI, Nos. I & II, 1950. Pp. 1 to 6 & 46 to 53. Vol. XVIII, No. I 1952, Pp. 7-15.

Names of 21 different Pūjyapādas discussed from epigraphical and literary (including Paṭṭāvalis) sources, with special reference to (1) Pūjyapāda Devanandi (C. 450-500 A.D.), (2) Pūjyapāda Bhaṭṭā-Akalanka-deva (C. 600-675), (3) Pūjyapāda

Yogi the Siddha (C. 1300 A.D.), and (4) Pūjyapāda Bhaṭṭāraka of Kārkala (C. 1500 A.D.).

With the available data there is no doubt that the Pūjyapāda referred to in *Darśanasāra* as the *Guru* of Vajranandi was no other than Pūjyapāda I, Devanandi. The epigraphical records provide sufficient corroborative material to fix his identity and to enable us to distinguish him from the other and later Pūjyapādas. His works—*Sarvārthasiddhi*, *Jainābhiṣeka*, *Samādhiśataka*, *Jainendra Vyākaraṇa*, *Sabdāvatāra Tīkā* on Pāṇini and a work on medicine—*Vaidya Śāstra*. His date—latter half of the 5th or the beginning of the 6th or about the middle of the 7th century A.D.

1628 (ii)

Jyoti Prasad JAIN—"*Pūjyapāda of the Chalukyan records*". (Jain Ant., vol. XIX, No. I), Arrah, 1953, Pp. 16 to 20 and Vol. XX, No. II, Arrah, 1954, Pp. 1 to 8.

Pūjyapāda of the Chālukyan records (c. 7th century) is different from (Devanandi) Pūjyapāda—a grammarian and a contemporary of Ganga Diruinita (c. 5th century). Pūjyapāda of the Chālukyan records was a reputed scholar and a great reformer. Epigraphical evidences given.

1629

S. Srikantha SASTRI—*Vidyānanda*. (Jain Ant., Vol. XX, No. II), Arrah. 1954. Pp. 9 to 14.

Can Vidyānanda or Vidyānandin be identified with Vimalacandra? Vidyānanda appears to have been an immediate disciple of Akalanka and he may be assigned to about 720 A.D.

1630

Jyoti Prasad JAIN—*Pūjyapāda Devanandi*, (Jain. Ant. Vol. XXI, No. I), Arrah, 1955, Pp, 21 to 28, 31.

Epigraphic evidences sufficiently prove that there must have intervened at least a century between Pūjyapāda Devanandi and Akalanka (c. 600-675 A.D.). Akalanka mentions Devanandi and incorporates the whole of his Sarvārthasiddhi in his own *Tattwārtharāja-vārtika* and shows great respect and admiration of the latter's Jainendra grammar. Devanandi's well known works are : (1) The *Jainendra Vyākaraṇa*, (2) The *Sarvārthasiddhi*, a learned commentary on the Tattvārthādhigamasūtra, (3) *Samādhitantra*, (4) *Iṣṭopadeśha*, (5) *Daśabhakti*; (6) *Śabdāvatāra*, (7) *Kalyāṇakāraka*, (8) *Jainābhiṣeka* and (9) *Śāntyaṣṭaka*.

1631

Kalipada MITRA—*On the identification of Devagupta and Harigupta.* (Jain Ant., vol. XXI, No. II, Arrah, 1955, Pp. 12 to 14.

Views of N C. MEHTA (Jain Siddhanta Bhaskar, Bhag 20, Kiran 2, Pp. 1 to 6) quoted. Harigupta and Devagupta were adherents of Jainism according to the Kuvalayamālā of Udyotanasūri. MITRA refuses the views of MEHTA on the basis of available evidences.

1632

Umakant P. SHAH—*Jaina monk Kālakācārya in Suvarṇabhūmi.* (Proc. and Trans. AIOC XVIIIth Session, 1955), Annamalainagar, 1958. Pp. 260-269.

Jaina monks and laymen had been to Suvarṇabhūmi in the first or second century B.C.

1633

AMAR CHAND—*Mahāvīra.* Bangalore. P. 19.

It deals with the life of Mahāvīra.

1634

A. N. UPADHYE—*Mahāvīra and his Philosophy of Life.* (Transaction No. 25, Pp. 1-22, The Indian Institute of Culture, Bangalore, 1956).

This lecture was delivered on the occasion of the Mahāvīra Jayanti under the auspices of the Indian Institute of Culture, in April, 1956. It deals with the background of Jainism, gives a neat account of life of Mahāvīra, and finally discusses the great principles preached by him indicating their value in the context of the present-day world problems.

1635

S. K. RAMACHANDRA RAO—*Mahāvīra : His Life and Influence.* (Q.J.M.S. Vol. 49, No. 1, 1959, Bangalore).

Pp. 68-73. Mahāvīra—a great hero—his heroism was spiritual and moral; the battles he fought and won were against the base nature of man, urges and impulses, passions and pangs. The greatness of such victory does not cease with the demise

of its author; its influence spreads and grows. Vardhamāna renounced the world at the age of 30. At the age of 42 he obtained omniscience and became *arhat.* Subsequent to this attainment, Mahāvīra spent the first rainy season in the village (Vardhamāna the modern Burdwān). At the age of 72, he breathed his last at Pāvā in the Malla country in 468 B. C. He was a senior contemporary of Buddha and pre-deceased him.

P. 71. The great kings of the Gangetic plain (even Asoka and his grandson Samprati) were Jaina enthusiasts. During the time of the Guptas, Jainism spread across north India, from Orissa to Mathura. The chiefs and kings of Western India exhibited great zeal for this religion. After the middle ages, it declined but was never totally lost.

P. 72. Śvetāmbaras and the Digambaras.

Section VI

RELIGION

1636

Edward Moor—*The Hindu Pantheon*. London, 1810.

Jains, a sect of Buddhists, or Vaiṣṇavas; their tenets; enmity between them and Brahmanas; their persecution; their statues, images, obelisks, temples, etc., armorial and forehead marks of statue of Jain *Deva* and Jain *Īśvara*.

1637

Bombay and Western India. (AJ, ix, 1820, Pp. 609-610).

The custom of this Jain Banias to fast for eight days every year. The fasting period is called *pajūsaṇ*. Reference to a voluntary death by fasting.

1638

The Jainas (A) XVII, 1824 Pp. 22-23).

Jainas a sect of the Hindus—The name Jain or Joinu derived from the word Jina (Ji, to conquer). Accounts of the origin of Jains, their doctrine and duties.

1639

J. A. Dubois—*Maeurs, institutions et ceremonies des peuples de l'Inde*. 2 volumes. Paris, 1925.

Vol. II, Appendix I. Review on the Jains. General considerations—Metaphysics Doctrine of the transmigration of souls.—Cosmology. Succession and division of time.—The sacred writings.—The Tīrthankaras and the Cakravartins. Doctrine of deliverance.– Moral.—The temple of Śravaṇa Beḷgoḷa.

1640

W. Francklin—*Researches on the Tenets and Doctrines of the Jeynes and Boodhists*. London, 1827.

1641

W. MILES—*On the Jains of Guzerat and Marwar.* (AJ, n.s., vii, 1832, Pp. 146, 334-335).

Here a brief summary of the paper is given. (The paper in full is contained in the Transactions of the Royal Asiatic Society of Great Britain and Ireland, vol. iii, Pp. 325-371).

1642

BJORNSTJERNA—*The British Empire in the East.* London, 1840.

Pp. 67-68. Short review on the Jains, Resemblance between the Buddhism and the Jainism.—The Tirthakaras.—Characteristic of the Jaina temples.

1643

Baudh Mat Jain Marg Grantha. (AJ, xxxi, 1840, Pp. 201-202).

Notice in brief of the Jain work on Buddhism.

The work begins with an exposition of the Buddhist religion as professed by Jains, including the worship of Harr Hora, and Hiranyagarba, i.e., of Viṣṇu, Śiva and Brahma. Then follows discourses on Dharma and Adharma, showing what is religion and what irreligion, on the qualities and perfection of Bhagavān Śākya Buddha, and on behaviour in assemblies of Jains. The original treatise is in the Magadhi language. (See, Proc. As. Soc. 1873, p. 40).

1644

DUBOIS de Jancigny et X. Raymond—Inde.—Paris, 1845.

Pp. 203-206. *Review on the Jainism.*

Analogy of the Jainism with the Buddhism and the Brahmanism.—The principal Tirthakaras.—Morals of the Jains; their literature and their temples.—Rapid history of the Jainism Actual condition of the Jains.

1645

Indian Buddhism—Its origin and Diffusion. (CR, iv, Art. I., 1845, Pp. 241-281).

P. 248. In Mysore and the south of India the Jains admit certain of the Hindu deities into the courts of their temples, which they never do in the Mahratta country or Marvara.

P. 251. The distinction between the Buddhists and Jains—The Jains worship 24 deified heroes, the Buddhists only 7. The Jains have caste, the Buddhists have none, the Jain images are naked, the Buddhist, not.

Pp. 256-257. Description of Pārasnāth hill.

P. 257. Murshidabad was a great place of resort for the Jains.

Pp. 263-264. Prof. WILSON's opinion that Jainism was introduced into India about the seventh century of the Christian era.

P. 266. Mention of the remains of a Jain establishment thirty miles from Puri inland.

1646

Ch. LASSEN—*Indische Alterthumskunde.* 4 volumes—Bonn—Leipzig. London, 1847-1861.

Vol. IV, Pp. 755-787. Sketch of the Jainism.

Opinions of WILSON, BENFEY, James TOD, COLEBROOKE and J. STEVENSON on the origin of the Jain religion.

Epigraphical ideas. Ideas of the classical antiquity. The Śatruñjayamāhātmya; considerations on the date of this work and on the author, Dhaneśvara. The Jains doctrines; agreement with the Buddhistic doctrines; the Jainism proceeded from the Buddhism. The cannonical writings and the language of the Jains.

The priests and the laity. Festivals, temples etc.

General account of the Jains doctrines. Religious life of the Jains. The priests and the laity.

Festivals, temples etc. Historical summary of the Jainism.—Pārśvanātha, probably the founder of the sect; his life;—Mahāvīra, his life his disciples, his doctrines.—The successors of Mahāvīra after the *Kalpasūtra*. Extension and development of the Jainism, from the country of Magadha in the other regions of India. Historical ideas; the king—protectors of the Jainism. Principal Jain centres. Bibliographical notes.

1647

H. H. WILSON—*Religion of the Hindus.* London, 1862.

P. 5. Jain system of Philosophy is a heretic system.

P. 6. Jainas disregard the *Vedas*, practice and opinions of Hinduism.

P. 7. Jains evaded the religious fury of the rival religious faiths and survived its terror.

P. 22. Tenderness towards animated nature comprehends all moral and devotional duty a tenet common to both Bauddhas and Jains.

P. 23. Kṣapaṇaka has been described as Jaina naked mendicant.

P. 24. Kṣapaṇaka's doctrine as reviewed by Ānandagiri of a double set of Planetary bodies is undoubted by a Jain doctrine. According to Ānandagiri the persecution of the Jains took place in the state of Rudrapur during Śankara's life time.

P. 36. In a dispute between the Śaivas and Vaiṣṇavas the Chola Monarch Krimi Konda Chola being a devout worshipper of Śiva sent armed men to seize Rāmānuja who with the assistance of his disciples effected an escape and founded as refuge with Jain sovereign of Mysore Vital Deva, Vaṭṭala Rāya.

P. 150. Nimbāditya originally Bhāskara āchārya lived near Brindavanand was visited by a dandin according to other accounts by a Jain ascetic and engaged in a controversial discussion till sunset when visiteant was offered some refreshment which was declined for the fact of taking anything after dark as unlawful.

P. 225. fn 2. Hemacandra's history of Mahāvīra narrates Śaiva, Brahmana bearing Pale Complexion from their smerring themselves with ashes.

P. 227. *Basava Purāṇa* gives an account of a dialogue between Jainas and the Śaivas to prove latter's superiority.

Pp. 277-8. The first authentic notices of the Jains occur in the ninth volume of the Asiatic Researches from the pen of Colonel MACKENZIE, Dr. BUCHAMEN and Mr. COLEBROOKE. Some account of the Jain occurs in Colonel WILK's Historical Sketch of South India. BUCHANAN's travels in Mysore and in the work of Abbi DUBOIS. WARDS has an article on Jain in his account of the Hindus. Mr. ERSKINE noted some of their peculiarities in his observations on the cave of elephant and in the remains of Bauddhas in India in the proceedings of the Bombay Literary Society. Latest and most detailed account is found in the papers of Mr. COLEBROOKE, Major DELAMAINE, Dr. HAMILTON, Colonel FRENKLIN and Major TOD in the transaction of the Royal Asiatic Society. Some voluable informations are to be found in the Calcutta quarterly magazine. Particularly in the Journal of a Native traveller from Calcutta and back again through Behar. A novel and comprehensive view of Jain literature is contained in the catalogue of manuscripts collected by the Late Colonel MACKENZIE.

P. 279. Enumeration of the Jain Purāṇas.

P. 278 fn 1. A list of the works by different Western scholars whose contributions on Jaina topics be made there.

P. 278 fn 4. List of 44 works comprising *purāṇas, charitras* or legends, Ritual *prāyaścitta*, Medicine, Grammar, Arithmetic, miscellaneous.

P. 279 fn 1. Hamilton's account of the 24 *Purāṇas* contradicted.

P. 281 fn 1. Enumeration of the *siddhāntas* and *Āgamas* of the Jainas.

P. 282. Hemacandra, author of *Abhidhānacintāmaṇi* is a zealous and able Propagator of the Jain doctrines in the 12th century.

1648

H. H. WILSON—*Essays and Lectures on the Religion of the Hindus. Collected and edited by R. Rost.* In two volumes. London, 1861-1862.

Vol. I. Sketch on the religious sects of the Hindus. (Memorie original. Asiatic Researches, Vol. XVI, Pp. 1-136, and Vol. XVII, Pp. 169-314).

Pp. 5-7. Buddhists and Jains in comparison with the Brahmanical religion: contempt of the *Vedas* and of the religious practices. Brahmanical persecution to which the Buddhists succumbed, but to which the Jains outlived.

P. 24. At the period of Ānandagiri, the Jains should be represented only by the Digambaras.

Pp. 276-347. Review on the Jains. Bibliography. The Jaina literatures: canonical writings and other.

The language. Fundamental principles of the Jainism: Rejection of the authority of the *Vedas*. Cult of the Tīrthakaras. Life of Mahāvīra.—The first disciples. Among these, Indrabhūti, or Gautamasvāmin, could not be identified with the Buddha. The Jain doctrines. The nine categories (tattvas):

1. Jīva	2. Ajīva	3. Puṇya
4. Pāpa	5. Āsrava	6. Saṁvara
7. Nirjarā	8. Bandha	9. Mokṣa.

The metaphysical principle of the *Syādvāda* and the seven logical possibilities. The doctrine of Karma, the eight kinds of acts. Moral: the five fundamental precepts and the four *dharmas*. *Yatis* and *Śrāvakas*. The Jaina cult. General formula of prayer. The ceremonies. The objects of adoration. The Tīrthakaras and the gods. The grand festivals.

History of the Jainism.—Opinions and considerations on the origin of the Jainism. It would not have its origin to a high antiquity.—Extension and development of the Jainism. The succession of the pontiffs.—The Śvetāmbaras and the Digambaras.—Principal differences between the two communities.—The schisms and the sects. The 84 *gacchas*.—condition and importance of the Jains.

Vol. II. Miscellaneous Essays and Lectures. II. Two lectures on the religious practices and opinions of the Hindus. (Original edition: Oxford, 1840).

P. 87. (Ed. or. Pp. 41-42). General characteristics of the Jains and of the Buddhists; Contempt of the Vedas. Rejection of the distinction of the castes. Substitution of a new pantheon to that of the Brahmanical religion. The Jains in the West of India.

1649

D. MOORE—*Examination of Jainism*. Surat, 1867.

Refutation of the doctrines of Jainism. In Guzerati.

1650

J. VINSON—*La religion des des J'aina*—Paris, 1870.

1651

P. WURM—*Geschichte der indischen Religion im Umriss dargestellt.* Basel, 1874.

Pp. 286-288. Review on the religion of the Jains. The Jainism is considered as a mingling of Buddhism and of Brahmanism—Age and home of the Jainism.—Characteristics of the Jaina religion in comparison with the Brahmanism ;

1. Rejection of the *Vedas.*—The sacred literature of the Jains.

2. Adoration of the Tirthakaras.

3. Absolute prohibition to kill living being, no matter what it may be.

Characteristics in comparision with the Buddhism :

1. Tendency to the monotheism and not to the atheism.

2. The cosmology.

The priests: *Sābhus* and *Yatis.*—The sects.

Digambaras and Śvetāmbaras.—The Jainism is specially diffused into the caste of the *Vaiśyas.*

1652

L. ROUSSELET—*L'Inde des Rajahs.*—Paris, 1875.

Pp. 17-18. The respect of animal life to the Jains. Description of the Jaina hospital for animals at Bombay.

P. 27. Influence of the Jains at Bombay. The Banyas.

P. 98. The Jains at Surat. The priests. The hospital for animals.

P. 146. The Jain temple of Kaira.

P. 173. The group of Jaina temples at Jowar (Rajputana).

P. 232. The Jain temple of Chitor.

Pp. 362-470. Gwalior : the temple of Ādinātha ; the gigantic statues of the Tirthakaras (figures).

Pp. 370-374. Review on the Jainism. Antiquity. General doctrine. Comparison with the Buddhism. Historical development. Digambaras and Śvetāmbaras. Acutal plate customs. The Jaina architecture.

Pp. 395-399. Description of the sacred mountain of Sunagadh near Datiya (two prints).

P. 497. Ruins of a Jaina temple at Gyarispur.

1653

M. MONIER-WILLIAMS—*Hinduism.* London, 1878.

Pp. 221-224. General survey on the Jainism. The sects.—The canonical treatise—cosmology. The principal Tīrthakaras—The beings : the living souls and the inanimate objects.—The deliverance—Moral : the five duties.—*Yatis* and *Śrāvakas*. The divinities and the Brahmanical priests in the Jain temples.

1654

A. BARTH—*Les religions de l'Inde.*—Paris, 1879.

A. BARTH.—*The religions of India.* Authorised translation by Rev. J. WOOD.—London, 1882.

The English translaiion of the original French has been made under the direction of the author, with correction, alterations and additions. It must then be considered as a second edition. The chapter devoted to the Jainism (Pp. 81-91, French edition ; Pp. 140-152, English edition) deals with the following points :

The canonical literature of the Jains.—Close resemblance between the Jainism and the Buddhism.—The Jinas and the mythology in general.—The cult.—Rejection of the *Vedas* and of the distinction of the castes.—The priests and the lay community.—The principal Jaina sects.—Asceticism, metaphysic and moral.—The Jina and the Buddha of the actual period.—The legend of Mahāvīra ; the Nirgrantha Jñātaputra.—The Jainism is more recent than the Buddhism.—The present condition of the Jainism.—Bibliographical notes.

1655

R. CUST—*Les religions et les langues de l' Inde.* Paris, 1880.

Pp. 47-48. Short review on the Jainism. The Jaina literature.—The Jains in former times and today.—Respect for animal life.

1656

Joseph EDKINS—*Chinese Buddhism*. London, 1880.

P. 31. The ruins of the city of Rājagriha visited by the Jains at a spot sixteen miles south-west of Behar.

Pp. 156-158. Dr. HAMILTON says, speaking of the Śrāvakas or Jains, a still existing Buddhist sect in India, that they worship twenty-four great teachers, who are called either *Avatāras* or Tīrthankaras. The series of twenty-four patriarchs may be assumed to be the same as the Jain twenty-four patriarchs. RHODE supposes the Jains to be descendants of the *asuras* and *rākshas*. Bodhidharma headed a new school in Southern India, and was heretical as viewed from the Jains' standpoint.

1657

Fr. LAOUENAN—*Du Brhmanisme et de ses rapports avec le Judaisme et le Christianisme*. 2 volues. Pondicherry, 1884.

Vol. I, Chap. VII. The Jainism and the Jains. Origin of the Jainism. Periods to which its existence is established undeniably.—Struggle between the Jainism and the Brahmanism.—Jain doctrines of South India. Moral and discipline.

1658

L. de MILLOUE—*Essai sur la religion des Jains*. Louvain, 1884.

Introduction : The Jainism would be more ancient than the Buddhism.

I. General survey on the Jains.—The different names of the Jins.—Resemblance of the Jainism with the Brahmanism and the Buddhism.

Morals and customs of the Jains. The Śvetāmbaras and the Digambaras. The laicadepts : prescriptions and customs. The priests, the monks and ascetics ; precepts and occupations.

II. General doctrines.—The Universe. The time. The Supreme God ; His attributes. The Tīrthakaras ; their characters ; the Tīrthakaras of the past cycle, of the actual time and of the future cycle.

The Manus. The Cakravartins. The gods. The demons.

III. Legends of the Tīrthakaras.—Legend or history of each of the 24 Tīrthakaras of the present time, and in particular of Vṛṣabha, of Pārśvanātha and of Mahāvīra

1659

C. P. TIELE—*Outlines of the History of Religion to the Spread of the Universal Religions.* (Translated from the Dutch by J. ESTLIN CARPENTER). Third Edition. London, 1884.

Pp. 140-142. The Jains : Characteristic features of their religion.

1660

M. MONIER-WILLIAMS—*Religious Thought and Life in India.* Part I. Vedism, Brahmanism and Hinduism. Second Edition.—London, 1885.

P. 250. Legend of the demon Kaḷkatti and origin of the famous status of Kārkaḷa.

1661

Moreshvar Gopal DESHMUKH—*On the Habits of a Jain ascetic.* (JANTH. SB, i. 1886, Pp. 77-89).

The doctrine and principles of the Jain religion as revealed in a monk's life.

1662

J. VINSON—*Les religions actuelles, leurs doctrines, leur evolution, leur historie.* Paris, 1888.

Pp. 186-195. General sketch of the Jainism. Life of Mahāvīra. The principal Tīrthakaras, Vṛṣabha and Pārśvanātha.—The Supreme God and his attributes.-The cult.—Doctrines relating to the time and to the Universe.—The deliverance.-The moral precepts.—The Jain sects.—Origin and history of the Jainism.—Actual State.

1663

Guru Prasad SEN—*A Reply to my Critics ; or what is Hindu religion ?* (Cr. xciim, Art 11, 1891, Pp. 158-185).

Pp. 169-170. A memorial from the Jains of Shahabad, one of the most importand Jain communities in India, to the Chief Secretary to the Government of Bengal,

suggesting that they are to be classed under head "religion" as Hindus, and under head "sect" as Jains.

1664

Sylvain Levi—*La science des religions et les religions de l'Inde* (Ecole pratique des Hautes Études, Section des Sciences religieuses, Rapport), Paris, 1892.

Generalities on the religion, the role and the destiny of the Jainism—The canon of the Śvetāmbaras and the Digambaras.

1665

A. Bastian—*Kosmogonien and Theogonien indischer religion philasophien besonders der Jaina.* Berlin, 1892.

(Cosmogony and Theogony with religio-philosophical details of the Jaina).

The work contains a detailed account of the theory of the origin of the world and the hierarchy of their deities according to the standpoint of the Jains.

1666

Ernest Leumann—*Rosaries mentioned in Indian literature.* (Transactions of the Ninth International Congress of Orientalists, London, 1893, vol. 2., Pp. 893-899).

The *rajoharaṇa* and the *mukhavastrikā*, two of the most characteristic utensils used by the Jains on same Jain monuments. Occurrence in the older literature of the Jains the names *geṇettiyā* and *kañchaṇiyā*. First references to rosaries found in the Jain canon. The Jain literature ascribes rosaries only to certain monks of the Brahmana order.

1667

L. H. Anderson—*Spirit of the Buddhists and the Jainas Regarding Animal Life Dawning in America.*—How Animals are slaughtered in Chicago. (Jbts, ii, 1894, Appendix 4).

A paper advocating non-slaughter of animals.

1668

W. Crooke—*An Introduction of the Popular Religion and Folklore of Northern India.* Allahabad, 1894.

P. 4. The Jains are forbidden to eat after sun set lest insects may enter the mouth and be destroyed.

P. 67. The Jains worship Bhairava (one of the most awful forms but do not offer him flesh or blood sacrifices, but fruit and sweetmeats of śiva) as the protector or agent of the Jain church and community.

P. 117. Worship of ancestors by the Jains.

P. 338. Akbar's prohibition to kill cattle during the twelve sacred days (*pajūsaṇ*) observed by the Jains.

1669

Ancient Religions Before the Great Anno Domini. (CR, c, art 5, 1895, Pp. 75-98).

P. 90. Mixing up of Jainism sometimes with Buddhism and sometimes with Brahmanism. Parśvanātha was contemporaneous with other great men of the time. Two centuries later lived Mahāvīra, who, like Buddha, was of the royal caste. In several features Jainism differs from Buddhism ; it has never left India, and is still a quasi-sect. It has a form of worship ; ineffable bliss is the goal of Jainism, not *nirvāṇa*; both lay stress on morality, charity, purity, patience, courage, contemplation, knowledge ; both get rid of caste, and are atheistic. The Jains number one and a half million ; they enjoin mercy to all animated beings, and place a cloth over their mouths to save the lives of insects ; they have a considerable literature, and an order of priesthood.

1670

E. W. HOPKINS—*The Religions of India*—Boston. London, 1895.

Pp. 280-297. Jainism—Origin of the Jainism. It is contemporary of the Buddhism and appeared in the 6th century B.C. The author is inclined to believe that the Jainism is however more ancient than the Buddhism.—Mahāvīra : his personality.—The Śvetāmbaras and the Digambaras.—Principle of the Jainism.—The three jewels. The moral practices; the duties of the laic adepts. Analogy of the Jain moral with the Brahmanical moral and that of the Buddhists.—Respective customs of the Śvetāmbaras and of the Digambaras.

P. 318. The path of deliverance according to Mahāvīra.

Pp. 585-586. General bibliography of the Jainism.

1671

T. W. RHYS DAVIDS.—*Buddhism, its History and Literature.* New York—London, 1896.

P. 24. Jain literature is considerable. However it includes few original elements. It consists rather of a series of isolated propositions, than of a system of philosophy.

1672

P. D. CHANTEPIE de la SAUSSAYE—*Lehrbuch der Religions—geschichte. Zweite Auflage.* 2 volumes. —Freiburg i. B-Leipzig—Tubingen, 1897.

Vol. II, Pp. 63-68. General account of the Jainism. Origin of the Jainism; Pārśvanātha and Mahāvīra. The Buddhism and the Jainism; comparison—Life of Mahāvīra.—Philosophical principles of Jain doctrine—The action, the sin, the deliverance. The triple jewel —Digambaras and Śvetāmbaras—The cult and the organisation—The Jain writings—Actual position of the Jains.

1673

J.G.R. FORLONG—*Short studies in the Sciences of Comparative Religions.* London, 1897, Pp. 1—662.

Ch. 1. Jainism and Buddhism.

The article on Jainism and Buddhism draws special attention to the student of Indian Religions. The most important fact brought out is the relation of Jainism and Buddhism. Instead of Jainism being, as was formerly supposed, an offshoot from Buddhism, it is shown to extend as far back as 3,000 B.C. It is found flourishing alongside the nature worship of the rude tribes in Northern India. The author points out that Asoka on becoming a Buddhist changed his title, and it is significant of the difference between Jainism and Buddhism.

1674

Ed. HARDY—*Indische Religions geschichte.* (Sammlung Goschen).—Leipzig, 1898.

Pp. 81-86. Concise statement of the Jain religion. Review on Mahāvīra.—The Jaina doctrines. The sects.—Extension of the Jainism. The Jain art.

1675

A. WEBER—*Zur indischen Religions geschichte.* Stuttgart, 1899.

This little volume contains a brief review on the Jainism in which there is discussion on the following points : Origin of the Jainism. Its period in comparison with the Buddhism.—The Digambaras and the Śvetāmbaras. The Digambaras must be more ancient : they are the *Gymnosophists.*—The canonical and secular literature of the Jains.

1676

R. HOERNLE—*Jainism and Buddhism.* (Proceedings of the Asiatic Society of Bengal, 1898, Pp. 39-55—Calcutta, 1899.

The major part of this memoir (Pp. 39-53) is devoted to the Jainism and *deals with the following points :*

Antiquity of the Jainism.

Review of the most recent works on this religion. Life of Mahāvīra : its resemblances with Gosāla and with Pārasanātha.

Religious state of India at the advent of the Buddhism and of the Jainism. These two orders were the result not of a religious reformation, but of a protest against that which was exclusive in the Brahmanism.

Essential differences between the Buddhism and the Jainism.

Concise history of the Jainism.—Origin of the Śvetāmbaras and of the Digambaras. The council of Pāṭaliputra. Progressive extension of the Jainism. The council of Valabhi and the fixation of the canon. The inscriptions of Mathura. The Jaina sects at the commencement of the Christian era.

[The same study is found also in the Calcutta Vol. CVI (1898), Pp. 314-337. It has been further summed up in the Journal of the Mahabodhi Society, Vol. VII. (1898) Pp. 22-23].

1677

C. VON ORELLI—*Allgemeine Religions geschichte.*—Bonn, 1899.

Pp. 493-498. The Jainism.

Notes on the origin of the Jainism.—Mahâvîra, his period, his life, his role—Jain doctrines. General characters.—The souls; the living beings—The knowledge. The moral; the five fundamental precepts.—The Jain writings; constitution of the canon. Development and history of the Jainism. The Śvetāmbaras and the Digambaras.—Actual organisation.

1678

W. J. WILKINS—*Modern Hinduism.* Second Edition. Calcutta and Simla, (1900).

Pp. 347-351. The Jains—Their leading tenets and tenets distinguishing them from the main body of the Hindus · Jîva and Ajîva—*Yatis* and *Śrāvakas*—The rituals of the Jains—The Jains a sect of the Buddhists—Śvetāmbaras and Digambaras.

1679

Morris JASTROW—*The Study of Religion.* London, 1901.

Pp. 114, 233. Jainism follows Buddhism—Buddhism and Jainism give birth to other forms of religion.

1680

Rickhab Dass JAINI—*The Doctrines of Jainism.* (Calcutta Review, Vol. CVII, Pp. 388-392; vol. CVIII, Pp. 338-344; vol. CIX, Pp. 356-359; vol. CX, Pp. 190-192; vol. CXI, Pp. 151-158; vol. CXII, Pp. 161-165). Calcutta, 1899-1901.

Very elaborate explanation of the Jaina doctrine such as it is professed at the actual time.

The question is especially of the philosophical principles of the Jainism and of the doctrine of deliverance.

1681

A. BARTH—*Bulletin des religions de l'Ind.*—Jainisme (Revue de l'Histoire des Religions, vol. I, Pp. 256-257; Vol. III, Pp 89-92; vol. V, p. 246; vol. XI, Pp. 179-184; vol. XIX, Pp. 280-296; vol XXIX, Pp. 25-36; vol. XLV, Pp. 171-185). Paris, 1880 a 1902.

As one knows it, the Bulletine of M. BARTH are devoted to the critical recension of the works relating to the religions of India and have the object of recording the results acquired in this sphere. We shall recall only those where it is the question of the Jainism.

I.—1880.

Principal works mentioned :

E. WINDISCH, Hemacandra's *Yogaśāstra*.

H. JACOBI, *Kalpasūtra*; J. WARREN, "*Nirayāvaliyā*" and "*Uber de godsdiestige en wijsgeerige Begrippen der Jainas.*"

Conclusions : The antiquity of the Jainism cannot be contested. However, it is not allowed to affirm in an absolute manner that the founder of the sect may be the same personnage as the Nirgrantha Jñātraputra of the Buddhistic books. "All what one can say, it is this that from the 5th century A. D. the Jainas identified the Jinas of the actual age with one of the six scholars of whom the Buddhistic *sūtras* make contemporary adversary of Buddha."

II.—1881.

Examination of the two memoirs of M. JACOBI, on Mahāvīra and his Predecessors and Das *Kālakācārya-Kathanakam*.

Conclusions: 1. "It becomes more and more probable that the Jainas from the 5th century were able to rise by the traditions more or less direct to the ascetics having lived thousand years before.

"We admit also that real personality is concealed probably under the figure of Pārśvanātha.

"That which we contest, it is the conscious and continuous existence of the sect since romote date, it is the direct transmission of a doctrine and of a proper tradition. This tradition appears to us, on the contrary, to be formed later, of vague recollections and on the model of Buddhistic tradition."

2. As regards the legend of Kālakācarya, it is difficult to separate the reality from the *skein* of fictions which accompanies it.

III.—1882.

Mention of the article of Bhagwanlal INDRAJI and M. J. BURGESS, The Kahaun Inscription of Skandagupta, which "restores in a difinite manner" this inscription to the Jaina religion,

IV.—1885.

1. Canonical treatises.

Reviews on the edition of the "*Āyāramgasutta*" *by* M. JACOBI, on that of the "*Aupapātikasūtra*" by E. LEUMANN, on the article of M. THIBAUT relating to the "*Sūryaprajñapati*", and on the concerted article of WEBER, "*Ueber die heiligen Schriften der Jainr.*"

2. History.

Review of the works of M.M.E. LEUMANN(

JACOBI ( ); edition of the "*Parišiṣṭaparvan*" of Hemacandra, WEBER ( ), and KLATT

The Jaina documents of the middle age deserve generally confidence; beyond the 5th century, there is no more than scattered recollections. With the approach of our era they become absolutely imperfect. As to the period of origin, "Until now two points appear; it is that, of the Jainism and of the Buddhism, one of the two has largely copied the other; and that the chances of originality are not in favour of the first".

3. General studies.

L. de MILLOAE' *Essai sar la religion des Jains ;*

J. BARGESS—*Papers on Śatruñjaya and the Jains.* The communications of M. BURGESS are particularly interesting relatively to the customs and to the rituals in usuage today among the Jains.

4. Stories.

Mention of the two narrations published by WEBER, *Campakacreṣṭhikathānaka* et *Uttamacaritra-Kathānakam.*

V.—1889.

1. Reviews on the following works :

A. WEBER, "*Verzeichniss der Sanskrit-und Prakrit Hands-chirften der K. Bibliothek zu Berlin,* Band II, Abth. 2, (In this catalogue, M. Barth quotes the Reports of BHANDARKAR for 1883-84, and the first three Reports of PETERSON.) H. JACOBI "*Jaina Sūtras translated,* I. *Ācārānga Sūtra and Kalpa Sūtra.* (For M. BARTH, the most probable

date of the "*Kalpasūtra*" is 980 of the era of Mahāvīra, that is to say 453 or 513 A.D.).

R. HOERNLE, "*Uvāsagadasāo*" edited and translated.

2. Historical and critical notes.

M. BARTH remains suspicious with regard to the Jaina tradition that characterises "a lack of true recollections associated with a profusion of details of a minute and certainly fictitious precision." His scepticism is particularly keen as regards the first centuries of this tradition. However he recognised the ability of the works o BÜHLER on the inscriptions of Mathura. "The result from now onwards acquired from this beautiful country so vigorously conducted, he says, is a series of documents going from the year 80 upto the middle of the 2nd century of our era, and establishing in an unquestionable manner that, from this peiod, the Jaina church was perfectly distinct and organised." Inspite of all, these researches are generally very far from confirming the Jain tradition.

(Compare *Revue de l'Histoire des Religions* "Vol. XX, P. 332, under the title : "M. Buhler et la tradition Jains", a rectifying note of M. Barth, concerning the opinion of M. BÜHLER on the Jaina tradition.

3. Mention of other different works, among which : G. BÜHLER, "*Uber das Leben des Jaina Monches Hemacandra;*" H. JACOBI, "*Ausgewahlte Erzahlugen in Maharashtri* ; E. LEUMANN, "*Beziehungen der Jaina-Literatur zu andern Literaturkreisen Indiens.*"

VI—1894.

1. Review of the works of BÜHLER on the inscriptions of Mathura :

"From the mass of these inscriptions admirably interpreted by M. BÜHLER, it proceeds that, from the 1st century before our era, the Śvetāmbara Jaina church was solidly organised..." But on several points, 'which are of capital importance for the first history of the Jainism, I have nothing to change to the stocks that I have made in the preceding Bulletin."

Mention of other inscriptions and of different pattavalis published by several scholars.

2. Śvetāmbara canonical literature.

E. LEUMANN, *Daśavaikālika-sūtra* und *Niryukti*.

3. Stories, History, Polemics.

The principal memoirs examined here are :

E. LEUMANN — "*Die Legende von Citta and Sambhuta*".

A. WEBER — "*Samyaktvakaumudi*".

H. JACOBI — "*Upamitabhavaprapancae Kathae specimen.*

G. BÜHLER — *Das Sukritasamkîrtana des Arisimha, et The Jagaducharita of Sarvānanda.*

4. Digambara literature,

K. B. PATHAK "*The position of kumarila in Digambara Jaina literature*"; R. HOERNLE, '*Two Paṭṭāvalis of the Sarasvati Gachchha of the Digambara Jains.*"; Lewis RICE, "*Inscriptions at Śravaṇa Beḷgoḷa.*"

The interpretation of M. Lewis RICE relatively to the first inscription of this collection (epitaph of Prabhācandra) is criticised and the works of M. M. FLEET and E. LEUMANN in this matter are remarkable.

5. General works.

WEBER, *Verzeichniss d Sanskrit—und Prakrit Handschriften d. K. Bibliothek zu Berlin*, Band II, Abth. 3;" J. KLATT, "*Specimen of literary-bibliographical Jaina-Onomasticon.*"

VII—1902.

1. General Works.

R. HOERNLE '*Jainism and Buddhism*'; Rickhab dass JAINA. "*The Doctrines of Jainism*"; *Upamitibhavaprapanca Kathā* edition of the "*Bibliothecaindica*". "*Syādvādamañjarī*" of Mallisena.; *Ṣaḍdarcanasamuccaya ṭīkā*" of Gunaratna, published by M. PULLE,; The calalogues of Jaina manuscripts of FLORENCE, by M. PULLE, and of STRASBOURG, by M. E. LEUMANN.

2. Archeology.

Mention of two memoirs of BÜHLER, the one on the conception of Mahāvīra after the sculptures of Mathura, the other on the legend of the "*Stūpa constructed by the gods*" equally at Mathura. Note on the epitaph of Prabhācandra, at Śravaṇa Belgoḷa, definitely published by M. FLEET in the "*Epigraphia Indica*",

3. Canonical treatises.

Critical considerations on the Jaina tradition, with respect to the translation of the "*Uttarādhyayana*" and of the "*Sūtrakṛtānga*" by M. JACOBI. The narrations relating to the "*Āvaśyaka*", after the "*Āvasyaka-Erzahlungen*" published by M. E. LEUMANN.

4. Stories and legends.

Translation of the history of "*Sanamkumāra*" by M. de BLONAY, and of the "*Kathākoṣa*" by M. TAWNERY. The studies of M. PULLI on the "*Antarakathāsangraha*". Translation of the "*Prabandhacintamaṇi*" of Merutunga by M. TAWNEY. Edition of the "*Kumārapālacarita*" of Hemacandra by Shankar Pandurang PANDIT. Re-edition by M. BURGESS of the memoir of WEBER on the "*Śatruñjaya-māhātmya.*

5. Digambara literature.

Review on the edition by M. PAVOLINI of the "*Pancatthiyasamgahasutta*" of "*Pavayanasāra*" of Kuṇḍkuṇḍa.

1682

T. W. RHYS DAVIS.—*Jainism* (Encyclopaedia Britanica, Ninth-Tenth edition, vol. XXIX). Edinburgh, 1902. Complement to the preceding article.

The canonical books : age ; indigenous and European editions ; historical studies.—Antiquity of Jainism. Role of Mahāvīra.—Opposition between Buddhism and Jainism.—The principal doctrines of Jainism ; the '*Jīva*' ; the '*syādvāda*' ; the asceticism—life of Mahāvīra.

1683

BENARSI DASS—*A Lecturer on Jainism.* (Jain Itihas series, No. 1) Agra, 1902.

Introduction—Jainism misunderstood—Causes of of misunderstandingA—ntiquity of the Jains—Jainism never originated after Śankarāchārya—Jainism is not offshoot of Buddhist—Hindu scriptures—Buddhist works—Jain *śāstras*—Buddha not a disciple of Mahāvīra—Buddha an older contemporary of Mahāvīra—Antiquity of the Jains further-Jainism not a product of Brahmanism. Both product of the common atmosphere of ancient India—Ancient India in Jain *śastra*—Max muller's opinion—Hinduism and Brahmanism misnomers—Jainism was not founded by Pārśvanātha but Riṣabha—Buddhist work—Jain *śāstras*—Hindu scriptures—Inscription at

Mathura—Ancient India once more—Yoga Darśana—Sāṅkhya Darśana—*Mahābhārata*—Chārvāka Darśana—Tenets of the Jain *Ratna—Traya*—Eleven *Pratimās*—Dasa Lakṣaṇa Dharma—Twelve Anuprekṣas—Charitra of a Muni—Why the Jain monks are naked and why the Jains worship naked images—Winding up.

1684

J. G. BÜHLER—On the Indian Sect of the Jainas.

(Tr. From the original German by J. BURGESS). London, 1903.

P. 1. Communities of Jainas or *Arhata* i.e., followers of the prophet.

The tenets—Mythology—Philosophy and ritual of this Jains.

1685

John Campbell OMAN—*The Mystics, Ascetics and Saints of India.* London, 1903.

Pp. 142-151. Hindu ascetic sects and their subdivision. Sec. 1 : Introductory remarks—The multiplicity of Hindu sects by no means abnormal—Jain monks or *Yatis* interviewed-Their opinions and habits.

1686

A. GUERINOT—*La doctrine des etres vivants dans la religion Jaina.* (Revue de l' Histories des Religions, vol. XLVII, Pp. 34-50).—Paris, 1903.

Comparative explanation of the Jaina doctrine relating to the living beings, according to the *Uttarādhyayana* and the Jīvavicāra. Classification and characters of the living beings :

1. Beings in state of perfection.

2. Beings in state of transmigration ; inanimate or animate :

Inanimate beings : earth, water, fire, wind, plants.

Animate beings : inferior animals, inhabitants of the hell, superior animals, men, gods.

1687

Paul DEUSSEN—*Erinnerungen an Indien* (*Indian Memories*). Kiel, Leipzig. 1904, Pp. 1-256.

P. 61. The Jains—Their creed and doctrines—Their relation to Brahmanism.

1688

BAIJNATH.—*Hinduism : Ancient and Modern*, Meerut, 1905.

Pp. 130-131. Jainism—A branch of Hinduism.

1689

J. M. MITCHELL—*'The Great Religions of India'*. Edinburgh and London, 1905.

P. 19. Principle of Jainism ; the respect of life down to its lowest manifestations. The Jaina temples. Number of the Jains ; their principal professions.

Pp. 204-208. Short explanation of Jainism. The two great Jaina sects. Geography of Jainism. Asceticism and cult. Literary and scientific culture of the Jains. The recent Śvetāmbara Congress in Rajputana (1903) and at Bombay (1904).

1690

C. F. OLDHAM—*The Sun and the Serpent*. London, 1905.

Pp. 172-181. Both Buddhist and Jain systems closely connected with the Sun and the Serpent. Each of these forms of religion arose or found their chief supporters, amongst Solar tribes who had come but little under Brahmanical influence. The Purāna version that Buddhism and Jainism originated amongst the Asuras—Origin—Legend ancient, as later sects of white-robed Jains not mentioned. Jain devotees called *Yati*—Term *Siddha* for the deified ascetics—Jains in existence before Buddha. All the twenty-four Tirthankaras, or deified anchorites of the Jains, were Kshatriyas, and all but two were of the Solar race of Ikṣvāku—Close connection as such with the Sun and the Serpent. The last of the Tirthankaras was Vardhamāna or Mahāvīra who was a contemporary of Śākya Buddha. He was related by marriage to Bimbisara, Rājā of Magadha. By permission of his elder brother, Vardhamāna became an ascetic ; he went naked , after twelve years he became a Jina or Tirthankara ; after his death, he became a Siddha—Pārśā, who preceded Mahāvīra, was a son of the Rājā of Benares. He is represented with the hoods of a seven-headed *Nāga* expanded over his head—Sculptured representations of Nāga at Jaina temples.

1691

F. R. HOERNLE—Origine at premiers developments du Jainisme—Translated from English by A. GUERINOT. (Museon, Nouvelle Serie. Vol. VII, Pp. 109-134). Louvain, 1906.

Translation of the memoir constituting the first part of "I" Annual Address of M. HOERNLE at the Asiatic Society of Bengal, in 1898 (to see the proceedings of that Society, 1898, Pp. 39-53).

The text of M. HOERNLE is found still in the Calcutta Review. 1898, Pp. 315-333 and that second edition contains some complementary pages dealing with the Jaina doctrines.

1692

S. Krishnaswami AIYANGAR—*Self-Immolation which is not Sati*, (IA, xxxv, 1906, Pp. 129-131).

P. 129. There are numerous instances of Jains performing the act of *Sallekhanā*, i.e., death brought on by starvation.

1693

J. C. R. FORLONG—*Faiths of Man ; A Cyclopaldia of Religions*, 3 Vols. London, 1906.

Vol. 2, P. 308 The Jains are followers of Mahāvīra (or Vardhamāna) the contemporary of Gotama Buddha. They include Digambaras and Śvetāmbaras. *Yati*, ascetics, are naked and laity (Śrāvakas or "disciples") are clothed. The Jain scriptures include 45 *āgamas* in Jain dialect. They aim at *nirvāṇa* (Encyclop. Brit.).

1694

J. KENNEDY—*The Child Krishna, Christianity, and the Gujaras.* (JRAS, 1907; Pp. 951-991).

P. 975. Jain traditions to represent the oldest form of the Krishna legend.

P. 976. Mathura, originally a capital of the Surasenas, was afterwards entirely Buddhiest and Jain.

1695

D. T. SUZUKI—*Outlines of Mahāyāna Buddhism.* London, 1907.

P. 8. The Hīnayānists and the *tīrthakas* were sweepingly condemned by the Mahāyānists as inadequate to achieve an universal salvation of sentient beings.

1696

P. DEUSSEN—*Allgemeine Geshichte der Philosophie mit besonderer Berucksichtrgung der Religionen*—1. Band. III, Abteilung : *Die nachvedische Philosophie der Inder.* Leipzig, 1908.

Pp. 116-118. General characteristic of Jainism and of Buddhism.

Pp. 118-120. The Jainism. Its place in India on the side of the Brahmanism. Its adepts. The analogies between Buddhism and Jainism.—Life of Mahāvīra. The Śvetāmbaras and the Digambaras. Principle of Jainism. Conception of the *Nirvāṇa.* The Triratna.

Pp. 231-258. Translation of the chapter III of the '*Sarva-daśana-samgraha*' of Mādhavāchārya (philosophical system of the *Arhatas* or Jainas).

1697

Richard SCHMIDT—*Fakire and Fakirtum im Alten und Modernen Indien.* (Monk and Monkhood in ancient and Modern India). Berlin, 1908.

Pp. 38-42. Hemachandra and Kumārapāla.

1698

A. De GUBERNATIS—*Le Bouddhisme en Occident avant et apres le Christianisme,* (Rivista degli Studi Orientali, Vol. II, Pp. 167-230). Rome, 1908-1909.

Pp. 175-180. Buddhism, Brahmanism and Jainism. Morals of the Jainis. Chronological relation between Buddhism and Jainism : 'One can suppose that the Jainas have been the predecessors of Buddhism in its relation with Brahmanism'. General characteristics of the History of Jainism.

1699

The Convention of Religions in India. (Prabuddha Bharata or Awakened India, Almora. xiv, 1909, Pp. 90-94, 110-114, 130-134, 150-154, 169-174, 190-193, 207-210, 231-234).

Pp. 132-133. Jainism (Śvetāmbari) By Muni Maharaj of Benares. In this thesis are stated the fundamental doctrines of Jainism.

1700

A. GUERINON—*Religion Jains.* (JA, 10th Ser. V. xiv, 1909, Pp. 547-549).

The article is a summary of a paper meant for the Śvetāmbara Conference at Baroda. It gives a brief outline of the religion of Jainism.

1701

MRS. RHYS DAVIS—*Psalms of the Early Buddhists*. London, 1909-13.

I, Pp. 57-58. Psalms of Five Verse ascribed to Nanduttara, daughter of a Brahmin of Kammassadamma, ex-Jain, pupil of Great Moggallana.

I, Pp. 63-68. Bhaddā 'Kundalakesā', ex-Jain, daughter of a *setthi* of Rajagaha, wife of a Brahman thief, foremost of the sisters who had swift intuition.

II, P. 30. The Jain leader Nātaputta teaches a dilemma to Abhaya.

II, P. 83. Contact of Ajjuna with the Jains and his entrance into their order.

1702

Th. ZACHARIAE—*Vertio*; *eine Bezeichunng der Jainas*. (Vienna Oriental Journal, xxxiv, 1910, Pp. 337-344).

The article deals with Jaina notation, among others.

1703

A. GUERINOT—*Religion Jaina*. (JA, 10th Serv. V. xv, 1910, Pp. 377-378).

Tenets of Jaina religion—Its mythology and the ethical background.

1704

Mrs. S. STEVENSON—*Notes in modern Jainism: with special reference to the Śvetāmbara, Digambara and Sthānakavāsi sects*. Oxford, 1910,

The distinctive characteristics of the three sects have been discussed with reference to modern practices.

1705

K. V. Subrahmanya AIYAR—*Origin and decline of Buddhism and Jainism in Southern India*. (IA, xl, 1911, Pp. 209-218).

Buddhism known to the Pāṇḍya country a few centuries prior to Aśoka—In the 1st century A.D. it gradually spread throughout Southern India—Jainism also dated back to the same period—Jains put a permanent barrier to the growth of Buddhism in the 7th and 8th cent.—The rise of the Śaiva saints effected removal from Southern India of the two religions in the course of a few years after the

9th century A.D.—Jainism continued for three more centuries in Mysore and was stamped-out by the Lingāyat rising and the advent of Rāmānuja in the 12th century A.D. (See No. 390).

1706

Louis De La VALLEE POUSSIN—*The Stance Jain et Bouddhique.* (One stanza of Jainism and Buddhism). (JA, 10th Ser. xvii, 1911, Pp. 323-325).

The article in French contains a brief account of the religions of Jainism and Buddhism.

1707

E. W. THOMPSON—*Religion in the Mysore State.* (Q.J.M.S. i, 1911, Pp. 126-145).

P. 139. The Jains more numerous and powerful in the Southern than the Buddhists. They came for purposes of trade or for Government administration. The Jain writers created the earliest Kanarese literature—Names of Jain Prime Ministers and Generals in Mysore known from inscriptions but the religion confined equally to small and exclusive class. It never spread outside the capital cities. All the remains of Jain temples known are in cities that were capitals or sub-capitals of provinces.

1708

T. A. GOPINATHA RAO—*A Note an the "Origin and Decline of Buddhism and Jainism in Southern India".* (IA. xlii, 1993, Pp. 307-308).

A criticism on Mr. K. V. Subrahmanya AIYAR's paper *"The Origin and Decline of Buddhism and Jainism in Southern India"* published in the "Indian Antiquary", xl, 1911, Pp. 209-218, (see—No. 379).

1709

R. G. BHANDARKAR—*Vaiṣṇavism, Śaivism and Minor Religious systems,* Strassburg, 1913.

P. 2. The rise of a New Theistic System—Tide of free speculations culminated in the east into such systems as those of Buddhism and Jainism.

Pp. 8-9. The Sātvats and their Religion—Siddhārtha and Mahāvīra belonged to the Śākya and Jñātrika races of Kṣatriyas, and Buddhism and Jainism, might be considered to be the religions of these tribes.

Vāsudeva Krisṇa worship owes its origin to the stream of thought which began with the *Upaniṣads* and culmninated in the east in Buddhism and Jainism.

1710

Tukaram Krishna LADDU—*Address at the Tenth Anniversary, the Syādvāda Jain Mahāvidyālaya, Benaras.* Benares, 1914.

Early History of Jainism—Principles of Jainism—Conclusion.

1711

Hermann JACOBI—*Some Aspects of Jainism.* (Journ. Mahā-bodhi Soc., Calcutta, xxii, 1914, Pp. 83-90).

Like Buddhism Jainism is originally and pricipally a monastic religion and it is entirely dependent on Buddhism—Internal evidence—Ethics of the Jains—The Jain Belief—The Jain Literature.

1712

Mrs. Sinclair STEVENSON—*The Heart of Jainism.* Oxford, 1915.

Introduction—Historical Summary—The Life of Mahāvīra—Mahāvīra's Predecessors and Disciples—History of the Jain Community—Introduction of Jain Philosophy—The Nine Categories of Fundamental Truths—Karma and the Path to liberation—The Life Story of a Jain—The Jain Layman and his Religious Life—The Jain Ascetic—The end of the road—Jain worship and religious customs—Jain mytholoay—Jain architecture and literature—The empty heart of Jainism—Appendix.

A. Jainsime GUERINOT—Jainisme (JA, 11th ser., v, 1915, Pp. 371-375).

The small article; in French, gives a short outline of the Jain religion.

1713

Herbert WARREN—*Jainism in Western Garb, as a Solution to Life's Great Problems.* Chiefly from notes of talks and lectures by Virchand R. GANDHI. Second Edition, Arrah (India), 1916.

Introduction—The Universe—Man as he actually is—Man as he may become—Means to the end—Recapitulation.

1714

A. B. KEITH—*M. Reinach's Theory of Sacrifice.* (JRAS, 1916, Pp. 542-555).

P. 552. The source or origin of the nude statues of the Tīrthankaras from the archaic type of "Apollo" which flourished in Greece from the middle of the 6th century B.C.

A discussion on the above theory.

1715

Jain *Ahiṁsā.* (Mar. July-Dec., 1916, Pp. 385-387).

Non-injury to life, the essence of Jain religion thought not exclusively its own principle.

1716

Jagamanderlal JAINI—*Outlines of Jainism, with a preliminary note by F. W. Thomas.* (Index by H. Warren). Cambridge, 1916.

The work in different chapters devoted to subjects like Religion, ethics, metaphysics etc., describes Jainism in broad outline—The original texts (Pt. 2).

1717

S. C. GHOSAL—*Davva-Samgaha* (*Dravya-Samgraha*) *of Nemichandra Siddhānta-Chakravarti with a commentary by Brahma-deva.* Arrah, 1917.

Pp. L 123 103 Li-L xxxiii. With 9 plates and 5 charts. (Text edited with translation. Notes and an original commentary in English).

The introduction deals with the Ganga dynasty, Chāmuṇḍarāya, Śravaṇa Beḷgoḷa, Gommaṭeśvara, Bāhuvali, Nemichandra—the author, the sources of the story, subject-matter of the book and Brahmadeva's commentary,

Contents :—The *Dravyas* (substances)—*Jiva* and *ajīva*; connection of *Jīva* with *Karmas* ; *Guṇasthānas* (stages), *mārgaṇās* (states), *Pudgala, Dharma* (medium of motion), *Adharma* (medium of rest), *Ākāśa* (space), *Kāla* (time), *Pradeśa* (space occupied by one particle), *Āsrava* (influx), *Bandha* (Bondage), *Saṁvara* (check), *Nirjarā* (Destruction), *Puṇya* and *Pāpa* (weal and woe), *Mokṣa* (liberation), *Jñāna* (cognition), *Samāropa* (fallacies), *Caritra* (conduct), *Dhyāna* (meditation), *Arhat—Siddha—Ācārya—Upādhyāya—sādhu.*

Puran Chandra NAHAR and Krishna Chandra GHOSH—*An Epitome of Jainism, being a Critical Study of its Metaphysics, Ethics and History etc., in Relation to Modern Thought.* Calcutta, 1917.

Introduction—Jainism—Its Philosophy and Religion—Predicaments by Pre-eminence—Knowledge and its forms—Epistemology and Logic—*Pratyakṣa* is really *Parokṣa*—The Jain Theory of Formal Logic—The Jain Logic and the "*Nayas*"—The doctrine of Syādvād—Śankara and *Syādvād*—Examination of Śankara—The Doctrine of Unity in Difference—The Universe as a self--Existent Unit—Theories of Evolution—The Sānkhya Poilosophy—Causation and Compound Evolution—God—Soul—The Karma Phenomenology—Churchianity and the *Low of* Karma—Belief in Rebirth—Rebirth and *Karma-Śarīra—Karma-Śarīra* and *Oudārika—Śarīra*—Free—will and Fatalism—Will and Individuality—Causality in the Moral World—Classification of Karmas—From Metaphysics to Ethics—The Conceptions of Virtue and Vice—On *Puṇya* and its Fruitions—*Pāpa*, vice or sin—Āsrava or Influx—*Bandha* or Bondage—*Samvara* or Stoppage—*Nirjarā* or Dissipation—*Mokṣa* or Emancipation—*Guṇasthānas*—Jain Church—Jain Festivals—Jain Places of Pilgrimage—Jain Literature—Jain Art and Architecture—Appendices.

1718

James A., MONTGOMERY—*Religions of the Past and Present.* Philadelphia and London, 1918.

Pp. 135—160. Buddhism with an addendum on Jainism. By Franklin EDGERTON.

1719

Banarsi Lal GARR—*Sāmyāyikia ; or, A Way to Equanimity.* Arrah (India), 1918.

Its Origin—Its Meaning and Object—Dissensions of the subject from the ideal or internal (*Niśchai*) point of view—A succinct account of Āvaśyaka Sūtra Doṣas (blemishes to be avoided)—The Texts—How to perform Sāmāyika—Appendix (A) : Eleven *Pratimās*, (B) : Twelve Vows.

1720

C. R. JAIN—*What is Jainism*—Third Edition, Revised. Arrah (India), 1919.

Jainism—Its ethics. Philosophical background—Its mythology and ritual.

1721

C. R. JAIN—*The Key of Knowledge.* Second Edition, Revised. Arrah (India), 1919.

Preface—The Ideal—Creatian—God—The fall Redemption—The Kingdom of God—Yoga—Resurrection—The holy Trinity—The *Siddhānta*—The coming of the Messiah—Reincarnation—In the Footsteps of Gods—Reconciliation—Summary and Conclusion—Appendix—Glossary of Non-English Words and Phrases etc.

1722

B. C. LAW—*Influence of the five heretical teachers on Jainism and Buddhism.* (JPASB, xv, 1919, Pp. 123—136).

An attempt to make an extensive research with regard to the influence of the doctrines of the five heretical teachers on the development of Jainism and Buddhism.

1723

N. RAMANUJASWAMI—*Who is a Hindu?* Madras, 1919.

Pp. 29—31. Jainis and Sikhs are Hindus but Buddhists are not—Characteristics of Jainism—Jains consider themselves to be Hindus, and are governed by Hindu secular or Civil jurisprudence.

1724

A. G. WIDGERY—*Salvation and Redemption from Sin and Suffering as taught by some Oriental Religions.* (QJMS, ix, 1919, Pp. 102—110).

P. 107. Salvation, according to the Jains, revealed to men especially by the twentyfour great Tīrthankaras. It appears to the Jains that one may obtain redemption from suffering.

1725

H. WARREN—*Jainism not Atheism; And the Six Dravyas of Jain Philosophy.* Second Edition. Arrah (India), 1920.

An attempt to establish Jainism as not atheistic absolutely—An account of the six *dravyas* or reals of the Jains.

1726

C. R. JAIN—*Selections from 'Atma-Dharma' of Brahmachāri Sital Prasadji.* Allahabad, 1920.

1727

P. C. BAGCHI—*Animistic elements of Jainism*. (Proc., Asiatic Society of Bengal, Calcutta, xvii, 1921, P. ccxlvii).

The ethical background of non-injury in Jainism is discussed in this paper with reference to original texts—The historical beginnings—Elements in Jain philosophy in Jain mythology and ritual.

1728

Sir Charls ELIOT—*Hinduism and Buddhism : An Historical Sketch*. Vol. I. London, 1921.

Pp. 105-123. The Jains—Their relation to Buddhism etc.

1729

P. C. BAGCHI—*Primitive Elements of Jainism*. (JDL, v, 1921, Pp. 349-364).

Introductory- Philosophy—Religious Rites and Superstitions—Mythology—Conclusion and Probabilities.

1730

K. G. SANKARA—*Tolkapya's Religion*. (QJMS, xi, 1921, Pp. 289-290).

The earliest Tamil grammarian Tolkapya was a Jain house-holder ; Tolkapya may have been a Brahmana before he became a Jain.

Mr. SUBRAMANIAN shows that Tolkapya was a Brahmana and was never a Jain.

1731

B. K. GOSWAMI SASTRI—*The Bhakti Cult in Ancient India*. Calcutta, 1922.

Pp. 55-56. Jains were the first to open the attack upon orthodoxy of the *Vedas* and its functional injunctions.

Pp. 58-59. Metaphysical doctrines adopted by Jains.

P. 62. Buddhists and Jains introduced the worship of human Saints (*Siddhapuruṣa*) and the Tīrthankaras as embodiments of pure life, as a culmination of their creed of respect for life. These heretic schools laid the foundation of the cult of personal devotion which was to play at subsequent period in the Pāśupata and Vaiṣṇava creed.

P. 63. The scrupulous and pious reverence for all life—the essential creed of the heretic Buddhists and the Jains considerably helped the evolution of the Sātwata Philosophy of 'all life' in latter times.

P. 63. Jainism and Buddhism naturally at once captured the imagination of the masses when they began to preach 'no murder' as their religious ideal.

P. 63. The Jains and the Buddhas thoroughly exposed the claims of Vedicism to an inspired divine origin by their remorseless logic.

P. 97. Even the complete original work *Bhāgavata* underwent several modifications as will appear from internal evidence from references in the work of Buddhism and Jainism.

1732

C. Hayavadana RAO—*Primitive Religion in Mysore.* Q. J. Mythisociety, Vol. xll, No. 2, Bangalore, 1922.

P. 154. Out of the Jain temple of Padmâvathi at Humcha is growing a sacred tree called *Lakke Gida,* said to be the same that Jinadatta (the founder of Humcha), tied his horse to as described in the account of that place.

1733

N. C. BANERJEE—*Religion and Belief in the Arthaśāstra.* (A.I.O.C., Session II; 1922).

P. 472. Aparājita, Aprahpata, Jayanta and Vaijayanta occur. Also these names are found in the Jain *Uttarādhyayana Sūtra.*

1734

M. GHOSH—*The Religion of Asoka.* (A.I.O.C., Session II, 1922).

P. 555. Early in the 3rd century B.C. the Ājīvikas or Trairāśikas definitely and finally separated to form a separate order and came to be known as Digambaras... Abhidana Ratnamālā (ii, 189, 190) the Digambaras are also known as the Ājīvas... Difference between Digambara and Śvetāmbar discussed in brief.

P. 556. By the time of Asoka they were two different sects of Jainas. Acute antogonism arose in the time of Bhadrabāhu... Magasthenes mentions a class of mendicants who took food from hand. ...The Ājīvikas are the same as the Digambaras of the present day. The word Deva here (Rock Edict. IX) only refers

to Jaina deity to whom he professed allegiance up to his 29th year and most likely this was the state religion of the Mauryas... probably Asoka after his 9th year became a staunch Jaina and made Jainism his state religion.

In the 8th Edict he speaks of going out on tour well-enlightened. This shows that after the tenth year he became a follower of Jaina sect of Ājīvika.

1735

John McKENZIE—*Hindu Ethics* (The Religious Quest of India). London, 1922.

Chapter II. Buddhist and Jain Ethics, and Egoistic Hedonism :

Pp. 109-115. Jains are a religious community with a distinct origin and history; Mahāvīra—little known of his life ; title of Jina correspondens to that of Buddha ; means Conqueror. Jainism much nearer to Hinduism than to Buddhism. In Jain teaching, features suggestive of Buddhism—destruction of Karma; Jain conception of *Nirvāṇa* different from the Buddhist *Nirvāṇa*, not the annihilation of the soul, but its deliverance and its entry into a blessedness that has no end (*Barth, Religions of India*, P. 147). Qualities of a *Siddha* (one who has attained deliverance).

The way to the attainment of Siddha-hood : *Triratna* or Three jewels vows of the laymen and ascetic. Principles of *ahiṁsā*—Jain more rigorous than Buddhist. Gautama died of a disease caused by eating pork. Preservation of life. *Pinjra Pols* or hospitals for animals, outcome of the doctrine. Belief in transmigration and hell. *Ahiṁsā*—its development. The Digambaras and the Śvetāmbaras.

1736

Th. STCHERBATSKY—*The Central Conception of Buddhism and the meaning of the word "Dharma"*. London, 1923.

Pp. 34, 49. (n. 2). Karma and Jainism.

P. 68. Jainism existing before Mahāvīra.

P. 70. Soul with reference to Jainism and other schools of philosophy.

P. 73. 8th cent. B.C., the period of pre-Jainistic Jainism.

1737

T. A. Gopinatha RAO—*On the History of Śrī-Vaiṣṇavas*. (Sir Subrahmanya Ayyar Lectures, 1917). Madras, 1923.

P. 11. Biṭṭideva's conversion to Śri-Vaiṣṇavism.

P. 12. Images of Narayana set up in Jain temples converted into places of Vaiṣṇava worship.

Pp. 35-36. Conversion to Vaishnavism of the Jain king Biṭṭideva Account given in the *Sthalapurāṇa*—Date of the royal conversion by Rāmānuja, sometime before 1021 Śaka (A.D. 1099).

P. 38. Kulottunga I's grant to Śaiva, Vaiṣṇva and Jain temples alike.

1738

R. Rama RAO—*Origin and Development of Śiva—worship with Special Reference to Virasaivism.* (QJMS, xiv, 1924, Pp. 282-301).

Basava—His birth and early life—His rise to power under king Bijjala—His missionary zeal.

1739

O. PERTOLD—*The idea of God in Jainism and Buddhism : Observed from the point of view of the comperative Science of Religions.* (Proceedings of the Tenth Indian Science Congress, Pp. 241-242). Calcutta, 1924.

The idea of god in Jainism.

1740

Jinneswar Prasad JAIN (Mail Delhvi)—*Husn-i-Avval* (or, First Beauty), *an Original Work on Jainism.* (In Urdu). Arrah (no date), Pp. 1-178.

The work is a discourse on Jain philosophy and religious doctrines.

1741

H. JACOBI—*Der Jainismus* (Jainism) (Archiv fur Religion surissenhaft, xiii, 4.).

The short article in German gives a succint account of Jainism.

1742

J. G R. FORLONG—*A Student's Synchronological chart of the Religions of the World, Accompaniment to Rivers of Life or Faiths of Man in all Lands.* Edinburg (No date).

Jain preceptor, 24-Tirthankaras (700 B.C.—600 B.C.). Jain *Kalpa Sūtra* written ; part of Sūtras or Jain Bible (500 B.C.—400 B.C.). Jain images naked. Buddha called Jain Esa. Jain faith in full vigour (100 A.D.—200 A.D.).

Śilāditya of Balabhi protects Jains. Jain priest—Jain Śiva. Jainism revived under Amogavarṣa, king of Konjeveram. Jain temples of Śatruñjaya and Pālitana, that of Somnāt destroyed by Mamud (1025 A.D.) at Ābū of Vimalasa (1032 A.D.). That of sad rebuilt by Kamboo Rana of Oodayapur. Jain Tower, Chitore, built by Kamboo Rana (1439 A.D.).

1743

KANNOOMAL—*The Study of Jainism*, Agra.

It contains a summary of the Jain philosophy (*dharma*) and religion based on the *Tattwādarśa* of Atmaramji. There are chapters in it dealing with the Tirthankaras, the ideal of a Jain *sādhu* and the ideal of a Jain householder.

1744

Helmuth V. GLASENAPP—*Der Jainismus Eine indische Erlosungsreligion.* (The Jainism, An Indian Religion of Salvation). Berlin, 1925.

Contents :

Foreword, Pronounciation of Indian words First Part. Introduction. Second Part. History. Preliminary notes.

I. The Tirthankaras.

(1) Original history. (2) Pārśva. (3) Mahāvīra.

II. The oldest community.

(1) Mahāvīra's successors. (2) The Jainism in Bihar. (3) Jainism in Orissa. (4) The great schism.

III. Spreading and flourishing.

(1) Jainism in North India. (2) The Jainism in Gujrat. (3) Jainism in the Dekhan. (4) Jainism in South India.

IV. The decline.

(1) The retreat before the Hinduism.

(2) The Jains under Islamic rule.

(3) The Jains in the Hindu Kingdoms.

(4) Reformatory movement.

IV. The present time.

Third Part. Literature. Preliminary notes.

I. The canonical literature :

(1) Origin of the canon. (2) Canon of the Śvetāmbaras.

(3) Canon of the Digambaras :

(a) The lost ancient canon.

(b) The modern secondary canon.

II. The non-canonical Literature :

(1) Theological and scientific lit.

(2) Novels and poetry. (3) Drama. (4) Miscellaneous.

III. The inscriptions. Fourth Part—Doctrine. Preliminary notes.

A. Empirism. Doctrine of cognition.

1. The sources of cognition.

2. Ontology and dialectics.

3. The truth and the tradition.

B. Metaphysics.

1. Fundamental truth. 2. The substances :

(i) Jīva, the soul, (ii) Ajīva, the unspiritual.

3. Karma.

4. The soul under the influence of the Karma.

I. Physical life of the incarnated souls :

(a) The bodies and their organs.

(b) The functions of the body.

(c) Sexual relations.

(d) Birth and death.

II. The Psychic life of the incarnated souls.

(a) The activity. (b) Ability of recognition.

(c) The faith. (d) The manner of life.

(e) The type of souls (*Leshyā*).

(f) The state of the soul.

C. Ethics.

I. Theoritical fundamentals of the ethics.

(a) Suffering and possibility of salvation.

(b) The reasons of Karma.

(c) The way to salvation.

(d) The 14 *Guṇasthānas*.

II. The practical ethics :

(a) Merits and guilt. (b) The ethical orders :

(i) The duties of the laymen

(ii) The duties of the ascetics.

(c) Means to defence against karma.

(d) means to destory karma.

III. Salvation—

D. Cosmology.

I. Evidences against existence of god.

II. Form and size of the world—all.

III. The inhabitants of the world—all.

IV. Description of the world :

1. The central world. 2. The lower world.

3. The world of the gods. 4. The dwelling places of the blessed, of the departed.

E. World history and Hagiography—

I. Fundamental ideas:

1. The periods and the ages.
2. The 63 great men :-

(a) The 24-Tīrthankaras. (b) The 12-Cakravartins. (c) The 9-Baladevas, 9-Vāsudevas, and 9-Prativāsudevas.

II. History of Bharat and of his great men.

1. Preliminary notes.

1. Ages, Saints and Heroes of the present period.

(a) Sushamā-sushamā, (b) Sushamā,

(c) Sushamā-dushamā, (d) Dushamā-sushamā,

(e) Dushamā, (f) Dushamā-dushamā.

3. The future period and its saints.

Final remarks.

Second Part—Society.

I. The fundamentals of Society.

1. Jainism a world religion. 2. Castes.

3. State and right.

II. Clerical and lay people.

1. State of the community. 2. Laymen.

3. Monks and nuns.

III. The sects.

1. The schisms of old days.
2. The sects of later periods.

(a) Śwetāmbaras, (b) Digambaras.

Sixth Part—Worship.

A. General part.

I. Preliminaries and subject of Jain-worship.

II. Forms of devotion.

1. Prayer, hymns, *mantras*. 2. Meditation

3. Postures and bodily exercises.

4. Confession and penance.

5. Renunciation and mortification.

6. Yoga.

III. Cure of souls, Practical religion.

IV. Adoration of images.
(1) Holy symbols. (2) Images.

V. Places of worship.

VI. Magic and *mantric.*

B. Special part.

I. The rites of laymen.

1. Daily rites. 2. Rites of special occasion.

II. Rites of the ascetics.

1. Daily rites 2. Special.

III. Ritual of the temple.

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IV. Festivals.

V. Sancturies and pilgrimages.

Seventh Part.—Conclusion.

I. The position of Jainism in the history of religions.

II. Jainism and Indian religions.

(1) Jainism and Hinduism.
(2) Jainism and Buddhism.

III. Jainism and the non-Indian religions.
Notes. Bibliography.
Notes to the illustrations. Index.

1745

J. JAINI—*A Review of the Heart of Jainism of Stevenson.* Ambala, 1925.

P. 1. Every Jaina book opens with a *Mangalācharaṇa* to the omnicient, perfect, Liberated soul.

P. 2. 23rd Tīrthankara attained liberation in 776 B.C.

P. 4. Jainism 'a theological means between Brahmanism and Buddhism' (Prof. HOPKINS).

Absence of hurry excitement in Jainism is a condition of its longivity.

P. 5. Atheisticism of Jainism discussed.

P. 7. Tīrthankara—simply means a Jaina *Arhat.*

Nirvāṇan—absolute extinction of all desires and passions—No soul loses individuality in Jainism,

Moksha—liberation of soul from the bondage of Karmic matter.

P. 9. Jaina saints renounce the world not for pretty fears of it but for the joy and impulsion of the inner call of the soul.

P. 12. Mahāvīra and Pārśvanātha—historical personalities. Chandra Gupta and Śreṇika were Jains.

P. 13. Śvetāmbaras and Digambaras—explained.

P. 15. Existence of Jains in the south before Bhadrabāhu's pilgrimage to that country.

P. 16. Different kinds of death—given in *gāthās* of 'Karma Kāṇḍa' of *Gommatasāra* by Sri Nemichandra Siddhānta Chakravarti (C, 1000 A.D.).

P. 19. Pārśvanātha born in 876 B.C.

P. 20. Rishabhadeva taught His own daughters writing—mentioned in *Ādi-Purāṇa.*

P. 23. *Saptabhangi*—The soul of *Syādvāda* or the Logic of many points of view.

P. 29. The Digambaras do not include *Puṇya* under *Āsrava.*

P. 32. In Jainism all sin is wrong whether it is secret or aggressive, gross or light.

P. 44. The Jain ideal is to evolve the utmost powers of the soul.

1746

Jagmanderlal JAINI—A review of the Heart of Jainism by Mrs. Sinclair Stevenson. Ambala city, 1925.

A critical review of Mrs. Stevenson's book, pointing out its errors and misjudgments. JAINI, Rickhab Dass. *An Insight in Jainism.* Meerut.

Characteristics of Jainism—Jain cosmology, *Jīva* and *Ajīva*—the karma Theory—Jaina conception of *Dharma*—Jainism is not Atheism—*Ahiṁsā.*

1747

William CROOKE—*Religion and Folklore of Northern India.* Oxford, 1926.

P. 34. Use of *Swastika* among Jains used on shaven heads of children on marriage-day in Gujrat and in place of dieties—their significance.

P. 215. A father's rites to his new born child, as prevalent among the Jain of the Dharwar district.

P. 243. Fertility charms as prevalent among the Dhuṇḍia sect of Jains in Gujrat.

P. 246. Marriage of a girl to a godling (Tīrthankara) prevalent among Jains of Central Provinces.

277. Protection of a new born child, customs of Jains of Bombay.

P. 287. Use of metal in cooking by Jain women.

P. 305. Use of knots in majic among Jains.

Pp. 327-8. Use of the broom, as prescribed for religious minded Jains.

P. 349. Tenderness to animal life shown by Jains.

1748

A. GUERINOT—*La Religion D. Jaina*—Histoire Doctrine, Culte, Customs, Institutions. Paris, 1926. Pp. 1—VII & 1—351.

History—Chapters I—X.

Doctrine—Chapter I—XIII.

Cult, Custom & Institution—I—VI.

Conclusion—Index, Plates 1—xxv, Table of matters, Errata.

1749

N. B. UTGIKAR—*Some Notes on the Mokṣa Dharma Section of the Sāntiparvan of the Mahābhārat.* (A.I.O.C., Session IV ; 1926).

P. 127. Adhyaya 18—a passage to show the widespread tendency of renouncing the world—found in Jainism...

P. 131. Condition of things reflected in the epic, remarkably coincides with the conditions, which are generally recognised as prevailing at the time of the rise of Jainism.

P. 131. The period in evolution of Indian life and civilization the period immediately preceding and following the birth of Jainism...formation of the epic—400 B.C. to 400 A.D.

1750

Rev. H. HERAS—*Asoka's Dharma and Religion.* (AIOC, Session IV ; 1926).

P. 123. A criticism of Asoka's Dharma.

In this Dharma there is nothing exclusively Buddhist. It is something common to all religions, though specially influenced by Jain doctrines as regards sacredness and inviolability of life.

1751

B M. BARUA—*The Religion of Asoka.* Calcutta.

P. 9. Upāli a staunch follower of Jaina—his conversion to Buddhism but still liberal to the Jains.

1752

W. SCHUBRING—*The Jainismus.* Religionsgeschi-chtliches Lesebuch (Text Book of history of religion), Second Edition, Nr. 7. Tubingen, 1927.

Survey on the translated passages.

Introduction.

The Founders : Pārśvanātha—Mahāvīra—Life of the monastic order.

Idea of the world : World and non-world—Fundamental facts—Places in the world all, atoms—souls.

Life of the world : Chain of existences, Samsāra.

Consequence of deeds, karma—Intelligible type of soul, *Leśyā*—Re-incarnation.

Renunciation of the world : Way to salvation.

Beginning of salvation—The liberated ones and their place.
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1753

G. GRIMM—*The Doctrine of Buddha.* Leipzig, 1927.

P. 250. Mention of Upāli a follower of Nigantha Nāthaputta holding a religious discourse with Buddha.

1754

Bertram C.A. WINDLE—*Religions, Past and Present.* London, 1928.

Pp. 73-4. The Jain *Swastika* Symbol—its significance—the various forms of life, the three jewels, and complete liberation.

Pp. 219-20. A survey of Jainism.

1755

C. R. JAIN—*The key of knowledge* (Third Edition, Allahabad, 1928). Pp. xiiii, 788 cix.

The key of knowledge makes a minute analysis of all the religions of the world with special reference to Jainism.

Contents—(1) the idea; (2) Creation ; (3) God ; (4) The fall; (5) Redemption ; (6) The kingdom of God ; (7) Yoga ; (8) Resurrection ; (9) The Holy Trinity ; (10) The siddhānta ; (11) The coming of the Messiah ; (12) Re-incar-

nation ; (13) In the footsteps of Gods ; (14) Reconcilation ; (15) Summary and conclusions ; Appendices A, B & C. Glossary of non-English words ; Bible References ; General Index.

1756

C. R. JAIN—*The Practical Dharma*. Allahabad, 1929.

Pp. 1-4. Jain Tattvas viz. *Jīva, Ajīva, Āsrava, Bandha, Saṁvara, Nirjarā* and *Moksha*—mentioned and explained.

Pp. 5-10. Nature of Karma—*Kārmāṇa Śarīa* (body of Karmic matter) i.e. of the Jain Siddhānta, *Paramātman*—discussed.

Pp. 11-16, *Āsrava*—the influx of matter into the constitution of soul—explained.

Pp. 17-27. *Bandha* (bondage) division into two classes *Sāmprāyika* and *Iryāpatha* by Jaina—discussed.

Pp. 28-43. Conception of *Saṁvara* (the stopping of *āsrava*)—explained.

Pp. 44-59. Philosphy of *Nirjarā* (the gradual removal of Karmic matter)—explained.

Pp. 60-72. *Moksha* (the attainment of perfect freedom)—discussed.

Pp. 73-80. 14 stages on the path to *Nirvāṇa*—described.

Pp. 81-98. Table showing *Sattā, bandha* and *udaya* of *Karma prakritis*.

Pp. 99-104. Dharma in practice elaborately—discussed.

P. 105. Glossary of Jain terms.

1757

H. WARREN—*Jainism—Not Atheism*. Bijnor, 1929.

P. 1. God described in Jainism not as the creator but an all-knowing and perfectly happy soul. Conception of God in Jaina theology—discussed.

P. 2. Conception of soul in Jainism—discussed.

Pp. 3-10. Jain Philosophy of God, Deity, soul and matter—fully discussed.

Pp. 11-12. Conception of the world as the effect of intelligent and non-intelligent causes discussed and causes referred to.

Pp. 13-14. *Moksha* in Jainism and five salient principles of virtuous conduct of Jina—discussed.

P. 15. Karma theory—explained.

P. 17. Jainism acknowledges Deity and advocates worship but does not regard Deity as creator and ruler of the Universe.

Pp. 18-24. Six kinds of substances (*Dravyas*) of Jain philosophy viz. *Dharmāstikāya. Adharmāstikāya, Ākāshāstikāya, Pudgalāstikāya, Jīvāstikāya* and *Kāla*—fully explained.

P. 25. *'Pradeshas'* in Jain philosophy indivisible and inseparable parts of a substance. *Guṇa-Paryāya*—Guṇa means quality and *Paryāya* means modification—explained.

Pp. 26-33. Conception of Natures and Jīva in Jainism—fully analysed.

1758

H. S. Gour—*The spirit of Buddhism.* Calcutta, 1929.

P. 50. Ajāt Shatru embraced Jainism under the influence of Devdutt.

P. 90. Similarity of Buddha images with Jain images—discussed.

P. 148. Gist of Mahāvīra's life and working. Jainism a distinctive religion to Buddhism.

Pp. 420-423. Jainism—its denial of the authority of *Vedas*—word Jain derived from Jin—which means victor. *Jagatprabhu, Kshīṇ-Karm, Ādishwars, Devādhideva,* Tīrthankara, and Jina titles given to the Jain Saints. Jains conception of soul in man and living creatures and that *Nirvāṇa* as the goal attainable after self mortifications, differ with Buddhists conceptions. Differences of Jain and Buddhist doctrines fully discussed. Mahāvira's preachings not a systematic philosophy but a sum of opinions on various subjects. Ethics—a corrollary and subordinate to the metaphysic of Mahāvira.

1759

C. Krause—*An Interpretation of Jain Ethics.* Bhavnagar, 1929.

A lecture on Jain ethics and ritual.

1760

C. R. JAIN—*Jainism, Christianity and science.* Allahabad, 1930

A comparative study of Jainism and christianity and Jainism as a science of Salvation.

1761

C. CHAKRAVARTY—*Antiquity of Tantricism.* I.H.Q. Vol. VI. 1930.

Pp. 124-125. Traces of Tantricism found in Jain Prakrit canonical works. Mahāvīra refers Sāya-vadins to have been sensualists in the *Sthānānga sūtra*—The *Uttarādhyayana sūtra* has reference to curative spells. The *Sūtrakṛtānga* mentions men who practise incantations (*atharvaṇi*) and conjuring, the art to make one happy or miserable.

1762

M. DASGUPTA—*Early Viṣṇuism and Nārāyaṇīya worship.* I.H.Q, vol. VII. 1931.

P. 97 (n) "Bhāgavatism, like the religions of Mahāvīra and Buddha, was the expression of a natural reaction from the sacrifice ridden religion of Brahmanic period".

1763

C. R. JAIN—*Ratna-Karaṇḍa-Śrāvakāchāra (or the Householder's Dharma of Samanta-bhadrāchārya.* Bijnor, 1931. Pp. xxii 99.

(Introduction, text with English translation).

Contents: Right Faith—Characteristics of right knowledge—necessity for the adoption of right conduct—*Guṇa vratas*—*Śikṣā vratas*—*Sallekhanā*—the *pratimās*.

Appendix—Householder's life and *yoga-samādhi.*

1764

S. NARAIN—*Buddhism.* Calcutta, 1931.

P. 19. Shankara's contention against the Jains—his preaching of *Advaita* in order to refute the doctrines of the Jains.

1765

Benoytosh BHATTACHARYA—*An Introduction to Buddhist Esoterism.* Hemphry Mulford, 1932.

P. 114. Buddhist mode of worship is entirely different from that of the Hindus or Jainas. The Jainas regard their images as remembrances ; by seeing the images of Tirthankaras they call to mind their doble lives excellent deeds, their lofty preachings, their high ideals, and to their memory they offer various articles of worship in token of reverences.

P. 147. Buddhism and Jainism had to borrow some of these Hindu deities for their Pantheons. At the same time Buddhist Pantheon was commonly ransacked by Hinduism and Jainism in the later and more promiscuous Tantric age.

1766

A. N. UPADHYE—*A Note on Nisidhi (Nisidiya of Khāravela inscription).* (ABORI. vol. XIV ; 1932-33) Pp. 264-266.

1767

P. S. DESHMUKH—*The Origin and Development of Religion in Vedic Literature.* Oxford, 1933.

P. 349. Rise of Buddhism and Jainism was a check on Brahmanism.

P. 350. The ritualistic spirit of Brahmanism which existed in India from the end of the Rigvedic period, continued to pervade and dominate, till the rise of the two rival religions (at least so they are called) Jainism and Buddhism.

1768

Mrs. RHYS DAVIDS—*Indian Religion and Survival.* London, 1934.

P. 83. The effective power of Karma was more of a central doctrine for the Jains than it was for the Śākyans.

1769

Mrs. RHYS DAVIDS—*Outlines of Buddhism.* London, 1934.

P. 43. Ascetic Practices—in vogue among the Jains was a new movement of a new movement of a religio ethical tendency located chiefly at Vesale teach

interalia the cancellation of the pleasant errors in ones past deeds (Karma) by *tapas* or voluntary bodily privations.

P. 70. Doctrine of Karma of the Jains discussed.

1770

V. BHATTACHARYA—*The Basic conception of Buddhism.* Calcutta, 1934.

P. 9. Mahāvīra the last Tīrthankara of the Jains.

1771

N. MACNICOL—*The Living Religions of the Indian People.* London, 1934.

P. 21. Jainism closely akin to Hinduism.

Pp. 171-178. Jainism its history and General characteristics. Mahāvīra the chief exponent—Jainism and Buddhism movements of revolts against Brahman doctrine. Mahāvīra an elder contemporary of Buddha—a Kshatriya of the Jñāta or Jñātri clan. His *Nirvāṇa* in 527 B.C. according to tradition and 480 B.C. according to Prof. JECOBI. Jainism and Buddhism compared and contrasted. Mention of 5 rules of the Jains. Mention of Bhadrabāhu converting Chandragupta Maurya. Division of sects, Digambaras and Śvetāmbaras discussed. Influence of Jainism in Mathura before the christian era. Notable splendour of Mt. Ābū temples—conversion of Hoyshala kings from Jainism to other faiths marked the decline of Jainism in the South. Jainism compared with Hinduism.

Pp. 179-191. Jainism—its doctrines fully described.

Pp. 191-197. Jainism—its discipline and ethics fully discussed.

Pp. 198-202. Present position of the Jains—Jains a commercial community, Rajachandra Raojibhai a notable Jain of the present age of Kathiawar. Influence of Jainism over Mahatma Gandhi.

1772

MACMUNN—*The Religious and Hidden cults of India.* London.

P. 45. Mahāvīra the Jina, contemporary of Gautma the Buddha.

P. 46. Jainism compared with Buddhism.

P. 58. Plate—A Jain carving near Gingee (S. Arcot).

Pp. 78-79. Jainism an offshoot of Brahmanism an uprising against caste. Jainism a midway between Buddhism and Hinduism.

The Jain canons—framed at the council of Vallabhai in A.D. 454 Jains canons written in Ardha-Magadha Hemachandra Jain writer of the Life of Sixty Three great Men. Jains developing a special form of art. The temples of Mt. Abu famous throughout the world. Jain temples suffered less terribly than the Hindu in the clash with Islam.

1773

H. R. KAPADIA—*Ethico-Religious classifications of Mankind as Embodied in the Jain canon.* (ABORI, Vol. XV ; 1934), Pp. 97—108.

1774

A. B. KEITH—*Pre-canonical Buddhism,* (I.H.Q., Vol. XII. 1936).

P. 13. The Jain and some pre-Vaiśeṣika system joined the materialists and began to assume indivisible atoms, whereas the Sāṁkhyas and some pre-Buddhistic philosophers decided for infinite divisibility.

1775

H. L. JAIN—*What Jainism stands for ?*

(Jain Ant. Vol. II ; No. II ; Arrah ; 1936). Pp. 29—37.

According to Jainism religion came in to keep peace on earth, promote good will amongst mankind and inspire hope of a higher life in the individual Jainism is the system of synthesis of all the so-called false belief—*Syādvāda*—an elephant and seven blind men. In the Jaina system the principle is always kept in the forefront, and hence, religious toleration and fellowship is the essence of Jaina philosophy.

The principle of *Ahiṁsā* or non-injury to living beings. Jainism does not prohibit a house-holder from committing these three kinds of *Hiṁsā* which may be called accidental, occupational and protective. It is only the injury for injury's sake, for the merest pleasure or the fun of it without any thought and with out any obvious higher end to serve, that a house holder is recommended to guard himself against. Whenever the occasion arises, let him ask to himself the question. "Is it necessary for me to injure this being, and if so, what is the minimum amount of injury

that will serve the need ?" This much care and caution would save him from a lot of wanton destruction. Violence in words and violence in thought are also constituents of *Himsā* and one must abstain from these too. Jainism wants to make people gentlemen who have no tendency to do violence to any body. '*Parigraha parimāṇa vrata*' or the vow of setting a limit to the maximum wealth that one would possess. The aim of Jainism is to avoid as far as possible, undesirable clashes in life and consequent disharmony in society. This is a very quiet and peaceful attempt at economic equalisation of wealth. Karma Theory—every individual works out his own destiny by his own mental and physical exertions which, by themselves generate energies that bring to them agreeable or disagreeable experiences.

The Jainas worship Tīrthankaras or those who made it easy for others to cross over the ocean of life. In Jainism, there is no place for the distinction of caste and creed. Jains believe in salvation of mankind and brotherhood among all men.

1776

B. Seshagiri RAO—*New Studies in Jainism—Emotional Interpretation of the Jain Religious Ideal.*

(Jain Ant. vol. III ; No. II ; Arrah ; 1937 ; Pp. 43-46).

The emotional interpretation of Jaina ideal of *moksha*. These observations are based on *stotras* of various literary types like—*Nama-japams*. *Prātaḥsmaraṇiyas* (early morning prayers). The ancient Jains adumbrate the heroic *yogamārga* for the realisation of "the freedom of the sould" from all limitations which is the only sukha or satsukha as *moksha*.

1777

Kamta Prasad JAIN—*Jainism*. (Ind. Cul. Vol. IV, 1937-38; Calcutta)—Miscellanea :

Pp. 37-73. Its universality; *Ahimsā, Syādvāda, Nirvāṇa*.

1778

I. B. HORNER—*The Book of the Discipline*. London, 1938.

P. viii. Jain orders of monks and nuns—contemporary of Buddhism.

P. xxiii. The Jains had precepts corresponding to the first the *Pārājika* rules as did the common precursors of Jain and Śākyan, the *Sañjāsins* or brahmin ascetics and recluses.

P. xxix. Mention of Buddhist order attracting Jains.

P. xxxviii. The term *auso* (senior ascetics) and *bhamte* (juniors) commonly used by Buddhists and Jains.

P. liii. *Somaṇā Nigaṇṭhā* or niganthā *nāma samaṇajālikā*—followers of Mahāvīra.

P. liv (n). Jain tradition supporting Mahāvīra's parents as having been the followers of *Śramaṇas*.

P. Lv. Probability of the words brahmacariya and brahmacarin taken over by Śākya (and Jainism) from Pro-Śākyan sects.

1779

N. S. JUNANKAR—*Future of Jainism.* (Jain Ant. Vol. V; No. I; Arrah; 1939, Pp. 9-20).

Why has Jainism ceased to be a vital force in the national life. ?

Historical retrospect: It challanged the divine authority of the *Vedas* and the infallibility of the priests who were the custodians of the divine world; it protested against the tyrrany of an all powerful God over human lives ; it denounced the cult of ritual and sacrifice its whole teaching represented a democratic and egalitarian urges in the priest-ridden society. The 'clan vital' of Jainism in its early stages was supplied by its relevance to the specific needs of the age. The divorce of philosophy and religion from life and environment has produced moral and intellectual preversity.

Challenge of science to religion : Science has proved that suffering is not inevitable, poverty unnecessary, squalor and unhappiness uncalled for.

Present day need : A Jain university will be the beacon of national and social regeneration. Next to education in importance, is the provision of medical facilities. Shadow of unemployment ; the distinction of caste, creed or colour cannot have any place in any genuine Jaina creed. There must be fullest freedom for inter-marriage and inter-dining. Similarly, to revise our ideas of sanctity about sex and sexual relations.

1780

B. Seshagiri RAO—*New Studies in South Indian Jainism.* (Jain Ant Arah).

Vol. V ; No. IV ; 1940, Pp. 147-162.

Śravaṇa Beḷgoḷa Culture—Śravaṇa Beḷgoḷa appears to be a centre of culture of *śikshā* and *Dīkshā*. It has a remantic history. Through the ages, it has continued to be a place of Memorial Tombs. In its undated archaic descriptions Beḷgoḷa came to be called '*Śrītīrtha*'. *Sallekhanā*' the fast unto death'—it is a special 'ideosyncracy' of Jainism. A similar cultural 'ideosyncracy' of Jainism is said to be *Ahiṁsā*.

Vol. VI ; No. II ; Pp. 67-74.

Ahiṁsā was a 'religion of strength', a religion of self-effort. It appealed to the general, common mind of the vast body of Andhra-Karnatakas will be clear from a few excerpts from the Śravaṇa Beḷgoḷa inscriptions. The culture of the spirit, *chit* and *ānanda* in Jaina faith. *Sallekhanā*, 'the fast unto dcath'—*Sallekhanā* corresponds to *Prāyopaveśana*, a rite of purification of body (*deha*) and the ego (*dehi*). Details of Sallekhanā of women given. The idea of the transience of riches, and their sanctification by utilising them towards acts of social usefulness and exaltation of the faith and commemoration of teachers in Jainism ; epigraphs cited. Spiritualisation of life on the conquest of desire, of sense, of sex—not only recommended to the ordinary householder, but even to the king, the general and the warrior.

Vol. VII ; No. I ; 1941 ; Pp. 26-39.

The cultural influence of Jainism in all ranks of society. Epigraphs cited. Sociological interest to modern times echoing from stone scripts. Religions catholicity. The elasticity of caste.

Appendix I—Śravaṇa Beḷgoḷa culture. Authors and works.

Appendix II—Names of some of the Poets who composed the Śravaṇa Beḷgoḷa Inscriptions.

1781

J.C. JAIN—*Presidential Address.* (Jainism Section of the First Convention of Religions, Calcutta, 1137).

(Jain Ant. Vol. VI ; No. I ; Arrah ; 1940 ; Pp. 17-24).

Definitions af religion according to different thinkers. Vedānta takes a monistic or idealistic view of life. Jainism and Sāṁkhya philosophers take pluralistic or realistic view of it. Mahāvir taught his tenents not in Sanskrit but in Ardhamagadhi, the vernacular of the masses. He treated all men and women equal without any distinction of caste or creed. In his assembly hall a compartment was allotted even to the animal. He laid emphasis on the theory of Karman, i.e., 'as a man has sown so shall he reap'. Theory of 'Anekāntavāda'—many sided view of a thing. *Anekāntavāda* propounds 'No judgment is true in itself and by itself. Every judgement as a piece of concrete thinking is informed, conditioned to some extent and constituted by the appercepient character of the mind.'

Present-day needs of the world. International peace through religion comparative study of all religions.

1782

S. R. SHAAMA—*Jainism and Karnataka culture.* Dharwar, 1940.

Pp. IV—XIX and 1-2-06. List of Abbreviations, Errata, Introduction, Historical survey, contributions: Literature, Art and Architecture, Idealism and Realism ; Karnataka culture, Appendices, India.

1783

N. DUTTA—*Early monastic Buddhism.* Calcutta, 1941.

P. 2. The outland of Magadha became a fruitful field for the growth of Jainism, Ājīvikism and Buddhism.

P. 129. Mention of Dighatapassi. a Jain monk.

P. 142 (n). Bimbisāra and Ajātaśatru claimed as Jains in Jaina *āgamas.* Ajātaśattu a supporter of Devadatta. Mention of Abhayarājakumāra—a Jain expostulating Buddha for condemning Devadatta. Devadatta supposed to be a Jain—his conversion to Buddhism a year before Buddha's demise.

P. 143. Mention of Buddha's failure to convince on the inefficacies of self mortification adhered to by a number of Jain monks on the side of Isigili Mountain at Kālasilā (Rajagaha)· Upali's conviction as to the failure of Nigaṇṭha Nātaputta's wrong in putting more stress on *Kāyakamma* (—daṇḍa) than on *monokammas* while Abhayarājakumāra failed to establish that Buddha was lacking in *anukampā* (compassion). Dīghatapassi, the Jain monk though convinced like Upāli did not change his faith.

P. 153. Dighatapassi, Upāli, Abhayarājakumāra and Asibandhakaputt—gamani the Jain disputants with Buddha at Nalanda. Meeting of Mahāvīra with Gosāla at Nalanda mentioned in *Bhagavati sūtra.*

P. 159. Mention of Migara, the rich *Setti* of Sāvatthi, a staunch adherent of Nigaṇṭha Nātaputta.

P. 172. Influence of Nigaṇṭha Nātaputta over Śākyas before Buddha. Mention of Mahānāma a relation of Buddha towards Jainism.

Daṇḍpāṇi of Devadaha a follower of Jainism. No mention of any Jain of Devedaha converted to Buddhism by Buddha. Vappa, a Śākyan Jain converted to Buddhism by Moggallana.

P. 176. Influence of Jainism for 250 years over the Licchavis before the advent of Buddhism. Geneology of Mahāvīra traced. Saccaka, a Licchavi Jain, defeated by Buddha in religious dispute but not mentioned if he turned a Buddhist. Abhaya and Panditakumaraka's enquiry of Ānanda but the means of destruction of *dukkha* as pointed out by Buddha but dissatisfied with the answer. Sīha, a military Jain official of the Licchavis—his conversion to Buddhism regarded as a great shock to Jainism in the Licchavis.

1784

P. C. DIVANJI—*Origin of the Bhagavata and Jain Religions.* (A paper read before All India Oriental Conference 22nd December, 1941)—(ABORI. SJV Vol. XXIII, 1917-42), Pp. 107-125

P. 115. III Jain Religion and its Origin. [vide—(1) On the Indian Sect of the Jainas—BÜHLER. (2) S.B.E. Vol. XII. Introd. by JACOBI—Pp. XIX-XXXVIII. (3) ERE Vol. II- Jainism by JACOBI—Pp. 465 66). For the purpose of the History of Religions, Jainism cannot be believed to have been started earlier than between B.C. 877 and 717 (see f.n. to this line)....

P. 117. *Bhāgavat Purāṇa* V. refers to Ṛṣabhadeva as a great devotee of Viṣṇu and a great Yogi....

P. 120 The charge that the Jainas had made out their Purāṇic works from the Bhāgavat sources on twisting the facts so as to suit their purpose must be dismissed as unfounded and that as regards certain matters of historical interest the Jaina works are more informative and reliable than the Bhāgavat works.

Dr. Ray CHAUDHARY has taken a note of his (Aristanemi) being a first cousin of Krishna in his Early History of the Vaiṣṇavas but beyond that he has not

referred Jain works for more information...the word Ariṣṭanemi appears at least in the Śāntipath of the *Muṇḍak*, *Praśna*, and *Māṇḍukya Upanishads* of the *Atharvaveda*... in Pāṇini VI. 2. 100 there is reference to an Ariṣṭaśritapuram (a city where Ariṣṭa had taken up an abode)...It is significant that the Jain works contained detailed accounts of the lives of the first Tīrthankar Ṛṣabhadeva & 22nd, 23rd and 24th Tīrthankaras...Ṛṣabha is revered both by the Bhāgavatas and Jains ..conclusion. The origin of the two religions cannot be placed (125) earlier than about B.C. 3050 to 3000. The latest date arrived at by some is B.C. 1100. The said forigin cannot therefore have taken place later than between B.C. 1050 and 1000.

Pp. 107-25. Earliest date is c. 3050 to 3000 B.C. and the latest c. 1100 B.C. and both are evolved from the Nivrtti-dharma.

1785

Ajit PRASAD—*The contribution of Jainism to religious thought*—Aryan Path, xlll, Malabar Hill, Bombay, 1942. Pp. 99-103.

P. 436. Early Buddhist and Jain texts show that there were various kinds of ascetics wandering students.

P. 437. Ahiṁsā—it is not certain whether Ahiṁsā sprang up under the Jains or they exploited some life—sparing tradition already there.

1786

Sukumar SEN—*Is the cult of Dharma a living Relic of Buddhism in Bengal ?* (B. C. LAW vol. Pt. I, Calcutta, 1945).

P. 669. The cult of Dharma is the most primitive and native form of religious practice in Bengal. The eptreme austerities of the Gajan celebrations may indicate Jain or allied influence.

1787

Phani Bhusan ROY—*Brahmanism and Jainism*. (B.C. Law volume, Part I, Calcutta 1945), Pp. 527-529.

Pp. 527-529. Jainism a *Pauruṣeya* and Brahmanism an *Apauruṣeya* religion—*pauruṣeya* religions are proselytizing cults—*Pauruṣeya* Jainism should be renamed as Vedic religion, i.e, the religion of Veda (truth).

1788

Miss I. B. HORNER—*Early Buddhism and the taking of life.* (B.C. Law volume, Part I. Calcutta, 1945).

Pp. 436-37. Among the most famous of all the religious groups were the Jains, whose doctrines were already well developed by the time of the rise of Buddhism. In the sixth century B.C. the two greatest religious systems, Jainism and Buddhism made an indelible impression against the prevalence of practices which deprived creatures of life, whether the notion of *ahiṁsā* actually sprang up under the Jains or whether they exploited some life sparing tradition already there we do not know, but the magnitude of the stress the Jains lay on doing anything so calamitous as taking life has an appearance of a protest against an existent and wide spread slaughter of creatures.

P. 443. Jains ultra-scruplous in their avoidance of taking life ; naked ascetics, called Ājīvikas, were not strict vegetarians.

1789

A. P. KARMARKAR—*The Linga cult in ancient India.* (B. C. Law volume, Part I. Calcutta, 1945).

Pp. 463-64. Linga and Yoni symbolise the generative and reproductive aspects of nature ; ring-stones—a stone at Śatruñjaya, the hole in it being is known as *Muktadvāra* (door of absolution), through which any one who can creep us assured of happiness ; such dises can be regarded as cult objects comparable with the prehistoric ring-stones on the one hand and the *cakras* and the *Yantras* of the Śāktas, the Viṣṇupaṭṭas of the Vaiṣṇvas and the *Āyāpaṭas* of the Jains on the other.

1790

B. C. LAW—*Jain Rules of Etiquette.* (Jain Ant. vol. XI ; No. II ; Arrah ; 1946 ; Pp. 10-14).

The Jain rules of etiquette—the Jain rules of conduct contain also the rules of decorum. They are classified under such general heads as begging of food, drink and clothes, walking, modes of speech, entry into others possessions. postures, place of study and attending to the calls of nature. Each item explained.

1791

Kamta Prasad JAIN—*Catholicity of Jainism and reaction of other influence on it.* (Jain Ant., vol. XIII, No. I), Arrah, 1957. Pp. 9 to 18.

The characteristic feature of Jainism is its universal catholicity. 'caste' had no place of importance, in Jainism. Literary as well as epigraphical evidences are there to prove the prevalence of catholicity in Jaina *Samgha* even upto 13th century A.D.

1792

SRINIVASACHARI, C. S.—*Akbar's Eclecticism and Parliament of Religions.* (Bharata-Kaumudi, Part ii, Allahabad, 1947).

P. 983. The background of cultural and religious conditions that prevailed not only in India, but also in other countries like Persia and central Asia, exerted a definite influence on the thought and action of the Mughals.

P. 996. Akbar said to have come under the influence of Jain scholars also—according to Abul Fazl, Akbar was taught by the Jain *Sādhu* Hira Vijaya the righteousness of *Ahimsā.*

1793

SWAMI VIVEKANAND—*Bhakti or Devotion.* Mayavati, Almora, 1947.

P. 1. With the exception of the Buddhist and the Jain, perhaps all the religions of the world have the idea of a Personal God. The Buddhist and the Jains, although they have no Personal God; worship the founders of their religions in precisely they same way as others worship a Personal God.

1794

Kalipada MITRA—*Jainism and the modern world.* (Jain Ant. vol. XVI, No. I). Arrah, 1950.

Pp. 7 to 16. History has shown that Jainism can adapt itself to changed circumstances, can rise above stagnation by freeing itself from the bondage of the tangle of dogmas and can create kingdoms, The character of the United Nations Organisation offers indeed the solitary ray of hope in the prevailing gloom and human rights are in a way recognised. India in recent times has again and again declared her policy of working for peace—peace of the world which is perhaps beginning to sense that salvation lies in *Ahimsā.*

1795

Brahmachari, SITAL PRASADJI—*Jainism a key to true Happiness*. Jaipur, 1951.

Pp. VII—133. True happiness ; Soul, energy and fate, principles of Jainism ; inflow and Bondage ; etc...

1796

G. VENKAT RAO—*Asoka's Dhamma* (Dharma) (Publication and year nil). (Krishnaswami Aiyangar commemoration vol.).

P. 261. Any tinge of Brahmanical or Jain influence that is discovered in it (Asoka's Dhamma) may be traced to Asoka's own Catholic outlook.

1797

Hiralal R. KAPADIA—*A syllogism Pertaining to Ahimsā*. (Jain. Ant., vol. XVIII, No. I), Arrah, 1952.

Pp. 16 to 19. The doctrine of *ahiṁsā* has captured and enraptured the hearts of the Indians from the hoary antiquity. The great vow of *ahiṁsā* occupies the central place in Jainism, *Dasaveyāliya*, a canonical treatise of the Śvetāmbaras, sheds ample light on the conduct of the Jaina alergy. *Dasavejāliya-nijjutti*, ten parts of a syllogism with Sanskrit equivalents and with English rendering.

1798

Sashi Kanta JAIN—*Some common elements in the Jain and Hindu Pantheons*—1. *Yakshas* and *Yakshinis* (Jain, Ant., vol. XVIII, No. II). Arrah, 1952 Pp. 32 to 35 and vol. XIX, No. I, 1953, Pp. 21 to 23.

Yakshas and *Yakshiṇis* are technically known as "*Sāsan devatā*" 'Guardian deities'. Indra appoints one Yaksha and one Yakshiṇi to serve each Tīrthankara as attendants. Their full representation in sculpture is found in the specimens of the Gupta period, and thereafter, the epoch which also saw the expansion and elaboration of Brahmanic pantheon. The conceptions of the Yakshas are found mixed with those of such Brahmanic gods as Brahmā Śiva, Vishṇu, Skanda, Indra, Varuṇa, Śeshanāga, Yama, Kubera and such semi-divine beings as the Gandharvas and the Kinnaras and among the Yakshiṇis analogous representations may be traced with such Brahmanic Goddesses as the cosorts of Viṣṇu, Brahmā, Śiva, Kāma, Yama, Varuṇa and Agni and the goddess Tārā. Comparative study of the Jain Yakṣa-Yakṣiṇis with Hindu gods and goddesses made.

1799

Edward CONZE—*Bud hism its Essence and Developments.* Oxford (2nd edi.) 1953.

Pp. 61-62. About 500 B.C. two religions came to the fore in India which placed 'No Harming' into the very centre of their doctrine—the one being Jainism and the other Buddhism. This spiritual emphasis on the prohibition of doing harm to any living being was presumably a reaction against the increase in violence, which marked human relationships as a consequence of the inventions of bronze and iron. It was directed in India not only against the massacres which marked tribal warfare, but also against the enormous slaughter of animals which accompanied the Vedic sacrifice, and to some extent against the cruelty which marks the attitude of peasants to animals. The doctrine of Jains and Buddhists is based on two principles :

(1) The belief in the kinship of everything that lives which is further strengthened by the doctrine of reincarnation, according to which the same being is today a man, tomorrow a rabit, after that a moth, and then again a horse, By ill-treating an animal one might thus find oneself in the invidious position of ill-treating one's deceased mother or one's lost friend.

(2) The second principle is expressed in the *Udana,* where the Buddha says : "My thought has wandered in all directions throughout the world. I have never yet met with anything that was dearer to anyone than his own self. Since to others, to each one for himself, the self is dear, therefore, let him who desires his own advantage not harm another". In other words, we should cultivate our emotions so that we feel with others as if they were ovrselves. If we allow the virtue of compassion to grow in us, it will not occur to us to harm any one else, any more than one willingly harm ourselves.

P. 92. The Buddhists, like the Jains, are taught to concentrate their attentions on the "Nine Apertures" from which filthy and repulsive substances flow unceasingly—the two eyes, the two ears, the two nostrils, the mouth, the urethra and the anus.

P. 140. The a-theoretical attitude of the Mādhyamikas had a striking parallel in the so-called Greek Sceptics. The founder of this school is Pyrrhon of Elis (C. 330 B.C.) Except for the stress on omniscience, his view of life corresponds in all its details closely to that of the Mādhyamikas. Pyrrhon had no positive doctrines. To be his disciple meant to lead a kind of life similar to that of Pyrrhon. "He wanted to reveal to men the secret of happiness, by showing them that 'salvation' can be found only in the peace of thought which is indifferent, a sensibility,

which is extinct, a will which is obedient ; and further, that this quest requires an effort which is, on the part of the individual, an effort to die to himself." (L. ROBIN, *Pyrrhon et le scepticisme grec*, 1954, p. 24).

P. 141. It is a fact that Pyrrhon founded his school immediately on his return from Asia, which, together with his teacher, Anaxarchos, he had visited in the train of Alexander's army. It has further been asserted by ROBIN, and other authorities, that the sceptic philosophy was something quite new to Greece, and that none of the preceding indegenous Greek developments led upto it. One can therefore, infer with some probability that Pyrrhon acquired his views in India or Iran. If he did not acquire them in Iran, the tenets of the Mādhyamikas would have been present in India already by about 350 B.C. They were of course, not necessarily transmitted to Pyrrhon by Buddhist monks. It is perhaps more probable that he was in contact with the Digambara Jains, who, in the Greek accounts occur under the name 'gymnosophists', the naked ascetics. The Jains and Buddhists lived in close contact with each other, and the doctrine of each shows the influence of the other. It is, for instance, curious that the Jains have a list of twenty-four successive Tīrthankaras (saviours), and that ancient Hīnayāna Buddhism knows a list of twenty-four predecessors of Shākyamunī. I believe that the Mahāyān doctrine of Omniscience has also been profoundly influenced by the Jain views on that subject. As a matter of fact, a typical Jain doctrine is recorded among the sayings of Pyrrhon. He gave as his reason for writing no books that he was resolved to exert no pressure on any body's mind. The Jains, before him, had drawn, from their injunction of 'inoffensiveness' the logical conclusion that one must not do violence to anyone by imposing one's views upon him. However that may be, if it is granted that Pyrrhon owed his basic ideas to his conversion by Indians, and if his philosophy is very similar to that of the Mādhyamikas, then the Mādhyamika doctrines, which are known to us only from writings certainly not older than about 100 B.C., must go back in their essentials to c. 353 B.C. i. e. to within 150 years of the Buddha's *Nirvāṇa*.

1800

K. GURU DUTT—*Review of Religions af Ancient India by Louis Renou.* QJMS. Vol. 44, No. 4. 1953-54. Bangalore.

P. 153. The Section on Jainism gives a sketch of "A religion of austere aspect, that might be described as Buddhism's darker reflection". The Jainas believe that there has been a progressive attention of the right knowledge and the inner history of Jainism shows the effort to retrace the path and recover the original sources of this knowledge. In its outward history it is a contrast to Buddhism which inspite of its spectacular origins and early imperial support, has faded out of India, whereas the Jaina Community has always been firmly established.

1801

R. C. AGRAWALA—*Vaiṣṇavite gleanings from the mediaeval inscriptions of Marwar.* (Ind. Hist. Cong. 17th Sess. Ahmedabad), 1954.

P. 164. The Nadol plates of Rajaputra Kīrtipāla (E. I., IX, Pp. 67-8 dated v. s. 1218; testimony to harmonious relations existing between Jainas and the Brahmanas; Brahma, Viṣṇu and Śiva famous as Jinas.

1802

H. J. FORMAN and R. GAMMON. *Truth is one.* New York, 1955.

Pp. 106-115. 6. Jainism and Sikhism.

Jainism, the creed that will not kill a gnat; A vital religion in India today, with millions of followers. Mahāvīra, founder of Jainism; 'Jina', a conqueror, who conquered himself. Born forty years before Buddha in 599 B.C. All Jaina mothers of great saints have annunciatory dreams. Trishalā dreamed of a white elephant, white bull, a bear, Lakshmi or Śhrī, a garland of flowers, white moon, sun, and seven other dreams, Tīrthankara, a pilot to guide humanity across the troubled stream of life to the other shore. Mahāvīra married Yashodā and had a daughter. He left home in 570 or 569 B.C. to escape life to liquidate the debts of Karma accumulated in past lives, achieve *Nirvāṇa* and end forever the ceaseless round of birth and death. The Digambara or sky-clad ones, wore no clothes at all, to show the uttermost poverty. In our own day that nakedness is somewhat modified. Mohandas K. Gandhi's loin cloth was a sop to modern convension from one at heart a Digambara. Possessions, attachments, are insperable obstacles to enlinghtenment. Life of Mahāvīra; his supreme knowledge, non-injury; Jainism a revolt against Brahmanism. The five vows non-injury, truthfulness, no-stealing, chastity and non-attachment. M. K. Gandhi took vow before a Jaina *sādhu* that he would abstain from wine, meat and women. The twelve vows of a lay brother or sister. The Jaina idea of Karma is perhaps more concrete than it is in either Hinduism or Buddhism. Jaina temples of India are among architectural glories. The Jains are the only religious body that tries to extirpate cruelty.

Plates: Jaina temple of Calcutta—one of world's beautiful buildings; Jaina colossus Gomaṭeśwara; *Mahāmastakābhisheka* or great head-anointing ceremony; Jain statue in the Sanghiji's temple of the 11th century near Jaipur.

1803

Gustav ROTH—*The terminology of the Karana sequence in Ancient Digambara and Shvetambara Jaina Literature.* (Proc. and Trans. AIOC, xviiith Session, 1955), Annamalainagar, 1958. Pp. 250-259.

Karana i.e. ways in reaching the state of a Tīrthakara be reached. Both Digambaras and Shvetāmbaras give 16 *karana* sequence leading to the state of a Tīrthakara. The oldest version of the *karana* sequence is found in the Dig. texts *Mahābandho* and *Ṣaṭkhandāgama* (Cir. 1st Cent. A.D.).

1804

A. N. UPADHYE—*The Ethics of the Jainas.* (The Indo-Asian Culture, V, 2, Pp. 183-189, Delhi, 1956).

In this note the details of the Jaina ethics are discussed, as prescribed for a layman and for a monk.

1805

A. N. UPADHYE—*Right Faith.* (Jaina Gazette, XXV, Pp. 10-13, 35-39, 65-69 and 99-105).

This is an exhaustive exposition of the Jaina doctrine of *Samyag-darśana*, the significance of which from the *Vyavahāra* and *Niścaya* points of view is discussed giving the necessary dogmatic details connected with it.

World Parliament of Religions—Commemoration volume. Rishikesh, 1956.

P. VIII. A collections of Prayers of World's Religions : Adoration to the Tīrthankara.

P. 86. Comparative sayings from twelve Religions : 5. Jainism : Indifferent to worldly objects, a man should wander about treating all creatures in the world as he himself would be treated. (*Sacred Books of the East*, 45 : P. 314).

Pp. 289—295. Jainism by Swāmi Śivānanda :

Introduction : Jainism a very ancient religion. Mahāvīra not the founder of Jainism ; he revived the Jain doctrine ; Parśvanātha was the twenty-third ; the first of these twenty-four was Rishabha Dev ; Time divided into cycles.

Jain Philosophy : God not a creator ; godhood is the perfected soul (*Siddha*) or the liberated soul (*Mukta*). Thirthankaras ; Jiva—Ajiva (soul, Non-soul); World. Doctrine of Reincarnation. Triple Jewels. *Moksha.* Jain concept of soul (*Pañchāstikāyasūtra*, Pp. 135—137).

P. 296. Jaina sayings :— collected by Swāmi Śivānanda. Ahimsā (Non-injury), five vows, etc., 24.

P. 297. Jaina Sūtras—Translated from Prākrit by Herman JACOBI : a few given.

Pp. 298—300. Mahāvira—The Prophet of Ahimsā by R. R. DIVAKAR (Governor of Bihar). A living cult ; Lesson of Ahimsā ; not a negative force.

Pp. 300—302. Analects of Jain Scriptures by Swāmi Śivānanda.

Pp. 302—307. Gospel of Jainism by George ZUTZALER. Jainism an exact science ; nature of happiness ; objects of knowledge : karma ; true civilization ; salvation.

Pp. 307-310. Universal Principles of Jainism by Dr. Mohammed Hafiz Syed (Allahabad). Religion ; Tirthankaras ; brotherhood of life ; philosophy ; catholicity of attitude ; social behaviour.

Pp. 310-311. Some Ideals of Jainism by Sant Śri Bālāji (Ahmedabad).

Pp. 311-320. An Outline of Jaina Ethics and Philosophy by Jyoti Prasad Jain.

Two Aspects of Religion—(1) Worship and rituals, (2) Ethical and moral ; Jaina Philosophy ; Opinions of Scholars; Antiquity ; Concept of Universe ; Material World ; Process of liberation ; Ethics ; Ahimsā ; Realistic faith ; True freedom.

P. 549. Comparative Teachings of Religions—on brotherhood, cosmic love and peace. Jainism.

Pp. 619-622. Renunciation in Jainism by Jyoti Prasad Jain. Concept of mind ; Human relationsphip ; Process of evolution ; Interdependence ; Mahāvira.

1806

J. L. JAINI—*Tattvartha—Sūtram*, (A Treatise on the Essentials of Jainism) of Umāsvāmi, Delhi, 1956 (2nd edition). Pp. vi 171.

The first edition of this book was published in 1920. It is the oldest extant Sanskrit work of the Jainas—composed in the 1st century A.D. The book in ten chapters is the most authoritative exposition of Jaina doctrine. Text, transliteration, English translation with notes,

1807

S. C. DIWAKAR—*Religion and Peace*. Mathura, 1957. Pp. viii 116.

Contents—Religion and world peace ; Heart of Religion ; *Ahimsā* and *Aparigraha* (Non-injury and possessionlessness) ; *Anekāntavāda* and *Syādvāda* (Non-Absolutism and co-existence) ; Karma Philosophy and Samādhi Maran (ideal Death).

1808

A CHAKRAVARTI—*The Religions of Ahimsā*. Bombay, 1957.

Pp. i-vii. Introduction.

Pp. 1-18. Life of Vardhamāna, Pārśva, Ariṣṭanemi and Rishabha.

Pp. 19-34 Jaina scriptures ; Kāla or Time ; the nature of Loka world. Is it created ?

Pp. 35-38. The Age of *Ahiṁsā Dharma*.

Pp. 39-64. Jina logic—*nayas*, *Asti-nasti* Vāda, *Anekanta vāda*.

Pp. 65-75. Jaina Psychology.

Pp. 76-83. The Ethical Code.

Pp. 84-110. Karma Theory.

Pp. 111-122. Jaina Metaphysics.

Pp. 123-142. *Nava Padārthas* or Nine Categories.

Pp. 143-146. Spiritual Discipline.

Pp. 147-150. The ten Noble Virtues, *Daśa Dharmas*.

Pp. 157-158. The twelve *Anuprekshās*.

Pp. 159-170. *Parishaha Jaya* or conquering inconveniences and pains.

Pp. 171-182. *Tapas*.

Pp. 183-189. *Guṇasthānas* or the stages or spiritual developments.

Pp. 190-197. Jaina conception of Divinity.

Pp. 198-226. Jaina *Darshana* compared with other *Darshanas*.

Pp. 227-254. Jaina Philosophy compared with Western Thoughts.

Pp. 254-277. The life of Śrī Krishṇa; the story of Rāma.

1809

Kamalabai DESHPANDE—*Some Religions observances (Vratas) and festivals (utsavas) mentioned in Deśināmamālā* (Proc. and Trans., AIOC XVIIIth Session, 1955), Annamalainagar, 1958. Pp. 483-91. Hemachandra's Deśināmamālā, a lexicon, contains list of religious observances (*vratas*) and festivals. List with description given.

1810

K. A. Nilakanta SASTRI—*A note on Vīrasaivism—its History and Doctrine.* (Philosophy and Religion section, Proc. and Trans. A.I.O.C., XVIIIth Session, 1955), Annamalainagar, 1958. Pp. 386-391.

The Purāṇas are both Śaiva and Jaina in origin; the Jaina versions being generally later and perhaps relatively less trustworthy. There is no clear proof that Bijjala was a Jain. Bijjala was a traditional type who has been represented as a Jaina by Vīraśaiva sources because of the fact that the Jainas were their chief antagonists. At Ablur Ekāntada Rāmayya—his controversy with the Jains—his offer to cut off his own head if the Jainas would wager their 800 temples including the Anesejjeya *Basadi* in Lakshmeśvara—Unwillingness of the Jains. Jainism in Karnataka suffered most by the impact of the new Śaiva revival.

1811

S. RADHAKRISHNAN—*Indian Religious thought and Modern Civilisation.* (Pro. and Trans., A.I.O.C. XVIIIth Session, 1955. Presidential Address), Annamalainagar, 1958.

P. 11. The goal of world unity is to be achieved by *ahiṁsā*. The catholicity of the Tamil classic *Tirukkural*, its emphasis on *ahiṁsā* or non-violence in its varied applications, ethical economic and social ; *Tirukkural* is used by the Buddhists and the Jains, the Śaivites and the Vaishṇavas ; it is called *podumurai* or common scripture.

P. 15. A Tīrthankara is one who provides the ship to cross the world of *Saṁsāra*. The ship is the *dharma*. Destroying the four karmas, he attains the four eminent qualities of *anantajñāna*, infinite knowledge, *anantadarśana* or infinite perception, *ananta-vīrya* or infinite power, *ananta-sukha* or infinite bliss. He spends the rest of his life in the world for the good of mankind. When the self realizes its true

nature it is freed from subjection to time or as it is said, it is released from rebirth. He becomes *siddha parameṣṭi*, the perfect being. The *Siddha* is worshipped because he represents the final spiritual perfection. The *arhat*, the *siddha*, the *sangha* and the *dharma* and the four objects of supreme value worthy of adoration. Jainism emphasizes the potential divine stature of man and its teacaing claims to be of universal application.

1812

Gustav ROTH—*The Terminology of the Karana sequence.* (Pr. & Tr. A.I.O. Con. 18th Sess. 1955. Annamalainagar, 1958).

Pp. 250-259. How could the state of a Tīrthankara be reached? What stations had a man to pass to be at home on such heights of complete perfection. 16 *Karanas* leading to the state of a Tīrthankara; i.e., by meditating upon the sixteen forms (*bhāvanā*) of penance, and according to the Śvetāmbaras there are 20 *karanas*.

Conclusion : The 16 *karana* sequence cannot only be traced in *Tattvarthasūtram* and later Dig. texts but also in more ancient Dig. literature such as *Mahābandha* and *Ṣaṭkhandāgama* but that the Shvet. 20 *karana* sequence cannot be traced in the more ancient parts of the *Angas* and *Upangas*. The *karana* sequence leading to the state of a Tīrthankara originated in circles close to the Digambaras. It seems that the Shvet. after the separation of the two groups have included the *karana* sequence and enlarged upto 20 *karanas*.

1813

C. B. SHETH—*The Jain Acharya.* (Proc., IHC, XXIInd Session), Bombay, 1959.

P. 178. The *Panchindiya Sūtra* prescribes thirty-six qualifications for the Āchārya. He must be able to control the five senses. He must be endowed with five *samities* and three *guptis*.

1814

Madan Mohan SINGH—*Brahmanism as described in early Buddhist texts.* (Proc., IHC. XXIst Session), Bombay, 1959.

Pp. 102-103. Though people responded to the teachings of the Buddha and Mahāvīra, yet it is revealed from the Buddhist literature that Brahmanism remained the dominant religion of the age. The rules laid down for Jain monks show closer similarity to those of the Brahmana mendicants. Though the Jains revolted against the authority of the Brahmanas and the efficancy of the Vedic *Yajñas* and

rituals, they did not go against the prevalent customs and practices of the people, but they tried to replace a few of them by similar disguised practices in order to attract the masses. They tried to get rid of those Brahmanical practices which involved killing of life The Jains introduced eight *Mangalas*. Though they challenged the orthodox view of the high position of the Brahmanas, they placed the Kshatriyas above all.

1815

S. B. DEO—*Jaina Manastic Jurisprudence*. Banares, 1960. P. 187.

It is a book on Jaina monastic jurisprudence originally embedded in the author's '*History of Jaina Monachism from Inscriptions and Literature*'—contents. 1. The Background to Monastic Jurisprudence. 2. The custodians of Monastic jurisprudence. 3. Laws of jurisprudence and their working. 4. Transgressions and punishments. 5. Bibliography and Index.

1816

H. L. JAIN—*The practice of the earlier Tīrthankaras*. (Proc. and Trans. AIOC, XIXth Session), Delhi, 1961. Part II, Pp. 75-81.

Mahāvīra adopted an earlier system of religion which was prevalent in his time and which he renovated and preached to his followers. According to Dr. Herman JACOBI Pārśvanātha was a historical person (Introduction to Vol. XXII and XIV of the SBE). According to Dhammanand KOSAMBI Buddha came into contact with the followers of Pārśvanātha even before as well as after his enlightenment (*Pārśvanātha's Caturyama Dharma*). The asceticism of Pārśvanātha has been called *Caujjāma* (*Caturyāma*) and this name has been given even to the system of Mahāvīra in the Pāli books. Pārśvanātha regarded all *Saṁyama* as one (Sāmāyika), Mahāvīra classified it into five vows *Chhedopasthānika*). Both the Digambara and Śvetāmbara traditions agree.

1817

A. N. UPADHYE and H. L. JAIN—*Guṇabhadra's Ātmānuśāsana*. Sholapur, 1961.

Text critically edited with Introduction, Appendices, and with the commentary of Prabhācandra.

Introduction.

1. Ātmānuśāsana—means spiritual advice or self instruction. Its various editions. It belongs to the category of religious and didactic poetry following the pattern of Jaina ideology.

Contents : Every one desires for attaining true happiness that arises from the destruction of all karmas which results from right conduct which is dependent of right knowledge, which is acquired from scriptures. It is by the practice of penances, for which the human birth alone is suited, that the karmas are consumed and real happiness is reached. Proper meditation destroys all karmas ; and then the *Atman* is realised in full effulgeness. Jainism makes no room for a God which is a creator and a distributor of favours and frowns ; but it is a pre-eminent champion of the Karma doctrine which is an automatically functioning mechanism. By one's thoughts, words and acts one incures good or ban karmas.

2. Guṇabhadra, the anthor ; his date—middle of the 9th century A.D.—He belongs to the ascetic line of pañcastūpānvaya, which was later on replaced by Senānvaya or Senagaṇa of the Mūlasamgha.

3. Prabahācandra, the commentatory between 1185-1243 A.D.

1818

R. WILLIAMS—*Jaina Yoga.* London, 1963. P. 296.

This book describes what the Jainas considered to be the way of life proper to a layman, during the period of their greatest political importance (from the fifth to the thirteenth centuries, particularly the eleventh and twelfth). It deals with the *Śrāvakācāras*, the actual treatises on the lay life, and sets forth, primarily, the opinions of the doctors of the church ; taking no account of material from the narrative literature or from insctiptions. This exposition is preceded by an account of the authors covered by the survey, with an investigation of the attribution and dating of their works. As the original texts are not easily accessible, some extracts from them, showing the dependence of the writers on one another, are given in an appendix.

Contents : Preface ; Introduction ; Bibliography ; Authors — Śvetāmbara *sampradāya* ; Authors—Digambara *sampradāya* ; The Ratna-traya ; Categories of *śrāvakas* ; Categories of food , *Samyaktva* and *mithyātva* ; The *Mūla guṇas* ; the *Vratas* ; the *Ahimsā-vrata* ; the *Satya-vrata* ; the *Asteya-vrata* ; the *Brahma-vrata* ; the *Aparigraha-vrata* ; the *Dig-vrata* ; *Ratri-bhojana* ; the *Bhogopabhoga parimāṇa-vrata* ; *Rātri-bhojana* ; the *Abhakṣyas* ; the *Ananta-kāyas* ; the Professions ; the *Anartha-daṇḍa-vrata* ; the *Samāyika-vrata* ; the *Deśāvakāśika-vrata* ; the *Poṣadhopavāsa-vrata* ; the *Dān-vrata* ; the *Sallekhanā-vrata* ; the Pratimās ; the *Dina-carya* ; the necessary duties ; the *namaskara* ; the *caitya-vandanā* ; the *vandanaka* ; *Pratikramaṇa*

and *ālocanā* : *Pratyākhyāna* ; the *Kāyotsarga* ; the *Pūjā* ; the *Āśātanās* ; *Pramāda* ; the *Yātrā* ; the *caitya* ; *Svādhyāya* ; *Tapas* ; *Dhyāna* , *Vinaya* and *Vaiyāvṛtiya* ; the *Anuprekṣās* ; the *Bhāvanās* ; the *Kalās* ; the seven *Vyasanas* ; the *gatis* ; the *Śrāvakaguṇas* ; the *Kriyās* ; Appendix.

1819

Diwakar PATHAK—*Non-violence and Jainism.* (Jain Ant., vol. XXII, No. II), Arrah, 1964, Pp. 26 to 32.

Jainism an important ideological phenomenon in the religio-philosophical history of mankind is one of the ancient religions of India that came with a fixed aim to disclose the shallow mundane practices of the Vedic priests. Jainism puts forward the idea of non-violence which is also supported by Buddhism. All the major religions of the world support *ahiṁsā*—the highest ideal of all religions and morality.

1820

K. C. SOGANI—*The Guṇavratas* and the *Śikṣāvratas in Jainism.* (Jain Ant., Vol XXII, No. II), Arrah, 1964. Pp. 9 to 16.

The Guṇavratas and the *Sikṣavratas* recognised as the seven *Śīlavratas* serve the useful purpose of guarding the Anuvratas—they effect a positive improvement in the observance of the *Aṇuvratas*. Nāture of *Digvrata* (fixation of the limits of one's own movements in the ten directions), Nature of *Deśavrata* (more precision of the *Digvrata*), Nature of *Anarthadaṇḍa-vrata* (renouncing the commitment of such acts as are not subservient to any useful purpose) and forms of *Anarthadaṇḍas* —described.

Vol. XXIII, No. 1, Arrah, 1964. Pp. 8 to 22. *Bhogopabhogaparimāṇavrata* (the limitation in the use of *Bhoga* and *Upabhoga* in order to reduce attachment to the objects. Two kinds of Abegation in *Bhogopabhogapartmānavrata*, Bhogopobhogaparimaṇavrata. Nature of *Sāmāyika* (positive way of submerging the activities of mind, body and speech in the *Āaman.* Nature of *Proṣadhopavāsavrata* (renouncing of the four kinds of food on the 8th and 14th lunar day in each fortnight). Procedure of *Proṣadhopavāsavrata* ; *Proṣadhopavāsavrata* and the five sins. Nature of *Atithisamvibhāgavrata* (offering of four kinds of gifts in conformity with the manifold ways of entertaining the three kinds of recipients by one who has acquired certain qualifications)—Consideration of five objectives for the adequate observance of this vow. The five *Aticāras* of this vow are : (1) placing food on things having life, (2) covering food with things having life, (3) offering food at an improper time, (4) offering some other person's food, and (5) lack of interest or jealousy towards the other giver.

Section VII

PHILOSOPHY AND LOGIC

1821

H. T. COLEBROOKE—*Essais sur la Philosophie des Hindous*. Traduits par G. Pauthier. Paris, 1833.

Pp. 210-221. French translation of the memoir of COLEBROOKE on the philosophy of the Jains.

1822

MADHAVACHARYA—*Sarvadarśana Sangraha*, edited by Iswarchand VIDYASAGARA. (Bibliotheca indica). Calcutta, 1858.

One knows that the third section of this famous compendium is devoted to the explanation of the Jain philosophy.

1823

The Sarva-Darśana-Saṃgraha, by Mādhava Āchārya. Translated by E. B. COWELL and A E. GOUGH. London, 1882.

Chapter III (Pp. 36-63). The *Ārhata* system.

1824

S. J. WARREN—*Les idees philosophiques et. religieuses des Jains*. Traduit du hollandais par J. Pointet. (Annales du Musee Guimet, vol. X, Pp. 321-411).Paris, 1887.

1825

R. C. BOSE—*Hindu Philosophy popularly explained. The heterodox systems*. Calcutta, 1887.

Chapters VI and VII. The Jainism. The first works relating to the Jain religion : MACKENZIE, BUCHANAN, COLEBROOKE, WILSON. The works of Mon. JACOBI.—The *Kalpasūtra* : age, style, contents—The doctrine of the time—The Tīrthakaras. Ṛṣabha and Pārśvanātha—Life of Mahāvīra—Jainism and Buddhism.

Chronological and dogmatical resemblance between the two religions. The Jain of this treatise—The Tirthakaras and their characters—The moral. The vows—The five degrees of the knowledge.—The path of deliverance—The categories—The *nirvāṇa*.

1826

R. GARBE—*Sāmkhya und Yoga*. (Grundriss der indoarischen Philologie und Altertumskunde, Band III, Heft 54). Strassburg, 1896.

Pp. 39-40. Explanation of the Jaina doctrine of the Yoga, according to the *Yogaśāstra* of Hemchandra.

1827

Richard GARBE—*Philosophy of Ancient India*. The open Court Publishing Company, Chicago, 1897.

P. 8. The doctrine of the Vedānta system is a body of ideals which belongs alike to all systems of Brahman philosophy and Buddhism and Jainism.

Pp. 11-14. Sāṁkhya system supplied the foundations of Jainism and Buddhism, two philosophically embellished religions, which start from the idea that this life is nothing but suffering, and always revert to that thought.

P. 82. The doctrines of the Jains are so extraordinarily like those of the Buddhists that the Jains were until recently regarded as a Buddhist sect.

1828

M. Rajaram BODAS—*A historical Survey of Indian Logic*. (Journal of the Bombay Branch of the Royal Asiatic Society, vol. XIX, Pp. 306-347), Bombay, 1897.

Notes on the resemblances of the Vaiśeṣika philosophy with the doctrines of the Jainism.

1829

Max MULLER—*The Six Systems of Indian Philosophy*. Varanasi, Reprint (first published in 1899 ; second edition, 1933).

P. 19. *Syādvāda*, the theory that everything may be or may not be. Mahāvīra, the founder of Jainism, often took refuse in Agnosticism or the Angānavāda (Max MULLER—*Natural Religion*, P. 105).

P. 31. King Harsha, his history written in Sanskrit by Bāṇa (*Harshacarita*, translated by COWELL and THOMAS, p, 235)—the king is represented as entering a forest, perceives Gainas in white robes (Śvetāmbaras).

P. 8' and P. 239. In the Buddhist annals other teachers such as Gñātiputra, the Nigrantha, the founder of Gainism are mentioned by the side of Gautama. The Nigrantha or gymnosophist developed into a powerful sect, the Gainas. Gñātiputra or Nātaputta was the senior of Buddha.

Pp. 438-39. In the year 1885 Prof. LEUMANN published an article, '*The old reports on the schisms of the Gainas*,' in the Indische Studien, XVII, Pp. 91-135. Haribhadra's *Shaḍdarśanasamukkayasūtram* was published in the first volume of the Giornale della Societa Asiatica Italiana, 1887 by Prof. C. Puñni (besides this there are other contributions of his to Gaina literature). References to Vaiśeshika philosophy in these Jain works discussed.

1830

L. De La Vallee POUSSIN—'*Le Bouddhisme d'apres les sources brahmaniques.*—1. '*Sarvadarcanasamgraha*, Series : Arhatadarcana. (Museon, Nouvelle series, Vol. III. Pp. 40-54)—Louvain, 1902.

Annotated translation of the first part of the chapter III of the '*Sarvaderśanasamgraha*', containing the controversy of the Jains against the Buddhists.

1831

F. O. SCHRADER—*Uber den Stand der indischen Philosophie zur Zeit Mahaviras and Buddhas.*—Strassburg, 1902.

The author states the philosophical opinions (not the systems) which were current in India at the time of Mahāvīra and of Buddha. He enumerates at fitst these opinions and treats them in a general manner. Afterwards, in so many distinct paragraphs, he speaks of *Kāla-Vāda*, of the *Svabhāva-vāda, Niyati-vāda, Yadrechā-vāda,* of the *Ātma-Vāda, Iśvara-vāda, Ajñāna-vāda*, of the materialistic and atomical theories and at last of the eight kinds of *Akriyā-vādins*.

The work is quite entirely written after the Jain documents, in particular after the commentary of Malayagiri on the *Nandisūtra* and after the comment of Śilānka on the '*Sūtrakṛtāṅga*'. However the following pages concern specially the Jainism.

2-8. Classification of the philosophical opinions after the Jaina canon. These opinions are of the number of 363, divided in four groups : *Kriya-vāda*, *Akreyā-vāda*, *Ajñāna-vāda* and *Vinaya-vāda*.

15-16. List of different authors who have vindicated these opinions, after the '*Rājavārtika*' (VIII-i), a commentary written in the 8th century A.D. on the *Tattvārthasūtra* of Umāsvāti.

27-29. Explanation of the *Kāla-vāda*.

30-31 „ *Svabhāva-vāda*.

32-34 „ *Niyati-vāda*.

36-37 „ *Yadrechā-vāda*.

41-42 „ *Ātma-vāda*.

47-51 „ *Ajñāna-vāda*.

52-54. Materialistic and atomical theories in the Jainism.

54-57. The eight kinds of *Akriya-Vādis* after the Jaina canon.

60-61. The time in the Jaina doctrine.

62-68. Refutation of the theism by Malayagiri.

1832

H. JACOBI—*The Metaphysics and Ethics of the Jainas.* (Transactions of the Third International Congress for the History of Religions, Vol. II, Pp. 59-66). Oxford, 1908.

The doctrine of the Being in Jainism. The indetermination of the Being. Consequences of this doctrine : the '*syādvāda* and the *naya*'.

The '*Syādvāda*' : all metaphysical proposition is only true from a determined point of view, and its contrary can be true if one places oneself at another point of view. The seven possibilities. The '*naya*' : the terms and the words express only the idea by one of its sides. The seven '*nayas* or modes of expression. Eternity and formal indetermination of the matter. Relation of Jainism with the Sāmkhya. The material things. The atoms, their modifications and their combinations. The karman ; its material on constitution. Elimination of the Karman ; role of the religion. The ascetic discipline. Relation of Jainism with the theories of Yoga. (See a summary of this memoir by M.P. OLTRAMARE in the '*Revue de l'histoire des religions*, vol, LVIII, Pp. 351-360).

1833

L. SUALI—'*Materiaux pour serir a l'histoire du materialisme indicn* (Museon, New series Vol. IX, Pp. 227-298). Louvain, 1908.

French translation of passages borrowed from the chapters IV and VI of the '*Ṣaḍdarśana-samuccaya*' of Haribhadra, and of the corresponding commentary of Guṇaratna.

1834

M. R. BODAS—*A Brief Survey of the Upanishads.* (JBBRAS, xxii, 1908, Pp. 67-80).

P. 74. *Upanishads* gave birth to Buddhism and Jainism and many other movements and yet ultimately supplanted them by means of the orthodox Vedānta philosophy.

1835

S. C. VIDYABHUSHANA—*History of the Mediaeval School of Indian Logic.* Calcutta, 1909.

Book 1 : The Jain Logic—The Era of Tradition—The Historical Period.

Book 2 : The Buddhist Logic.

1836

J. CHARPENTIER—*The Leśyā theory of the Jainas and Ājīvikas.* (Goteborg, 1910) (Festskrift tillegnad K.F. Johanson pa hans 50-arsdag, Pp. 20-38).

The article is an exposition of the *Leśyā*—Theory as given by the Jain authors like Umāsvati.

1837

M. L. JHAVERI—*The first principles of Jain Philosophy.* With an introduction by L. D. Barnett. (Vira Samvat, 2436). London, 1910.

The work contains a discussion in outline of the main tenets of Jain philosophy.

1898 (i)

Virchand R. GANDHI—*The Jain Philiosophy.* Bombay, 1911.

Pp. 1-6, 12-23, 32-47. Jain philosophy, ethics and psychology.

Pp. 76-97. Symbolism.

Pp. 76-79. Significance of *Om* and *Swastika.*

P. 80. The sacred thread.

P. 80. The elephant and seven blind men.

P. 84. The mango tree and six persons.

P. 88. Sandal-wood mark on the forehead.

P. 88. The heart—sign.

P. 89. Mark of an eight-petaled lotus.

Pp. 91-93. Hemacandra and his works.

Pp. 112-120. Jain explanation as to the nature and existence of the soul.

Pp. 143-153. Rules of taking food.

P. 173. Jain view regarding the origin of caste.

Pp. 176-185. Jain philosophical activity.

P. 186. Jain literary activity—Devarddhi Gani codifier of the sacred canon, Bhadrabāhu Sūri, author of '*Niryuktis*', Siddhasena. Haribhadra, Malayagiri, Abhayadeva, Devendra sūri, author of works on Karma, Dharmasāgara who wrote a history of the heterodox sects, Hemacandra, the encyclopaedist, Yaśovijaya, and Muni Ātmārāmji.

P. 187. Jain historians and commentators—Jain *Paṭṭāvalis*, lists of spiritual heads of the community with their biographies.

P. 187. Sacred libraries of the Jains at Pattan, Cambay and Jessulmir.

P. 188. Colonel TOD's mention about the influence of the Jains in Western India in his '*Annals and Antiquities of Rajasthan*' (1829).

1838 (ii)

Virchand R. GANDHI—*The Karma Philosophy.* Bombay, 1913.

Definition of Karma—eight kinds of Karma and their subdivisions—causes of Karma—stages of development—the vows.

1838 (iii)

Virchand R. GANDHI—*The Yoga philosophy,* Bombay, 1912.

An exposition of the Yoga philosophy and practical rules for soul—culture.

1839

Dr. Helmuth Von GLASSNAPP—Die lehre vom Karman in der Philosophic der Jainas. Leipzig, 1915.

The doctrini of karman in Jain philosophy.

1840

Satis Chandra VIDYABHUSANA—*The Nyāyāvatāra—the earliest Jaina work on Pure Logic of Siddha Sena Divākara.* Arrah, 1915, Pp. iv+42.

Siddha Sena Divākara—the author, the celebrated Kṣapaṇaka of Vikramāditya's court (c. 550 A.D.) ; Candra prabha Sūri, author of *Nyāyāvatāra Vivṛti,* founder of the Śvetāmbara Pūrṇima Gaccha in 1102 A.D. Text and translation with notes ; and the text of *Nyāyāvatāra vivṛti.* Commentary.

1841

Champat Rai JAIN—*Nyāya, the Science of Thought.* Arrah (India), 1916.

A brief exposition of the view of Jain philosophy on the nature and types of jñāna (knowledge) and the working of mind in reference to logical inference.

1842

Champat Rai JAIN—*The Practical Path.* Arrah (India). 1917.

The method of philosophy—the *tattvas*--the nature of karma—*āsrava bndha-saṁvaranirjarā—mokṣa*—stages on the path—dharma in practice—Appendix—Glossory—Index.

1843

H. UI.—*The Vaiśeṣika Philosophy.* Edited by E.W. Thomas, London, 1917.

P. 19. Four schools of the Jains : *Kriyā vāda, Akriyā vāda, Ajñānavāda,* and *Vainayika vāda.*

P. 23. Mahāvīra and even Buddha were compelled to provide their teachings and assertions against the scepticism of Sanjaya Velatthi-putta.

Pp. 24-25. JACOBI's remarks on matter in Jainism—Atomic theory of the Jains.

Pp. 28-29. Dharmottara's theory opposed to the Jain theory—According to the *Uttarādhyayana* Jainism maintains three categories—In Jainism the categories are divided into two. The Vaiśeṣika borrowed, materials from the thoughts of those days and systematized them later.

P. 35. Roha-gutta, the chief teacher in the sixth schism of Jainism imported the Vaiśeṣika doctrines into Jainism.

P. 38. The Jains maintain that the Vaiśeṣika was established by Roha-gutta.

P. 133. In Jainism ether means empty space and is not an element.

1844

VIJAYANAND SŪRI—*The Chicago Praśnottar,* Agra, 1918.

Questions and answers on Jain philosophy, for the Parliament of religions held at Chicago in 1893.

1845 (i)

C. R. Jain—Logic for Boys and Girls. Arrah (India), 1920.

Jain logic, simplified for the Young.

1845 (ii)

C. R. JAIN—A Peep behind the veil of karmas. Third edition, Revised. Arrah (India), 1920.

An exposition of the Jain theory of Karma.

1846

A. B. DHRUBA—*Trividham Anumānam' or a study in Nyāya Sūtra.* (A.I.O.C. Session I ; 1920).

P. Lxxxix—Importance of the Jain tradition about the composition of the Āgamas... (1) The first glimmer of the light of Indian Logic belongs to the Pre-Buddhistic age of the 'Parsads'. (5) The results of Brahmanical thought in this department, as linked with theism and Realism got summed up in the *Nyāya Sūtras* of Gotama, as similar work of Jain and Buddhist logicians carried on in harmony with their own religious and philosophical dogmas is represented in the corresponding fragments of the Jain and Buddhistic literatures.

1847

S. C. VIDYABHUSANA—*History of Indian Logic.* Calcutta, 1921.

P. 122. fn. Vātsyana refers perhaps to the Jain syllogism of ten members as illustrated in the *Daśa-vaikālika-niryukti* of Bhadrabāhu who is supposed to be contemporary of Candragupta II called Vikramāditya about 375 A.D. The Jain logician Anantavīrya, in his commentary of *Nyāyāvatāra* (?) verse 13 says that best form of syllogism consists of ten parts, mediocre of five parts and the worst of two parts only.

P. 151. About 1409 Guṇaratna in his commentary of *Ṣaḍdarśana-samuccaya* mentions two Brahmana logicians Śrīkantha writer of a commentary on *Nyāyasūtra* called *Nyāyālaṅkāra*, and Abhayatilaka writer of a commentary on *Nyāyasūtra* called *Nyāya-vṛtti.*

P. 152 Jinadatta Sūri reviews in his *Vivekasvilāsa* the six systems of philosophy as enumerated by Haribhadra in his *Ṣaḍdarśanasamuccaya.* Date of Jinadatta Sūri

P. 152. Haribhadrasūri's account of the six systems of philosophy in his work *Ṣaḍdarśana-sammuccaya.* These are Buddhist, Nyāya, the Sānkhya (including Yoga), the Jaina, the Vaiśeṣika and the Jaiminīya (comprising the Mīmāṁsa and the Vedānta).

P. 153. Another Jain writer Maladhāri Rajaśekhara Sūri in his *Ṣaḍdaraśana-samuccaya* mentions the six systems of philosophy in a different order. These are Jain, Sānkhya (including Yoga) the Jaiminiya (comprising the Mīmāṁsā and the Vedānta), Yauga or Śaiva (which is the same as Nyāya), the Vaiśeṣika and Saugata.

P. 154. In the *Vivekavilāsa* in *Ṣaḍdarśanavicāra*, Jinadatta includes both Naiyāyika and Vaiśeṣika in the Śaiva sect.

P. 154. Naiyāyikas are Śaivas and Vaiśeṣikas are Pāsupatas.

Pp. 157-8. Fonuders of medieval logic.

P. 159. Ādināth or Ṛṣabhadeva, the first Tīrthaṅkara. Digambara and Śvetāmbara sects. Indrabhūti Gautama a disciple of Mahāvīra, his date, birth place and parcentage.

Pp. 160-61. The canonical scriptures of the Jainas.

P. 161. Dṛṣṭivada consists of five parts, the first of which is said to deal wit hlogic. It is reputed to have existed at the time of Sthūlabhadra.

P. 164. The early Jain writers who discussed definite problem of logic were Bhadrabāhu and Umāsvāti. An elaborate discussion of certain principles of logic is found in Prākrit commentary on *Daśavaikālika Sūtra* called *Daśa-vaikālika-niryukti*. This commentary was the work of one of Pracinagotra. He was Śrutakevalin that is one versed in 14 *Pūrvas* of the *Dṛṣṭivāda*.

P. 164 fn. Bhadrabāhu's date according to KLATT, WEBER and PETERSON.

Pp 164-5. There are two Bhadrabāhus and their date and work according to Digambara and Śvetāmbara standpoints.

P. 165. fn. Bhadrabāhu must have lived as late as the 6th century A.D. if he was really a brother of Varāhamihira who was obe of the nine gems at the court of Vikramāditya. Another view that Bhadrabāhu's brother was not the same Varāhamihira that adorned the court of Vikramāditya. Date of junior Bhadrabāhu.

Pp. 165-7. Syllogism of Bhadrabāhu.

Pp. 167-8. Bhadrabāhu's explanation of Syādvāda in his *Sūtra-kṛtāng-niryukti*.

P. 168 fn. Dr. HOERNLE in Ind. Ant. XX. P. 341 says Umāsvāmin is included as the sixth Digambara-sūri of the Saraswati-gaccha between Kuṇḍakuṇḍa and Lohācārya II.

P. 172. The teachings of Mahāvīra are said to be handed down in the form of *Āgama* through memory and were codified in writing by Devardhigaṇi otherwise known as Kṣamāśramaṇa.

Pp. 185-6. Akalanka's works. His age.

P. 195. Amṛta-candra-sūri who belonged to the Digambara sect was the author of *Tattvārthasāra*, *Ātmakhyāti* and lived in S. 962 or 905 A.D. Devasena Bhaṭṭāraka, his *guru*, his date and his works.

Pp. 196-7. Abhayadeva-sūri and his works on logic. He was succeeded by Jineśvara-sūri a contemporary of king Munja.

P. 198. Devasūri, otherwise known as Vādapravara, his date, works and enterprise.

Pp. 200-205 ff. Devasūri's view on right knowledge (*Pramāṇa*) ; on inversion (*Viparyaya*) ; on argumentation (*tarka*) ; his criticism of the application (*upanaya*) and conclusion (*naigama*)—they are as parts of syllogism are useless but these together with the example are to be employed to convince men of small intellect. Devasūri on inference for the sake of self and others (*svārthānumānana parārthānumānana*) and intrinsic inseperable connection (*antravyāpti*). His view on four kinds of non-existence ; on council and method of discussion.

P. 205. Hemacandra Sūri surnamed *Kalikālasarvajña* was the preceptor of Kumārapāla, king of Gujrat, author of many books and the spiritual brother of Pradyumna-sūri.

P. 206. Date of Candraprabha-sūri and his works ; for details PETERSON's 4th report, p. xxvii.

P. 207. Amaracandra-sūri nicknamed Siṁhaśiśuka was the pupil and successor of Mahendra-sūri of Nāgendra-gaccha and was succeeded by Haribhadra-sūri ; referred to by logician Gangeśa Upādhyāya in his Tattva *Cintāmaṇi*.

P. 208. Date of Haribhadra-sūri and his works.

P. 209n. Dr. JACOBI's opinion on Haribhadra-sūri. Haribhadra-sūri II, and his date. He is not the author of *Ṣaḍdarśana-samuccaya*.

P. 210. Haribhadra-sūri who was by birth a Brahmin and was a chaplain ta king Jitāri whose capital was Chittore (Citrakūṭ) was instructed in Jaina doctrine by Jinabhaṭṭa. Haribhabra-sūri's pupils Haṁsa were sent for missionary work of Jaina faith. This was marked by Haribhadra-sūri in the end of each of his 1400 works.

P. 210. Pārśvadeva was the author of a commentary on *Nyāya-Praveśa* called *Nyāyapraveśapañjikā*. He assisted Amaradeva-sūri in S. 1190 or 1133 A.D. in writing his commentary on *Ākhyānamaṇikośa* of Nemicandra.

P. 211. Candrasena-sūri, his date and works.

P. 214. Devasundra is the *guru* of Guṇaratna as mentioned by Ratnaśekhara-sūri in his *Śrāddhapratikramaṇa-sūtaavṛtti* composed in S. 1496 or 1439 A.D.

P. 214. Guṇaratna his date and works.

P. 218. Knowledge from particular standpoint (*Naya*).

P. 221. Akṣapāda was attacked by Siddhasena Divākara in his *Sanmatitarka* and Haribhadra-sūri in his *Śāstravārtā Sammucaya* and *Anekānta-jayapatākā*. Udyotakara (*Vārttikakāra*) was attacked by Abhayadeva-sūri of Rajagaccha.

P. 221 f. Conciliatory character of Jaida logic ; it is not in conflict with the Bhamanas. It has no bitter rivalry with the Buddhists. The special Jaina doctrines of *Naya* and *Saptabhangi* though occasionally criticised did not receive any rude blow from Brahmanas. The *Pramāṇa-vārttika-ṭika* of Jaina Kalyānacandra is likewise a commentry on the *Pramāṇ-varttika* of Buddhist Dharmakīrti. *Dhammottara-ṭippanaka* is the title of Jaina commentary by Mallavādin on the Buddhist work Nyāyabindu-ṭīkā of Dharmottara.

Pp. 222-23. Royal patronage and persecution of the Jains but no hostility from the Mahomedans. Rights and privileges of the laity and aid to literary men.

P. 227. Takki (Tarkin) and Takkika (Tārkika) referred to in *Tipitikas* are men who were Buddhists, Jainas or Brahmanas. They were not logicians but sophists indulging in quibbles and causistry.

P. 252. Nāgārjuna called in Tibetan Klu-Sgrub is stated by Lama Taranath to have been a contemporary of king Nemicandra. Fn. 4. Date of Nemicandra ; his genealogy.

P. 346. Śubhakaragupta, a Buddhist philosopher of the monastry of Vikramaśilā, was quoted and criticised by Haribhadrasūri.

P. 351. *Kāṣṭā-saṃgaha* arose at the time of Umāsvāmin.

P. 371. *Nyāyabhūṣaṇa*, the oldest commentary of *Nyāyasāra*, is, mentioned by Guṇaratna in his commentary of *Saḍdarśanasamuccaya* and by Maladhāri Rājaśekhara in his *Saḍdarśanaśanasamuccaya*.

P. 390. Kṣamākalyāṇa, a pupil of Jinalābhasūri, wrote his commentary on *Tarkasaṃgraha* and *Tarkasdīpikā*.

P. 396. In reality it was the Jaina logicians Amaracandra and Anandasūri who were called the lion and tiger and not Śaśadhara and Maṇidhara who were according to Bengali tradition criticised by Gangeśa in his work under the title of *Siṁha-vyāghrokta lakṣaṇa.*

P. 406. 1093-1150 A.D. is the date of Ānanda-sūri and Amṛtacandrasūri.

P. 423. Invariable concomittance (*vyāpti*) defined by lion and tiger. Amaracandra and Ānandasūri.

1848

Satis Chandra VIDYA BHUSANA—*A history of Indian Logic.* Calcutta, 1921.

P. 141. Vācaspati Misra, author of the *Nyāyavārtika vātparya-ṭīkā*, (about 841 A.D.) condemns Jain scriptures.

P. 151. Guṇaratna, a Jaina philosopher, author of *Ṣaḍdarśana-samuccaya-vṛtti* (about 1409 A.D.).

Pp. 152-3. The six systems of philosophy according to the Jain philosophers Haribhadra Sūri, author of *Saḍdarasana-samnccaya* (about 1168 A.D.) and Maladhāri Śrī Rājasekhara Sūri (1348 A.D.).

Pp. 157-163. Mahāvīra (599-527 B.C.). Division of Digambaras and Śvetāmbaras (1st century A.D.) Indrabhūti Gautama, a disciple of Mahāvīra (607-515 B.C.) cannonical scriptures of the Jains—Logical) subjects in the canons.

Pp. 164-171. Early Jaina writers on Logic : Bhadrabāhu, the senior (C. 433-357 B.C.)—Bhadrabāhu the Junior (C. 375 A.D., or 450-520 A.D.).—Umāsvāti (1—85 A.D.).

Pp. 172 220. Jaina writers on systematic Logic—Siddhasena Divākara, alias Kṣapaṇaka (c. 480-550 A.D.)—Jinabhadra Gaṇi Kṣamāśramaṇa (484-588 A.D.)—Siddhasena Gaṇi (600 A.D.)—Samantabhadra (600 A.D.)—Akalankadeva (c. 750 A.D.)—Vidyānanda (c. 800 A.D.)—Māṇikya Nandi (c. 800 A.D)—Prabhā Candra (C 825 A.D.)—Rabhaṣa Nandi (C. 850 A.D)—Mallavādin (C. 827 A.D.)—Amṛta Candra Sūri (905 A.D.)—Devasena Bhaṭṭāraka (899-950 A.D.)—Pradyumna Sūri (C. 980 A.D.)—Abhayadeva Sūri (C. 1000 A.D.)—Laghusamantabhadra (C. 1000 A.D.)—Kalyāna Candra (C. 1000 A.D.)—Ananta Vīrya (C. 1039 A.D.)—Deva Sūri (1086-1169 A D.)—Hemacandra Sūri (1088-1172 A.D.)—Candraprabna Sūri (1102 A D.)—Nemicandra Kavi (C. 1150 A.D)—Ānanda sūri, and Amarcandra Sūri, Nicknamed Tiger-cub and Lion-cub (1093 1135 A.D.)—Haribhadra Sūri (1120 A.D.)

Pārśvadeva Gaṇi (1133 A.D.)—Śrīcandra (C. 1137-1165 A.D.)—Devabhadra (1150 A.D.)—Candrasena Sūri (C. 1150 A.D.)—Ratnaprabha Sūri (1181 A.D.)—Tilakācārya (C. 1180-1240 A.D.)—Mallisena Sūri (1292 A.D.)—Rājashekara, Sūri (1348 A.D.)—Jñāna Candra (1350 A.D.)—Guṇaratna (1409 A.D.)—Śrutasāgara Gaṇi (C. 1493 A.D.)—Dharma Bhuṣaṇa (C. 1600 A.D.)—Vinayavijaya (1613-1681 A.D.)—Yaśovijaya Gaṇi (1608-1688 A.D.).

P. 273. Hostility between Jains and the Buddhist logician Dignāga (C. 450-520 A.D.).

P. 305. Philosophical debates between Jains and Ācārya Dharmakīrti, a Buddhist logician (C. 635 A.D.).

1849

A. B. KEITH—*The Karma-Mīmāṁsā.* Calcutta, 1921.

Pp. 32 n, 34, 38, 68, 69. Jaina views about the theory of Karma.

1849 (1)

A. B. KEITH—*Indian Logic and Atomism*: An exposition of the Nyāya and Vaiśeṣika systems. Oxford, 1921.

Buddhist or Jain Logic has been handled where it comes into immediate contact with the doctrines of the Nyāya and Vaiśeṣika.

Pp. 14-16. Jain legends as to the origin of Vaiśeṣika.

P. 53. Jain view about Cognition.

P. 56. Jain theory of perception.

P. 80 n. Bhadrabāhu's 10 member argument for Jainism

P. 195. Realism and Jainism.

P. 228. Mythology of the Jains.

P. 232. Sound theory of the Jains.

P. 271 n. 4. Theism and the Jains.

P. 272. Jain theory about self-moving atoms.

1850

A. B. KEITH—*Indian Logic and Atomism.* Oxford, 1921.

P. 14. The tradition preserved in a late text the *Āvaśyaka* in a passibly interpolated passage and in late prose versions attributes the Vaiśeṣika system to a Jain schismatic 544 years after Vardhamāna Rohagutta, of the Chaulu family whence the system is styled chaluga.

P. 15. In the Jain system there is no evidence of anything which could give rise to the Nyāya or Vaiśeṣika system.

P. 15. In the *Sthānāṅga sūtra* we find mention made of the usual four means of proof, perception, inference, comparison and verbal testimony and there are given certain classes of inferences but it is idle to claim priority for the Jain logic nor as it appears in such authors as Umāsvāti and Siddhasenadi vākara is there anything to suggest that the logic was the original possession of the Jains.

P. 15. According to Syādvāda everything is indifinite and changing in point of quality, permanent only in respect of substance and thus to make any true statement about it demands a qualification.

P. 15. Similarly *Nayas* are modes of regarding reality from different points of view.

P. 16. The case is different with the atomic theory of the Vaiśeṣikas and the Jainas... In the Jain conception atom has taste, colour, smell, two kinds of touch and is a cause pf sound though soundless and thus differs from Vaiśeśika's atom which has no connection with sound and has one, two three or four of the ordinary qualities according as it is air, fire, water or earth. Jain atoms are thus qualititatively alike the Vaiśeṣika's atoms are not.

P. 17n. On the general appearance of Jain doctrines as influenced by Vaiśeṣika view see Bhandarkar report for 1883-4, Pp. 101 ff. A Primitive view recognising the self as well as the five elements appears in the *Sūtra kṛtāṅga* (SBE XIV ; XXIV) but this is very far from the Vaiśeṣika. The age of Buddhist atomism (ui Pp. 26 ff) is very doubtful.

P. 31. Reference of *Nyāyasāra* of Bhāsarvajña in the commentary of Guṇaratna on *Saḍdarśanasamuccaya*.

P. 53. Jains contention about knowledge.

P. 263. Rājaśekhara's Evidence of the application of the term Yoga to Nyāya and Vaiśeṣika in his *Saḍdarśana-samuccaya* is supported by Guṇaratna in his commentary of Haribhadra Sūri's *Saḍdarśana-samuccaya.*

1851

B. M. BARUA—*A History of Pre-Buddhistic Indian Philosophy.* Calcutta, 1921.

Pp. 363-404 Philosophy of Mahāvīra. Aim and scope—Review of modern studies in Jainism : Lack of historical method—Acknowledgement of debts to the Jain scholars—A general reflectian on Indian life in the time of Mahāvīra and Buddha—The bearing of political history upon the progress of thought and the development of language—Uninterrupted growth of Sanskrit—The origins of pessimism—The problem of misery and other ethical problems.

A short account of Mahāvīra's life : His names and birthplace—His parentage : The source of his anti-Brahmanical feelings—Marriage—Renunciation. Pārśvanātha and Mahāvīra—His philosophy—Sources of information—*Kariyam* or *Kariyāvāda* was the original name of what is now known as Jainism—Significance of the name *Nigaṇṭha.* In which sense Pārśva may be called a precursor of Mahāvīra—The original Nigaṇṭha order—Pārśva doctrine—Modern interpretation of the term *cātuyāma saṁvara*—Contrast between Pārśva and Mahāvīra. The former was a mere religious teacher, the latter a religious philosopher—Mahāvīra's philosophic predecessor was Gosāla—Three questions relating to the ecclesiastical history of the Jains, and their answers--Definition of *Kiriyam.*

Gosāla, Mahāvīra and Buddha—Buddha's interpretation and criticism of pre-Jain and contemporary philosophers from the standpoint of his ethic—The fundamental categories and maxim of Mahāvīras ethics—Modification of Buddhas interpretation of his predecessor's fundamental ethical thesis, and of Mahāvīra's interpretation of pre-Jain philosophies—Difference between the views of Mahāvīra and Buddha, and the correlation of *Niyativāda* and *Kriyāvāda.*

The category of Jīva—Gosāla's determinism did not exclude the notion of freedom of the will, nor did Mahāvīra's dynamism altogether set aside the rule of fate—Gosāla, Mahāvīra and Buddha : Transition from a Biological to a psychological, or from a physical to an ethical stand-point—Threefold division of actions into deed, word, and thought—There is physical determinism : Soul is in its nature absolutely pure.

The category of Ajīva : Its signification—the problems of knowledge—Sañjaya, Mahāvīra and Buddha—*Syādvāda-Pañc aasti-kāya.*

1852

S. N. DAS GUPTA—*A History of Indian Philosophy.* Vol. I. Cambridge, 1922.

Pp. 169-207. The Jain Philosophy. The origin of Jainism—Two sects of Jainsm—The canonical and other literature of the Jains—Some general characteristics of the Jains—Life of Mahāvīra—The fundamental idea of Jain ontology—The doctrine of relative pluralism (*Anekāntavāda*)—The doctrine of *Syādvāda*—Knowledge, its value for us—Theory of perception, Non-perception knowledge—knowledge as revealation—The Jīvas—Karma theory—Karma, *Āsrava* and *Nirjarā-Pudgala-Dharma, Adharma, Ākāśa-Kāla* and *Samaya*—Jain cosmography—Jain Yoga—Jain atheism—*Mokṣa* (emancipation).

1853

H. P. SASTRI—*Chrology of the Nyāya System.* (JBORS, Vol. viii, 1922, Pp. 13-28).

Haribhadra Sūri and *prmeya sutra—Nyāya Sutras,* a sectarian work—Jains and the *Saptabhanginyaya* or *Syādvāda.*

1854

Paul MASSON-OURSEL—*Esquisse d'une Histoire de la Philosophie Indienne.* (A Sketch of the History of Indian Philosophy). Paris, 1923.

Pt. 3. On Jain and Buddhist thought.

1855

S. RADHAKRISHNAN—*Indian Philosophy.* Vol. I. London, 1923.

P. 286. Pluralistic realism of the Jains.

1856

Gopināth KAVIRAJ—*The Doctrine of Pratibhā in Indian Philosophy.* (ABORI, vol. v, 1924, Pp. 113-132).

Pp. 126—128. Jainism. Omniscience explained by an appeal to the nature of jīva and the existence of the Past and the Future—Classification of Institution—Rise of institution—Process of dawning of Institution—described.

1857

MAITREYA—*Buddha Mīmāṁsā.* London & Calcutta, 1925.

P. 34. Jain—Mandir include Baddhist and Jain temples proper. Buddha not the son of a Jina.

P. 35 (n3). Jina meaning Vishṇu referred to by Hemachandra.

(n4.) Jina, Jinendra, Jaitra applied to Buddha meaning the mightly. Word *Jina* used as epithet of Buddha and again as *Arhat* or Tīrthaka of the Jains mentioned in the *Vaijayantikosha* Yādavaprakāśa.

P. 176. *Tīrthamālā-stavana*—a Jain classical work.

1858

C. R. JAIN—*Sacred Philosophy.* (Allahabad). (no date)

A discourse on the Jain Siddhānta.

1859

R. D. RANADE—*A Constructive Survey of Upanisadic Philosophy*, Poona, 1926.

P. 134. The passage of *Kauśītaki Upaniṣad* (IV, 20) leads to the view that the souls fills the whole of the body, a doctrine which is not unlikely to have led to the Jaina doctrine that as large as the body is even so large is the soul,—that the soul of elephant is as large as the body of elephant, while the soul of ant is only as large as the body of ant.

1860

S. K. BELVALKAR & R. D. RANADE—*History of Indian Philosophy*, Vol. II. Poona, 1927.

P. 423(n). Mention of Sanjaya Belatthiputta as paving the way for Jainism.

P. 445. Jainism—its *Kriyāvāda* explained.

P. 446. Jainism—its categories explained.

1861

J. L. JAINI—*Gommatasāra Javakāṇḍa* (The Soul) of Nemichandra Siddhanta Chakravarti, Lucknow, 1927.

(Introduction, text with English translation and commentary).

It deals primarily with the soul.

Contents—The name and origin of the book—the author (10th century A.D.)—the four Anuyogas of Jainism—omniscience—early Jain sacred literature—(the 12 Aṅgas—five Parikarmas-sūtra—14 Pūrvagatas—five chūlikās)—the Jaina theory of Numbers and its 21 kinds—*Jaghanya Paritā Asamkhyāta* and *Ananta*—the contents of *Gommaṭasāra*—the Philosophy of the book—vitalities—consciousness—Attention—knowledge and its 8 kinds—the soul and the body—soul classes and its 406 kinds—*Nigodas*—vegetables—*Bhogabhumi*—the neclei—Spiritual stages—Text and translation and Index.

1862

J. L. JAINI—*Commaṭasāra Karmakāṇda* (Part-I) of Nemichandra Siddhānta Chakravarti, Lucknow, 1927. (Introduction, text with English translation and commentary).

It deals with the material and self-forged Karmic fetters of the soul.

Contents—The six substances—the embodied soul—the seven *tattvas*—Karmic matter—39 kinds of inflow and their difference—Inflow of the eight karmas—Bondage and its causes and kinds—148 sub-classes of karmas—Fruition of karma—Liberation—11 *Pratimās*—vows. Index.

1863

R. R. SHARMA—*The Yogachara theory of the external world*—(A.I.O.C., Session V : 1928).

Pp. 883 & 395. Jain philosophers Samantabhadra, Prabhāchandra, Vidyānand & others.

1864

JWALA PRASAD—*Indian Philosophy*. Allahabad, 1928.

P. 37. General Introduction to the Jain system.

P. 39. Outlines of the Jain Philosophy.

P. 50. Jain literature.

P. 60. Vardhamāna Mahāvira, the reputed teacher of Jainism was the senior contemporary of Buddha,

P. 89 In the mediaeval age the Jains and the Buddhists developed an independent system of logic which was confined to the discussion of strictly logical problems.

P. 117. Yoga philosophy presents remarkable resemblance to Jainism and Buddhism in the nature of the Yoga discipline and its consistently predominent note of pessimism.

1865

Prabhu Dutt SHASTRI—*The essentials of Eastern Philosophy*, New York, 1928.

Pp. 57-66. Jain logic, psychology, metaphysics, and ethics.

1866

C. R. JAIN—*Confluence of Opposites*. Delhi, 1928.

Jainism—Jain logic—Jainism and Science—Jainism and Yoga—Tīrthankaras—Ritual.

1867

C. R. JAIN—*Jaina Psychology*. Allahabad, 1929.

An exposition of Jain psychology.

1868

S. N. DAS GUPTA—*Yoga Philosophy*. Calcutta, 1930.

Pp. 65-67. Beginning from *Ācārāṅga*, *Uttarādhyayana-sūtra* and the *Sūtra Kṛtāṅga* and passing through Tattvārthadhigama-sūtra to Hemacandra's Yogaśāstra, Jains had been founding their yoga discipline merely on the basis of a system of morality indicated by the *Yamas*. *Yoga Sūtra* was written shortly after the close of the epoch of the early Upaniṣad under the influence of old Bhuddhism and Jainism.

P. 144. The simile used by the Jains in explaining the pervasion of the body by the soul is just the same as with Rāmānuja. The soul being atomic in size—on the basis of their expression *anuguradehaparimaṇa*.

P. 151. Nyāya and Jain objection tuat if *Puruṣa* were the principle of intelligence, then all things should be directly illuminated by it, and there would be no need of the help of any organ such as the *Buddhi*, is groundless, for knowledge in

our ordinary sense means that a limited content should appear revealed as the experience of a person.

P. 155. As against tee Jains and the school of Rāmānuja, Sāṁkhya yoga argues with the Naiyāyikas in holding that the souls are omni-present.

P. 181. Guṇaratna referred to Maulikyasānkhya (original Sāṅkhya school) in his commentary of *Ṣaḍdarśana-samucavya.*

Pp. 237-8. If we take a bird's eye view of the Jaina we find the denial of *Iśvara* is mainly due to the fact that all that he could do is really determined by Karma.

P. 243. fn. 2. Jain objects to the argument to prove the existence of a creator on the basis of the collocation of parts.

P. 263. *Citta* according to Yoga, is regarded as being spread all over the body just as the Jains thought of the soul.

P. 303. Jains had exactly the same code of morality of the Yoga system and Hemacandra in his *Yogaśāstra* relates how Kauśiki having told the truth in pointing out the way of the bandits to the villagers had violated the law of *Ahiṁsā* and gone to hell.

P. 327. When we attempt to get at the root of the detailed Karma theory of Yoga which bears a strong Jain colouring we see that by the Karmas some new kinds of matter stuff are produced which may be called virtue or vice.

P. 328. Karmas however do not penetrate into the *puruṣa* of Yoga after the Jain fashion and eannot therefore, obscure his visioв or weaken his soul.

1869

K. B. PATHYK—*Dharmakīrti's Trilakṣaṇahetu attacked by Pātrakesari and defended by Pātrakesari and defended by Śāntarakṣita.* (ABORI. vol. XII ; 1930-31), Pp. 71-30.

1870

H. R. KAPADIA—*A note on Siddhiviniścaya and Sṛṣṭiparīkṣā.* (ABORI, vol. XIII ; 1931-32).

1871

Dr. Betty HEIMANN—*Philosophical Aspect of Ahimsā*. (Substance the lecture delivered at the B.O.R.I. Poona, 25th Feb. 1932, ABORI. vol. XIII; 1931-32) Pp. 331-334.

1872

H. D. BHATTACHARYYA—*The Vicissitudes of the Karma Doctrine*, (Malaviya Commemoration volume, Benares, 1932. Pp. 491-526.)

P. 497. Jainism evolved a salvation knowledge, a residence of *Siddhas* and a karma with form.

P. 498. Jainism dispensed with the necessity of a moral Governor and yet upheld the validity of moral law.

P. 500. Jainism constructed tiers of heaven and hells to make provision for saints and sinners of different grades in after-life.

P. 504. The Jaina view that Salvation could come only to man was accepted by other creeds—the Nyāya-Vaiśeṣikas, the Sāṁkhya-Yoga and Buddhism favoured a negative definition of salvation while Jainism and Vedāntism associated pleasure with salvation.

1873

A. B. KEITH -*Some Problems of Indian Philosophy*, (I.H.Q. Vol. VIII, 1932).

P. 438. The Yoga doctrine that Dharmā dharman (or Karman) are the product of the prakṛties—familiar with the idea in Jainism.

1874

D. C. CHATTERJEE—*The Doctrine of Trirūpa Hetu*. I.H.Q. vol. IX, 1933.

P. 506. Jain logicians object to the doctrine of the threefold character of a '*hetu*' and aver that one characteristic i.e *anyathānupapatti* is alone sufficient to make '*hetu*' a valid one.

P. 508. If the *Sādhya* is not proved the '*hetu*' also is not proved, for the '*hetu*' according to Jainas is inseperably connected with the *Sādhya* and is ascertained as such in the *Sādhyadharmin*.

1875

J. C. JAIN – *The Metaphysical Significance of Dharma and Adharma in Jains Metaphysics.* I H.Q. vol. IX, 1933.

Pp. 793-794. Division of the universe to *Jīvāstikāya* and *Ajīvāstikāya* according to Jain metaphysics discussed. Concept of *Dharma* ann *Adharma* fully explained.

1876

D. C. CHATTERJEE—*Hetucakranirṇaya.* (I.H.Q. Vol. IX, 1933).

P. 266. Mention of references found in Jain works relating to Diṅnāga the Buddhist scholar.

1877

G. V. BUDHAKAR—*Is the Advaita of Śankara Buddhism in disguise ?* (QJMS. vol. 24, No. 1, 1933, Bangalore).

Pp. 5-6 & 15. The Jain references, mention the Vedānta from 400 B.C.—800 A.D. The *Sūtrakritāṅga* gives both absolutism and theism. But all the later authorities generally refer to the first only. No theistic or Pañcaratric view is given.

1878

J. N. SINHA—*Indian Psychology.* London, 1934.

Pp. 2-3. Theory of sense organs and their functions.

P. 16. Vidyānandin in his *Tattvārtha-Ślokavārttika* argues that so called motor organs (*karmendriya*) are included in the tactual organ.

P. 17. Jain does not recognise *manas* as a sense organ.

P. 20. Jain holds that only visual organ is *aprāpyakāri.*

Pp. 86-7. Theory of acquired preception according to Jain.

P. 89. The difference between the Jain and the Vedantist in their views of acquired perceptions.

P. 93. Jain holds that recognition is a single Psychosis but is not a kind of perception. It is a unique Psychosis.

P. 99. Theory of recognition according to Jain. Jain regards recognition as a single unitary Psychosis produced by perception and recollection both, which apprehends the identity of an object in the past and the present.

Pp. 99-102. Jain criticism of the Nyāya, Vaiśeṣika and the Buddhist view.

P. 106-9. Jain theory of perception.

P. 164. Jain upholds the theory of nominalism of Buddhists as also realism of the Naiyāyika, a class of Vaiśeṣika and Mīmāṁsakas regarding the notion of universal.

P. 165. Jain is not out and out nominalist like the Buddhist though they deny the existence of class essence they are nominalists with a leaning towards realism.

Pp. 172-4. The modified nominalism of the Jain regarding universal notion.

Pp 174-77. Jain criticism of the Buddhist nominalism.

Pp. 177-8. Jain criticism of the Nyāya Vaiśeṣika realism.

P. 179. Jain refutation of the Mīmāṁsaka object about universality.

P. 180-1. Rāmānuja holds almost the same view as the Jaina as regards the universal.

P. 181. Jain and Rāmānuja hold that universal is real, it exists in the individual in the form of common characters ; there is no other universal besides them.

Pp 191-2. The Bhaṭṭa criticism of the Jaina doctrine of Universal.

P. 199. According to Jain a cognition is perceived by itself in apprehending its object. It is not perceived by any other cognition.

Pp. 206-9. Jain criticism of the Bhaṭṭa doctrine about the perception of cognition.

Pp. 214-218. Jain criticism of the Nyāya Vaiśeṣika doctrine about the perception of cognition.

Pp. 244-5. The Jain doctrine of the perception of the self.

P. 260. Jain agrees with Prabhākara in holding that in every cognition of an object there is the cognition of the self, the object and itself. Every cognition is appropriated by the self.

P. 265. Vādideva Sūri in his *Pramāṇanayatattvāloka* defines *Saṁ-śaay* as uncertain knowledge consisting in an alteration between various extremes owing to the absence of proof or disproof.

P. 270. Vādideva Sūri gives a similar account about *anadhyavasāya* with that of Vallabhācārya, author of *Nyāyalīlāvatī*.

P. 271. Ratnaprabhācārya in his *Ratnākarāvatārikā* explains the nature of *anadhyavasāya* as defined by Vādideva Sūri. It is a bare apprehension of an object in the form 'what it is'. In it the particular features of the object are not distinctly presented to consciousness.

P. 284. *Anyathākhyāti* or *viparītakhyāti* is advocated by the Jaina.

P. 335. Jain believes in super-normal perception.

P. 361. Jaina divides super-normal perception into two kinds : (i) empirical perception (*sāṁvyāvahārika*) and the (ii) transcendental perception (*pāramārthika).*

Pp. 362-3. Jain criticism of the Nyāya-Vaiśeṣika doctrine of yogic intuition.

Pp. 364-7. Jain doctrine of omniscience. Mīmāṁsakas objection to the Jain doctrine of omniscience. Jaina refutation of Mīmāṁsaka objection to doctrine of omniscience.

1879

Srikāntha SHASTRI—Jain Epistemology. (A.I.O.C., Session VIII; 1935), P. 49.

1880

S. MOOKERJEE—*The Buddhist Philosophy of Universal flux*. Calcutta, 1935.

Pp. 173-179. The soul theory of Digambara Jains—its difference with Buddhism—fully discussed.

P. 250. The Sautrantikas vehemently opposed this doctrine of the duality of nature—the division of entities into substantial and phenomenal aspects and they scented in it the reminiscence of Sānkhya and Jain doctrine.

P. 301. Jains holding an intermediate view on the relation of the sense organ with the object having Vedānta and Yoga on one side and Buddhist on the other.

P. 305. Jain position regarding the contractual relation between sense-organs fully discussed.

P. 342. Jain doctrine of relativity (*anekāntavāda*) means the miraculous efficiency of reconciling all contradictions.

Jain view of no soul distinct from the mind.

P. 365. Mention of absence of Syllogistic form of argument in phases of Jain logic.

P. 376. Gangeśa's views on Jain Logicians mentioned.

Pp. 378-9. Mention of Jain logicians views on the triple characteristics and fivefold characteristics of probans.

P. 382. Pātravasvāmin, the Jain logician.

P. 383. Jain theory of the probans discussed.

P. 392. Mention of Jains non-allegiance to Dignāgas philosophy.

P. 398. The doctrine of *antarvyāpti* (internal concomitance) originally the creation of Jain logic Siddhasena Divākara (6th century) and Hemachandra Sūri (12th century) Jain logicians. No mention in Jayantabhaṭṭa as to the originality of the doctrine of *antarvyāpti* being Jain ar Buddhist.

P. 400. Indian logic incomplete without study of Jain and Buddhistic logic.

1881

J. C. JAIN—*The Conception of Soul in Jainism.* I. H. Q. Vol. XI. 1935.

P. 138. Jain Philosophy of soul discussed.

P. 139. Mention of Upādhyāya Yaśovijayaji an 18th century Jain saint.

Division of soul in Jain theology into *mukta* (liberated) and *saṁsārin* (non-liberated) fully discussed.

P. 140. Division of living matter (*sacitta*) and dead matter (*acitta*) discussed.

P. 141. Jain view of life in the vegetable kingdom—explained; observance of Nature in Jain philosophy—discussed.

1881 (i)

Francis GRANT—*Oriental Philosophy*. New York, 1936.

Pp. 20-30. History and Philosophy of Jainism.

1882

C. HAYAVADANA RAO—*The Śrīkāra Bhāṣya by Śrīpati*. Bangalore, 1936. 2 Vols.

Vol. I. Introductions :

P. XXVII. Jainism offshoot of Upanishadic thought but independent in its outlook.

P. XLII. Bādarāyana agrees with the Jains, that continued existence cannot be disputed.

P. 15. Śrīpati stupefied the Jains.

P. 46. Āhavamalla and his dynasty were Jains but tolerant towards Śaivism.

P. 135. Note. Kumārapāla converted to Jainism in A.D. 1159.

Pp. 209-213. Arrangements of the *Brahma-sūtras* of Bādarāyana by different commentators—Rejection of Vivasana or Jain system :

Suka 1550 A.D.	—	Paśupathyadhikaraṇa	
		11. 2. 32-35.	
Śankara 788-820 A.D.	—	*Ekasminnasambhavādhikaraṇam*	
			11.2.33-36.
Rāmānuja 1140 A.D.	—	-do-	11.2.31-34.
Ānandatīrtha 1238 A.D.	—	*Naikasmin adhikaraṇam*	
			11.2.33-36.
Nimbārka 1250 A.D.	—		11.2.33-36.
Vallabha 1479-1544 A.D.	—		-do-

Suka agrees with the commentators that Bādarāyala rejects the Jain system in the *Ekasminnasambhavādhikaraṇam*.

P. 649. Saptabhangi nyāya.

P. 678. Existence and non-existence.

P. 839. Jain indifference to caste.

1883

A. N. UPADHYE—*Jainism and Karma Doctrine*, (J. A., II, 1, Pp. 1-28, Arrah, 1936).

The various aspects of Karma doctrine are found in Jainism. The Indian continent is geographically and naturally favourable for speculative thought; and it is here that the help of the theory of transmigration was invoded to explain the inequalities of the human life. Then here is presented a review of the theory of *Ātman* through the various stages of Indian literature.

1884

Rhys DAVIDS—*The Birth of Indian Psychology*. London, 1936.

P. 110. In later days the Buddhists saw in the teaching of the Jain founder mainly a gospel of restraint or Saṁvara.

P. 278. Pali and Jain scriptures we find the triplet; action of body; action of speech ; action of mind or word, thought and deed.

Pp. 346-347. Origin and development of the word *Arhanta.*

P. 393. In Jain doctrine, it is the soul (*Jīva*) that is coloured.

1885

Rhys DAVIDS—*The birth of Indian Psychology and its development in Buddhism*—London 1936.

P. 110. Buddhists findings of a gospel of restraint or *Saṁvara* in the teachings of Jain Founder.

P. 271. Mention of triplet, action, body, speech and mind in the Jain scriptures.

P. 393(n). In Jain doctrine, it is the soul (*Jīva*) that is coloured.

1886

A. N. UPADHYE—*Jainism and Karma doctrine.* (Jain. Ant. vol. II, No. 1) Arrah, 1936. Pp. 1 to 28.

On the antecedents of the Karma theory the law of cause and effect is not always effective in its operations. The various local conditions remaining the same, one is tempted to seek their cause in some previous birth or births. The doctrine of transmigration is the starting point of all Indian religions. The doctrine of Karma presupposes, and is meaningless without, a fully developed doctrine of transmigration through which is passing a permanent soul. The Jaṭilas were *Kriyāvādins.* According to Dr. KEITH (Buddhistic philosophy, p. 113) Buddha borrowed the Karma doctrine from the Jaṭilas. It may be possible that the Buddha was indebted for his Karma doctrine to Jainism which too was a Kriyāvāda and the antiquity of which over Buddhism is an undisputed fact.

1887

Kalipada MITRA—*Knowledge and conduct in Jaina Scriptures.* (Jain Ant. Vol. III ; No. III ; Arrah ; 1937 ; Pp 67-73).

Both *Jñāna* and *Kriya* are necessary for the attainment of mokṣa without knowledge action becomes ineffectual—therefore both should be treated as equal. Problems discussed by citing texts.

1888

Betty HEIMANN—*Indian and Western Philosophy*, London, 1937.

P. 89. Jain logic—the theory af the five or seven-fold reality of things—*Syādvāda.*

P. 110. Figures in Jain sculpture repeated in rows of the same or similar type—a representation of law of plurality.

P. 123. Observation of *Ahiṁsā* by Jains.

1889

H. M. BHATTACHARYA—*The Jaina theory af Knowledge and Error.* (Jain Ant. Vol. IV ; No. 1 ; Arrah ; 1938 ; Pp. 23-32).

The paper deals with the Jaina theory of knowledge and error—(1) Metaphysic of knowledge ; (2) Knowledge and self-consciousness ; (3) The conditions of knowledge ; (4) The position of the not-self or object in the knowledge situation ; (5) The limits of knowledge ; (6) The Jaina test of Truth ; (7) The Jaina theory of Error.

1890

J. N. SINHA—*Indian Realism.* London, 1938.

P. 18. Nyāyavaiśeṣika, Mīmāṁsaka and Jain hold that a cognition apprehends an object without being invested with its form, even as a sword cuts an object without being invested with its form. A lamp illuminates blue and other objects but it does not assume their forms.

Pp. 61-76. Jain Realism. The Jain realism contrasted with the Sautrāntika realism. Jain criticism of Sautrāntika realism.

P. 66. Whether the parts of a body are in conflict with one another or in harmony with one another present no difficulty to the Jaina who is an advocate of pluralistic realism or relativism (*anekāntavāda*).

Pp. 66-71. Malliṣeṇa's exposition of the Yogācāra idealism ; and his criticism af the same.

P. 220. Malliseṇa borrows in his *Syādvāda-mañjari* in almost the same language the details of criticism of the subjective idalism from Śrīdhara's *Nyāyakandali.*

P. 224. The cognitive act apprehenns its object by its very nature without being invested with the form of the object. The Jain, the Mīmāṁsaka and some Vedāntins hold this doctrine.

P. 235. Cognition without an object is impossible.

1891

Sadhu SANTINATH—*Sādhanā,* Poona. (Review by S. S. in QJMS. Vol. 29, 1938-39, P. 53).

The spiritual discipline or *Sādhanā* : The non-Vedic Jain reconciles the world as constituted of conscious and unconscious entities in a world uncreated by God and says that beyond Karma Law there is no regulator of the body.

1892

Hari Mohan BHATTACHARYA—*Jaina Critique of the Sāṁkhya And the Mīmāṁsā Theories of the Self in relation to knowledge.* (Jain Ant. Vol. V; No. I, Arrah; 1939; Pp. 21—25).

(1) Examination of the Sāṁkhya position ;

(2) Examination of the Mīmāṁsaka position.

1893

S. C. GHOSHAL—*Mind in Jain Philosophy.*

(Jain Ant. Vol. V; No. III; Arrah; 1939; Pp. 75—79).

This article summarises the view of the Jaina philosophers whether mind is to be regarded as a servee or not and compare this view with the same in Hindu Philosophers. Mind is called in Jain logic *Anindriya* or *No-indriya.* The view of Jain logicians is the same as that of the Hindu Nyāya Philosophy. It is not confined to particular object cognizable by particular senses or contact but it can cognise all objects, cognizable by the five senses.

1894

S. C. CHATERJEE—*Nyāya Theory of Knowlegde.* Calcutta, 1939.

P 133. *Pratyakṣa,* perception is of two kinds, *mukhya* or the Primary and *Sāṁvyāvahārika* or the Practical; the first is independent of the mind and senses and the second is conditioned by both mind and senses.

P. 143. Sense is a physical organ with specific energy (*Śakti*).

P. 181. The Jains and Advaita Vedāntas adopt a conceptualistic view of the universal.

P. 222. According to Jains all true knowledge must be a definite and an assured cognition of objects.

P. 226. Jains take *Pratyabhijñā* to mean recognition in the sense of both understanding the nature of an object and knowing that it was perceived before.

P. 254. Jains hold that *Anumāna* is the method of knowing an unperceived object through the perception of a sign and the recollection of its invariable concomitance with the object.

P. 331. What the Naiyāyikas calls *Upamāna* or comparison is according to Jains, a form of *Pratyabhijñā.*

P. 348. In the Jain system *Śabda* is recognised as separate *Pramāṇa* or source of knowledge.

P. 349. While in the Nyāya system scriptural testimony depend on divine revelation, in the Jaina it comes from the perfected and omniscient finite self.

P. 381. Jains and the Naiyāyikas take *Śabda* as the statement of a perfectly realiable person.

P. 406. Jain accept *Smṛti* as a source of valid knowledge. It is not merely a revival of the past experience but its essence lies in the knowledge of some thing as 'that' as past (*tadityākāra*).

P. 409. Prabhācandra and Hobhouse point out that inference in its turn involves memory.

1895

CHATTEEJEE and DATTA—*Introduction to Indian Philosophy*. Calcutta, 1939.

P. 83. The founders of Jainism and their place in Jain faith—they are liberated souls.

P. 84. The two sects of Jainism—Śvetāmbaras and Digambaras. Their literatures.

P. 85. Then Philosophical outlook of Jainism.

Pp. 86—89. Conciousness is the essence of soul; it manifests itself and other objects. Immediate and mediate knowledge and their kinds.

P. 87 fn. *Akṣa* in *Parokṣa* is interpreted as Jīva and not *indriya* as ordinarily explained.

P. 89. Cārvāka school criticised by the Jain.

P. 90. Jain theory of Judgment. Every judgment expresses one aspect of reality and is therefore relative and subjective to some condition.

Pp. 92-93. Different systems of Philosophy represent different partial aspects of reality and therefore every judgment should be qualified by some word like somehow *Syāt* expressing conditionality. This view is called *Syādvāda*.

Pp. 94—97. The seven forms of judgment of *Saptabhanginaya*.

P. 98. It is a kind of relativism but is realistic but not idealistic. It is not also scepticism.

P. 99. Jain metaphysics. Every object is found to possess inumerable characters, positive and negative.

P. 100. Moreover every object acquires new character with changes in time. Only the omniscient therefore knows and object fully.

P. 101. Jain conception of substance. The world is composed of substances of different kinds and a substance is possessed of some unchanging essential characters (*Guṇa*) and accidental characters undergoing modification (*Paryāyas*). Change and Permanence are both, therefore real.

P. 102. There are three factors present in reality, viz. permanence, origination and decay. Casual efficiency is not the mark of reality as Buddhas think. The Buddha theory of momentariness is also untenable.

P. 103. Refutation of momentariness. Classification of substances. Substances extended and non-extended.

P. 104. The living and the non-living substances. The fettered and the liberated substances. The Moving and the non-moving; the five kinds of immobile living substances having only one sense. The mobile living substances having two to five senses.

P. 106. *Jīva* is a soul, souls have varying degrees and kinds of knowledge. The soul manifests itself and others. It is eternal.

Pp. 107-8. Like light the soul pervades the entire body in which it lives. Soul's occupying space simply means its presence in the defferent part of space and not filling space like a material body allowing no other matter to occupy it. Soul's presence does not prevent another soul's presence in a same space. Proofs for the existence of soul.

P. 109. Cārvāka view that unconscious material elements can produce consciousness is not verified by perception nor by inference.

Pp. 110-14. The inanimate substances *ajīvas—Pudgala, Akāśa, Kāla, Dharma* and *Adharma.*

P. 115. Bondage of the soul. The soul in itself is possessed of infinite potentiality. Due to Karman it is associated with matter and thus its limitation or bondage occurs.

P. 116. Passions attract matter to the soul, the body and other conditions of an individual are all due to Karma.

P. 117. The passions causing bondage are anger, pride, infatuation and greed. Bondage of the soul to matter is due to its bondage to bad dispositions or passions.

P. 118. Interpenetration of the soul and matter is proved by the presence of consciousness in every part of the body. Liberation is the expulsion of matter from the soul.

P. 119. Ignorance is the cause of passions. Knowledge alone can remove ignorance. Right knowledge is obtainable from the teachings of the omniscient Tīrthankaras. Therefore faith in them is necessary. Knowledge is perfected in right conduct.

P. 120. Right faith, right knowledge and right conduct constitute the three gems of a good life. They jointly produce liberation. Right faith is respect for truth. It is not blind faith. It is the the minimum will to believe without which no study can rationally begin.

P. 121. Perfect faith can result only from perfect knowledge. Right knowledge consists in the detailed knowledge of all truth. Removal of Karma is necessary for this. Right conduct is refraining from wrong and performing what is right.

P. 122. The five great vows form the basis of right conduct. The principles underlying these accepted by many other faiths. The vow of *Ahiṁsā* or non-injury to life. It is based on the idea of potential equality of all souls.

P. 123. *Ahiṁsā* must be practicised in thought, speech and action ; the vow of *Satya* or truthfulness consists in speaking what is true, as well as pleasant and good ; the vow of *asteya* or non-stealing is based on the idea of the sanctity of property.

P. 124. The vow of *Brahmacharya* consists in abstaining from all forms of self indulgence ; the vow of *Aparigraha* consists in abstaining from all attachment to sense-objects ; right knowledge, faith and conduct jountly bring about liberation consisting in fourfold perfection.

P. 125. Jainism as a religion without God ; the grounds of Jaina atheism. Neither perception nor inference can prove God. The quality attributed to God

are not reasonable. The Jains worship the liberated souls possessing God-like quality instead of God. The religious fervour of the Jains does not therefore suffer. Jainism is a religion of self help.

P. 87 in. Early writers lik Umāsvāmi confine *Aparokṣa* only to soul's immediate knowledge without any medium. Hemacandra extended it to ordinary perception as well to justify *Akṣa* interpreted as Jīva and not *indriya* as ordinarily explained.

1896

S. C. CHAKRAVARTY—*The philosophy of the Upaniṣads.* Calcutta, 1939.

P. 54. Sānkhya, Cārvāka, Buddhist and Jain systems should be placed in another group called the atheistic group.

P. 55. The Yoga philosophy followed closely on the lines of the Sānkhya system which greatly influenced the Buddhist and the Jaina philosophies.

P. 200. Śankara first turns his dialectic guns against the unorthodox systems of Buddhists and Jains and the orthodox Vaiśeṣika, Nyāya, Sānkhya and Yoga systems.

1897

A. N. UPADHYE—*References to Syādvāda in the Ardhamagadhi Canon,* (Proc. & Trans. of the A.I.O.C., IX, Pp. 669-72, Trivandrum, 1940).

With a view to shed light on antecedents and history of the doctrine of *Syādvāda,* some crucial passages from the Ardhamagadhi canon are broght together and discussed critically.

1898

A. S. GOPANI—*Characteristics of Jainism.* (Bharatiya Vidya I, Pt. 2. Pp. 168-178. Bombay, 1940).

The Jain conception of Philosophy ; *Syādvāda,* the the most striking inventions of the Jainas ; Nayavāda ; Jaina metaphysics ; their historical principles ; Jaina Physics, *Ahiṁsā* and the doctrine of Karma.

1899

T.K.V.N. SUDARSANACHARYA—*Some parallel concepts of Jainism and Vedānta* (Jour. of Sri Venkatesvara Oriental Inst. II, Part I, Pp. 57-64). Tirumalai—Tirupati, 1941.

The writer compares the system with the Vedic texts and points out the parallels.

1900

G. HANUMANTHA RAO—*Anekāntavāda or the Jain philosophy of Relativity* (Half-yearly Jour. of Mysore Uni. II. Pt. 2, Pp. 79-91. Mysore, 1942).

1901

Barry GIFFORD—*Tr. Doctrine of Karman in Jain philosophy.* Translated into English from the original German work by Dr. H.V. GLASSENAPP. Pp. XXVI 104. Bombay, 1942.

Law of Karma is one of the cardinal principles on which the Jain metaphysics is based—next to the doctrine of *Ahiṁsā.*

1902

M. A. VENKATA RAO—*A note on Nyāyamakaranda.* (Essentials of Authentic Advaita (Q.J.M.S. Vol. 32, No. 3, 1942), Bangalore.

Nyāyamakaranda, an advaitic exposition by Ānandabodhācārya of perhaps the 12th century A.D.

P. 263. The idea of salvation, liberation, or *Mokṣa.* Jainism holds that perfection consists in endless progress in thought, feeling and activity a very modern doctrine indeed. (this is the view of Jainism current in Vedāntic criticism. I have since reason to doubt this interpretation. Even the Jains seem to prefer enternity in the end. M.A.V. RAO). It is perhaps the only Indian system that confers eternal value on time. Alexander would be very surprised to know that from more than 2,500 years past an Indian scheme of religion is maintaining substantially his view.

1903 (i)

Helmuth Von GLASSENAPP—*The doctrine of karman in Jain philosophy.* Bombay, 1942 (Bai Vijibai Jivanlal Panalal charity fund) translated from the original German by Mr. G. Barry Gifford, Pp. i—xxvi and 1—104.

1903 (ii)

G. HANUMANTA RAO—*Anekāntavāda or the Jaina Philosophy of relativity.* The half-yearly Journal of the Mysore University, II, Mysore, 1942.

Pp. 79—92. Attempts to bring out only those features of Jainism that reflect the relativistic principles.

1904

P. N. SRINIVNSACHARI—*The Philosophy of Visistadvaita.* Adyar, 1943.

P. 347. Buddhism and Jainism favour, more than any other religion, the ethics of *Ahiṁsā* and *Jīva Kāruṇya* extended even to the sub-human species.

P. 476. Jain posits the existence of Jīva and explains *mukti* as the severance of the *Ātman* from the influence of Karma and the entry of the self into endless perfection.

P 592. The combination of two *tatvas* led to the formulation of the Jain and Sāṅkhya systems and the schools of personalism.

1905

K. C. BHATTACHARYA—*The Jain theory of Anekānta-vāda.* (Jain Ant. Vol. IX; No. I; Arrah; 1943, Pp. 1—14).

The Jaina theory of *anekānta-vāda* or the manifoldness of truth. This paper discusses the conception of a plurality of determinate truth to which ordinary realism appears to be committed and to show the necessity of an indeterministic extension such as is presented by the Jaina theory.

The Jaina theory elaborates a logic of indermination—not in reference to the will—but in reference to knowing, though it is a pragmatist theory in some sense. As a realist, the Jaina holds that truth is not constituted by willing though he admits that the knowledge of truth has a necessary reference to willng. His theory

of interministic truth is not a form of scepticism. It represents toleration of many modes of truth.

1906

H. Jacobi—*The Metaphysics and Ethics of the Jainas.* (Published in the transaction of third I.C. for the History of Religions). (Jain Ant. vol. X; No. I; Arrah, 1944, Pp. 32—40).

Jainism, at least in its final form, which was given it by its last prophet the twenty-fourth Tırthankara Mahāvıra, took its rise in that part of Eastern India wherein an earlier period, according to the Upaniṣads, Yājñavalkya had taught the doctrine of Brahman and Ātman. The position taken by the Jainas towards the problem of being discussed. The Jaina theory of Being. *Syādvāda.* The doctrine of *Nayas.* Relation between Jaina philosophy and Sānkhya-Yoga. Karma. Nyaya and Vaiśeṣika systemes.

Jainism is an original system, quite distinct and independent from all others.

1907

Satkari Mookerjee—*The Jaina Philosophy of Non-Absolutism.* Calcutta, 1944, P. xxii+323.

In this book the author has discussed at length the Jaina philosophy of 'Non-Absolutism (*Anekāntavāda*) with his philosophical insight, logical analysis and critical exposition. It reveals an ideology entirely different from the Vedic. It is not an exhaustive account of Jaina thought, but an analytical studo of its foundation. Jaina philosophy is frankly realistic and so stands in a close relation of kinship to the Nyāya, Mımāṁsā and Sānkhya system of thought.

Contents : Ch.I. The logical Background of Jaina philosophy.

Ch. II. Non-Absolutism—an absolute real can neither be a cause nor an effect ; the Jaina solves the difficulty by means of anekānta, Vedānta, Sānkhya, Mımāṁsā and Cārvāka system discussed in relation to Jain Philosophy.

Ch. III. Numerical difference and Absolute non-existence Vedāntist, Buddhist, Śūnyavādin and Jaina view discussed ; Nāgārjuna on Sānkhya and Nyāya theories and the Jaina solution ; Jaina position compared and contrasted with other systems.

Ch. IV. Absolute Negativism and Absolute Particularism. Fluxist on the Jaina position, voidist's position and the Jaina reply.

Ch. V. The Inexpressible or the Infinite.

Ch. VI. The Dialectic of sevenfold predication.

Ch. VII. Relations : The presupposition of relation the fluxist, the Vedāntist and Bradley Dharmakīrti and Kant.

Ch. VIII. The Nyāya conception of universals : the objection of Dharmakīrti.

Ch. IX. The Jaina conception of universals : Jinabhadra, Akalaṅka, Vidyānandi, Yaśovijaya and Samantabhadra's view discussed.

1908

A. K. COOMARASWAMY—*Time and Eternity.* (Artibus Asiae, supplementum VIII). Ascona (Switzerland), 1947.

P. Time (Kāla) unites procession, recession, and stasis, and by these all this (world, or universe) is united. Essentially, this is the doctrine attributed by Rāmānuja to the Jains : "Time is a particular atomic substance which is the cause of the current distinction of past, present and future".

P. 57. Poussin cites some Jaina sources (ZDMG. 40 ; *Geṇitasārasaṁgraha,* edited by M. RANGACHARYA, Madras, 1912) in which samaya as point of time corresponds to the Buddhist Kana : 'a moment (*samaya*) is the minimum time (kāla) required by an atom (Parmaṇu) to move its own length'.

1909

H. M. BHATTACHARYA—*The Principles of Philosophy.* Calcutta, 1948.

P. 157. Rāmānuja theory of *Svavikalpa* form of knowledge fully resembles that of the Jain.

P. 292. Jains believe in the all vital character of the material world which is pervaded by what they called *Nigodas* or minute life principles.

1910

H. CHAKRAVARTY—*Astināsti Vāda.* (Jain Ant. vol. XIV, No. I), Arrah, 1948. Pp. 28 to 35.

Astināsti vāda implies the prediction of contradictory attributes of *Asti* and *Nāsti,* 'is' and 'is not' to the same object of Jaina metaphysics, implies that an object

can be described from one point of view, i.e., it exists and from another point of view that it does not exist. Matter discussed under the following heads: (1) self and alien ; (2) Place (3) Time (4) Form (5) Interpretation (6) Relative qualities (7) Matter and form (8) Review.

1911

Rājendra PRASAD—*A critical study of the Jaina Epistemology.* (Jain. Ant., vol. XIV, No. II), Arrah, 1949. Pp. 63 to 70.

To have the consciousness of an act of knowledge another act of knowledge is not necessary according to the Jain thinkers. Knowledge is known by itself. Details of Jaina epistemology discussed. Classification of knowledge into mediate and immediate. *Sāmvyābahāmika pratyaksha* (ordinary sense perception) is characterised by four stages, viz. *Avaraha, Ihā, Avāay* and *Dhāraṇā. Paramārtha Pratyakṣa* is subdivided into *Sakala* and *Vikala.* The first has *Kevala-jñāna*—'Omniscience unlimited by space, time and objects and free from doubt, perversity and indefiniteness' and the second has *Awadhijñāṇa* and *Manahparyayajñāna.* There are five kinds of mediate knowledge : *Smaraṇa* (memory), *Pratyabhijñāna* (recognition), *Tarka Anumāna* (inference), and *Āgama* (testimony).

1912

M. HIRYANA—*The Essentials of Indian Philosopoy.* London, 1949.

Pp. 41, 59-60, 64. History of Jainism.

Pp. 61-1. Philosophical categories of Jainism.

P. 61. Notes on Jīva.

P. 62. Notes on matter, time and space,

Pp. 63-4. Notes on knowledge; kinds of knowledge, mediate and immediate.

Pp. 65-69. Conception of reality.

P. 66. Notes on universals.

Pp. 61, 69-70. Goal or theology of life ; means to the attainment of goal.

Pp. 68-9, 82-3. Relativism.

1913

A. CHAKRAVARTI—*Samayasāra* (or the nature of the self) of Sri Kuṇḍa-Kuṇḍācarya. Banares, 1950.

(Introduction, text with English translation and Amritachandra's commentary in English exposition).

Samayasāra, the most important philosophical work by Shri Kuṇḍa Kuṇḍa, deals with the nature of the self. *Samaya* is used synonimously with *Ātman* or Brahman. The translation and commentary are based upon Amritachandra's *Ātmakhyāti*. Jayasena's *Tātparyavṛti* and Mallisena's Tamil commentary have also been consulted. The introduction is divided into three main groups :—

(A) Self in European thought—Greek and Christian thought ; Renaissance ; Bacon and Scientific method ; Cartesianism mathematical methods—the English Empirism and the German Idealism.

(B) Self in Indian thought--In the Upanishads (Chāndogya-kaṭha-muṇḍaka and Bṛhadāraṇyaka) in the Sānkhya and Vedānta system ; A discussion of Dreams and Hallucinations ; Jainism—its age and tenets ; *Mokṣa mārga* ; the concept of *Dravya, Asti—Nāstivāda, Jīva* or soul.

(C) Self in Modern Science—Śankara and Kuṇḍakuṇḍa ; Śankara and Amritachandra and their views in relation to the Individual and *Saṁsāra*, nature and the external world, the origin of the concrete world, the doctrine of causation and one and many text with translation and commentary.

1914

CHAINSUKH DASS—*Jain Darshanasār*. Jaipur, 1950. Pp. XL+75+20.

Contents :—Introduction—Universe, soul, Karmas, God and *Moksha*, logic, Jainism and other Indian *Darshanas*, Jainism and Western thought and modern Science, *Ahiṁsā*, caste system, Is Jainism a *Nastika* system ? Jainism as a solution to some modern problems. Text in Sanskrit. And notes in English.

Nathmal TATIA—*Studies in Jain Philosophy*, Banaras, 1951.

Study of Jain dogmatics, relating to non-absolutism, epistemology, Karma and Yoga.

1915

Nathmal TATIA—*Studies in Jaina Philosophy*. Banaras, 1951. Pp. xxxv+327.

It deals with the *Jñāna*, *Ajñāna*, Karma and Yoga of Jaina Philosophy.

Ch. I. The non-absolutistic attitude of the Jainas (Nature of Brahmanical, Buddhistic and Jaina compared).

Ch. II. The Epistemology of the Āgamas (Introductory, *Mati-jñāna*, the four Buddhis, *śruta-jñāna*, *avadhi*, *Manaḥparyaya-jñāna*, *Kevalajñāna*—and a comparison of them).

Ch. III. The problem of Avidyā (yoga, Sāṅkhya, Nyāya, Vaiśeṣika, Vedānta, Buddhist, Śaiva views and compared).

Ch. IV. The Jaina doctrine of Karman (Material nature, relation between the soul and karma, classification, states and process of karman).

Ch. V. Jaina yoga. (the Doctrine of *Guṇasthāna*, *Dhyāna* and Haribhadra's view).

Index : Authors, works, general, Sanskrit, Pāli and Prākrit words.

1916

Ronald, M. SMITH—*Brith of Thought*. (ABORI. Vol. XXXIII, 1952).

P. 113. In Indian thought all things have life, and that remains the Jain belief to this day. The Jain conception of *Jīva*, the soul must date from about this time, long before Mahāvīra.

1917

A. CHAKRAVARTI —*Moghala and Saptabhangi*. (Jain Ant., Vol. XVIII, No. II), 1952.

Pp. 27 to 31. Moghala representing Buddhistic views, criticises the Jaina metaphysical doctrines of *Nitya-anitya*, *Asti-nāsti* and *Bheda* and *Abheda*. Arguments in support of the Jain theories put forward.

1918

Harisatya BHATTACHARYYA—*Satya*. (Jain. Ant., vol. XIX, No. I), Arrah, 1953.

Pp. 12 to 15. '*Satya*' literally meaning telling the truth is being discussed in its various aspects and distinguished from '*Anrta*' or speaking falsely with reference to various sources—Brahmanic, Buddhist and Jain.

1919

Ram Jee SINGH—*Syādvāda—an epistemological solution of world tension*. (Jain. Ant., Vol. XIX, No. II, Pp. 22 to 32), Arrah, 1953 and (Vol. XX, No. I, Pp. 22 to 37), Arrah, 1954.

Syādvāda discards all absolute judgements and holds that the knowledge of reality has got innumerable characteristics. Points of discussion—World tensions, need of a solution, religio spirituo, physical view, political solution, economic solution, transition to epistemological solution, theory of Syādvāda, syādavāda and anekāntavāda, seven *Nayas* and their fallacies, doctrine of *Saptabhangi*, *syādvāda* as a doctrine of seven forms of judgement. Examination of criticisms against *syādvāda*. *Syādavāda* and world tension.

1920

Heinrich ZIMMER—*Philosophies of India. Ed. by Joseph Campbell.* London, (2nd ed. 1953).

P. 60 note 23. Dr. ZIMMER regarded Jainism as the oldest of the non-Aryan group, in contrast to most accidental authorities, who consider Mahāvīra, a contemporary of the Buddha, to have been its founder instead of, as the Jainas themselves (and Dr. ZIMMER) claim, only the last of a long line of Jaina teachers. Dr. ZIMMER believd that there is truth in the Jaina idea that their religion goes back to a remote antiquity, the antiquity in question being that of the pre-Aryan, so called Dravidian period.

Sānkhya and Yoga represented a later, psychological sophistication of the principles preserved in Jainism.

P. 96. The records of the Buddhists and Jainas make it possible to study the state of in the sixth and fifth centuries B.C.

P. 105. Candragupta was an adherent of a non-Vedic creed (that of the Jainas), the roots of which go back to pre-Aryan beliefs in north-western India which had never been quite eradicated by the Brahmans.

P. 158. Originally, Jaina saints went a5out 'clothed in space' (digambara), i.e., stark naked, as a sign that they did not belong to any recognized group, sect, trade, or community. They had discarded all determining marks ; for determination is negation by specialization.

No. 6. Later on, as a concession, the Jaina holy men donned the white garment and became Śvetāmbara, 'clothed in white'.

Pp. 181-279. Jainism.

Pp. 181-204. Pārśva : his life and stories of pre-births described. Pārśvanātha attained liberation in 772 B.C. ; born about 872 B.C.

Pp. 205-217. Jaina Images ; Life of Buddha and Pārśvanātha—some close correspondences shown ; Pārśva and the Buddha images based on the conceptions of older forms ; legends of Dharnendra and Mucalinda ; images of Pārśvanātha with two serpents sprouting from his shoulders (plate VIa) point to a connection with ancient Mesopotamian art (plate VIc) the Persian legend of Dahhāk corresponds to that of Kamatha (Plate VIb). Image of Ṛṣabhanatha ; Jaina vision of the perfected saint.

Pp. 209-10. Plate vii. Ṛṣabhanātha, Mt. Ābū, 11th to 13th centuries A.D. a typical Jaina vision of the perfected saint—described.

P. 210. In ancient times the Jaina monks went about completely naked ; later on many assumed a white garment and termed themselves Śvetāmbara.

P. 211. Jaina iconography—the scupltor not allowed to damage the sense of his representation by modifying in any way the perfect isolation and non-particularity of the released beings. The solution—providing every image with an emblem that should refer either to the name or to some distinctive detail of the legend of the Tīrthankara intended.

P. 211 n. 26. At the time of Alexandar's raid across the Indus (327-326 B.C.) the Digambara were numerous ; the Greeks called them gymnosophists 'naked philosophers', a most appropriate name. Editor's note : the schism—Śvetāmbara and Digambara (Encyclo. Reli. & Ehic. Vol. IV. p. 704).

P. 212. The Jaina colossus (of 983 A.D.) at Śravaṇa Beḷgoḷa one of the largest free-standing figures in the world ; its history and legend fully described. (Pl. viii). Legend of Bharata the first Cakravartin, note 27 : Legend of Bharata—see Kālidāsa's *Śākuntala* (Everyman's Library, No. 629). On a hill *15* miles from Mysore, is a statue of Gommata, 20 ft. high ; another erected in 1432 by Vīrapāṇḍya of Kārkala, South Kanara . In 1604 in the same district, in Venur, still another, 37 ft. high.

Pp. 213-16. The 24 emblems of the Tīrthankaras, fully described ; the form, sphere and spirit of the Jaina images described. How an images affects the mind.

P. 217. Jainism reflects the cosmology and anthropology of a much older, pre-Aryan upper class of north-eastern India.

P. 218. Kṛṣṇa's father, Vasudeva, was the brother of the father of the twenty-second Tīrthankara, the Lord Ariṣṭanemi. History of Indian philosophy characterised by ruins of crises of interaction between the invasive Vedic, Aryan and the non-Aryan, earlier Dravidian styles and thought. Jain retains the structure.

Pp. 219-20. Kṛṣṇa, Rāma and the Tīrthankaras, represent the resurgence of a world view totally different from that of the Aryans. Parśva can be visualized in a historical setting.

Pp. 221-224. Mahāvīra, his life described. The canonical texts of the Buddhists, dating from the first centuries B.C. mention the Jaina frequently under their old name of *Nirgrantha*, 'without knot, tie, or string, i.e. 'the unfettered ones' ; and referto them as a rival sect, but nowhere as one newly founded. Mahāvīra not a founder of a new ascetic community but the reformer of an old one. Ariṣṭanemi (or Neminātha) cousin of Kṛṣṇa.

Pp. 224-n. 44. The cycle of time explained.

Pp. 225-26. With Ariṣṭanemi, Jaina tradition breaks beyond the bounds of recorded history into the reaches of the mythological past. And yet it does not follow that the historian would be justified in saying that some teacher of the Jaina faith—perhaps Ariṣṭanemi—did not precede Pārśvanātha. The long series of these mythological saviors, points to the belief that the Jaina religion is eternal.

P. 227. A philosophy of the profoundest pessimism. The round of rebirths in the world is endless ; as a result of meritorious, or evil conduct, one is reborn a god or being of hell or an animal. The release is possible only by heroic effort—a long, really dreadful ordeal of austerities and progressive self-abnegation.

Pp. 227-234. According to Jaina cosmology, the universe is a living organism, made animate throughout by life—monads which circulate through its limbs and spheres ; and this organism will never die. Life-monans and their possesions described. The six colors (*leśyās*) described. 'Humanity' (the phenomenon of the human being, the ideal of its perfection, and the ideal of the perfected human society) discussed.

Pp. 234-40. The mark of the personality.

P. 241. The Cosmic Man : The philosophy of Jainism as monistic ; in its analysis of the psychology and destiny of man, Jainism is dualistic ;

Pp. 248-252. The Jaina doctrine of Bondage.

Pp. 262-268. The Doctrine of Gosāla—Maskarin Gosāla's systematization of the universe was akin to the tradition of the Jainas ; the two doctrines were related being derived from some main tradition of pre-Aryan natural science and psychology ; the followers of Gosāla were Ājīvaka ; his doctrine described.

Pp. 268-279. Man against Nature : Jainism agrees with Gosāla as to the masklike character of the persanality ; but Jainism disagrees with Gosāla's fatalistic

interpretation of the graduated roles of the play, asserting that each human individual is free to make his own escape. The universe composed of six constituents ; *Jīva*, *Ajīva*, *Dharma*, *Adharma*, *Kāla*, and *Pudgala*—fully described. Karmas described. The seven *Tattvas*, described.

P. 281. Sānkhya and Yoga related to the Mechanical system of the Jainas, which can be traced back, in a partly historical, partly legendary way, through the long series of the Tīrthankaras, to a remote, aboriginal, non-Vedic, Indian antiquity.

Pp. 305-6. The term *Kevālin* denote the Jaina saint or Tīrthankara cleansed of karmic matter, detached from bondage, this perfected one ascends to the summit of the universe. The word *Kevalin* expressed the two meanings of 'isolated, exlusive, alone' and 'whole, entire, absolute', both being ideas pertaining to the sphere of beatitude in perfection. Sānkhya Yoga system shares many features with the ancient pre-Aryan philosophy preserved in the beliefs of the Jainas.

P. 315. Jainism viewed the interaction of the two principles (life-matter and life-monads) in terms of a kind of subtle chemistry, as a material process of pervasion and suffusion, a tingering of the crystal of the life-monad by contamination with a subtle karmic substance.

P. 331. Denunciation of ascetic extravagances of the Jainas by Buddhism and Sānkhya.

P. 337. From the materialistic non-Aryan philosophies of the Jainas and Gosāla, the universe is interpreted on the basis of two antagonistic eternal principles, *puruṣa* and *prakṛti* (or Jīva and non-jīva) .

P. 379. It was in the great paradoxes of the epoch-making *Bhagvad Gīta* that the non-Brahmanical, pre-Aryan thought of aboriginal India became fruitfully combined and harmonized with the Vedic ideas of the Aryan invaders. The non-Aryan systems (Jainism, Gosāla's teaching, Sānkhya, and Yoga) were charācterized by a resolutely logical, theoretical dichotomy, which insisted on a strict distinction between two spheres, that of the life-monad (*jīva*, *puruṣa*) and that of matter (*a-jīva*, *prakriti*) ;

Pp. 404-07. Yoga according to *Bhagvad Gītā* and Jainism.

P. 413. Jainism assigns a completely passive role to the self and describe the self not as the force and sustance of the cosmos but as the individual life-monad.

P. 474. The Jainas called their way of salvation the ford (*tīrtha*), and the supreme Jaina teachers were, Tīrthankaras, 'those making, or providing, a ford'.

P. 492. Vaiśāli (modern Basarh, in the Hajipur subdivision of the Muzaffarpur District of Bihar Province) the ancient city near which Vardhamān Mahāvīra, the last of the Tīrthankaras (cf. supra, Pp. 221-222) is supposed to have been born.

P. 546. According to Buddhism all beings are to be regarded, respected, and treated as potential Buddha—basically the same view as that of the ancient Jaina system.

Pp. 547-550. Purification of the subtle body : according to the more ancient, less psychological, more materialistic approach of the Jaina discipline, it is to be brought about by an inhibiting of the physical infux of darkening karmic colour into the crystal of the monad.

Pp. 595-96. The ruthless asceticism of the 'naked philosophers' (the 'gymnosophists' who astounded Alexander's Greeks) followed logically from their resolution to be sterilized of (ajīva) dead material and thus rendered pristine-pure, luminous, and perfect.

Pp. 615-18. Appendix B : Historical summary. (Appendix B. Historical Summary) :

B.C.	B.C.
	c. 3500-1500 Dravidian Civilization (Indus Valley Ruins).
c. 2000-1000 Aryan Invasions of N. India.	? Prehistoric Jaina Saviors.
	c. 872-772 Pārśāva (23rd Jain Savior).
	? Gosāla.
	c. 563-483 Buddha.
325 Alenxander enters N.W. India.	
	c. 321-297. Candragupta Maurya. Cāṇakya Kautilya (Arthaśāstra).
c. 400 B.C.—Rāmāyaṇa 200 A.D. (present form).	c. 274-237 Aśoka.

c. 400 B.C.—*Mahābhārata*
400 A.D. (present form)
(*Bhagvad Gītā*).

c. 80 Pali canon.

c. 983 Camuṇḍrarāya (Gommata image).

INDEX :

1921

Mohan Lal MEHTA—*Jaina Psychology*. Amritsar, 1955. Pp. XVI+220.

It is a treatise on Jaina Psychology based on the Doctrine of Karma. Contents :

1922

Mihir Kumara MUKERJEE—*Ascetic mysticism in Jainism*. (Jain. Ant., vol. XXI, No. II), Arrah, 1955. Pp. 1 to 11.

Jainism offers a philosophy where man's place in the cosmos has been investigated, and formulated his relation with the entire cosmic existence. The author discusses the subject under the following points—(1) Mystery of life ; (2) Intellectual mysticism ; (3) Renunciation ; (4) Karma-evil and suffering ; (5) Himsā degrades soul ; (6) Ascetic idealism ; (7) Nudity ; (8) Internal puriey and realisation ; (9) Liberation or Nirvāṇ ; (10) Reality is freedom.

1923

Wing—Tsit CHAN and Charles A. MOORE—*The Essentials of Buddhist Philosophy by Junjiro Takakusu.* Bombay, 1956.

P. 203. Buddhism have a definite theory of the world—periods or aeons (*kalpa*) which is substantially identical with that of the Sānkhya and Jaina Schools of India. The Sānkhya School might have been the originator of the *Kalpa* theory as GARBE thinks (Richard GARBE *Die Sankhya Philosophie*), and Buddhism as well as Jainism might have been indebted to it.

1924

Anantalal THAKUR—*Ratnakīrtinibandhāvali,* (Buddhist Nyāya works of Ratnakīrti) Tibet Sanskrit works Series. Patna, 1957.

P. 4. Jainism had its own *Mantraśāstra,* teaching all sorts of magical and esoteric practices but having no room for meat, wine and women. The belief in magical powers by estoeric *mantras* and practices very old in India, shared alike by Hinduism, Buddhism and Jainism (*Mantraśāstras and Jainism by* ALTEKAR).

P. 28. Introduction : Ratnakīrti and the other *Śāstras* : one Mānikyachandra and one Ahrīka are mentioned. The former may be identical with the Jaina scholar Manikyanandin. The latter has been accepted as a particular Jaina scholar by Dr. B. BHATTACHARYA (*Mīmāṁsāślokavārtika* Trivandrum, Intro. P.I.).

1925

Muni Mahendra KUMAR—*Science of Atom in Jain Philosophy* (Summaries of Papers, A.I.O.C., XIXth Session, Delhi, 1957). Pp. 89-90.

Atom is indivisible, impregnable and indestructible. Its special features are colour, touch, taste and smell. Atoms, more than one, when joined, make one molecule. Keeping its ownself, the atom multiplies into countless changes and every atom turns into gold, silver, iron, earth, water, fire, wind and other worldly things.

1926

P. K. JAIN—*Kevala-jñāna of Jainism and the super mind of Sri Aravind)—A comparative study,* (Summaries of Papers, A.I.O.C., XIXth Session, Delhi, 1957).

Pp. 88-89. Points of similarity between the concepts of the Kevala-jñāna and the super mind.

Both are realistic in approach and idealistic in outlook. Kevala-jñāna and the super mind are the highest points of evolution, in which the essential nature of the self unfolds itself. Intuition and knowledge are the two constituent factors of the soul, and there is no antagonism between the two. *Ananta catuṣṭaya* in the state of Kevala-jñāna conforms to the three infinite potentialities of *Saccidānanda*. *Ānanda* is the main permeating element in both the conceptions. Different stages in the course of evolution are the different poises of the same Reality in both the philosophies and all different view-points ultimately merge, into the vastness of this last stage.

Points of Dissimilarity—

Jainas start their enquiry from the world of value. Unlike in Kevala-Jñāna intuition reigns and intellect loses itself into it in the super mind. Jainas reject Absolutism and maintain relativity in Kevala Jñāna, while Śrī Aravinda though admitting relativity on the level of intellect lays stress on the unity only. Jainas condemn the idea of grace and involution, while Śrī Aravinda very vehemently affirms it.

1927

Muni NAGRAJ—*Syādvāda and the theory of Relativity*, (Summaries of Papers, A.I.O.C., XIXth session, Delhi, 1957).

P. 87. Whatever we speak contains a relation and without relation every speach becomes devoid of truth, or false.

1928

Radha Krishna CHOUDHARY—*Comparative study of Jaina and Buddha Philosophy*, (Summaries of Papers, A.I.O.C., XIXth Session, Delhi, 1957), Pp. 77-78. Main points given and discussed :—

(a) Both advocate the some way to liberation.

(b) Buddhist improved upon the Jaina legends.

(c) Monastic tenets of both emphasising the rational elements in man closely resemble.

(d) As the Buddhists emphasised on the *Āryasatya*.

So the Jainas on *Samvara*.

(e) The *Avyākṛtas* (in Buddhism) generated the dialectical process of Buddhist philosophy—Prabhācandra, the Jaina dialection, successfully refuted the Yogācāra denial of extra-mental reality. Abhayadeva, another Jaina dialection, refuted Yogācāra's difficulty of cognising *Jaḍatā*.

(f) Kaıma is maintained by both the systems.

1929

Sarvepalli RADHAKRISHNAN and Charles A. MOORE—*A source book in Indian Philosophy*. Princeton, New Jersey, 1957.

P. XVII—The Epic Period—500 or 600 B C. to A.D. 200—the rise and early development of Buddhism, Jainism, Śaivism, and Vaiṣṇavism; the unorthodox system of Jainism perforce brought into clearer perspective by the construction of systematic treatises.

P. XX. The two schools of Jainism and others—evidence of the diversity of views in Indian philosophy.

P. XXIV. Non-systems of Indian philosophy (except the Cārvāka) openly stands in violation of the accepted intuitive insights of its ancient seers whether it be similarly intuitive wisdom of Mahāvıra, the founder of Jainism or others as we have it today.

P. XXVI. All philosophies in India—Hindu, Buddhist, Jain and Cārvāka—have a practical motivation. stemming from man's practical problems of life, his limitations and suffering, and culminating in every case except the Cārvāka in a consideration of his ultimate liberation (Mokṣa). The goal of life is essentially the same.

P. XXVII. The essential spirit of the philosophy of life is that of non-attachment : they also accept the doctrines of karma and rebirth.

P. 228. Jainism did not draw its theories from the *Veda* and *Upaniṣads* and did not attempt to justify its teachings by reference to those bases orthodox texts.

Pp. 250-71. Chapter VIII—Jainism.

P. 250. The Jainas followers of Vardhamāna (Mahāvīra) (599 B.C.—527 B.C.) who systematized the doctrine of the three Tīrthankaras (founders of the path), Ṛṣabha, Ajitanātha, and Ariṣṭanemi (all of ancient date, mentioned in the *Yajur Veda*).

The Jaina system does not accept the authority of the Veda. It commends the truth of its system on the ground of its accordance with reality.

Its central features are its classification of being, its theory of knowledge with its celebrated doctrines of *Syādvāda* and *Saptabhangi*, and its ascetic ethics. Five kinds of knowledge ; consciousness ; the soul.

P. 251. The doctrine of *naya* (aspects or standpoints) ; *Jīva* (conscious) and *ajīva* (non-concious) ; the Jainas believe in the atomic structure of the universe. Cause of the soul's embodiment ; way to deliverance through the three 'Jewels'— right faith, right conduct and right knowledge ; five virtues—*ahiṁsā* (non-violence), truth speaking, non-stealing, chastity and non-attachment to worldly things, constitute right conduct ; the Jainas were the first to make *ahiṁsā*, non-violence, into a rule of life, the state of 'release'.

Pp. 252-60. A. *Tattvārthādhigama Sūtra*—Chapters I to X contents of these given.

Pp. 260-68. B. *Syādvādamañjari* : The *Syādavādamañjari* by Malliṣeṇa is a 13th century commentary on the famous Jain work. An examination in thirty-two stanzas of the doctrines of other systems by Hemacandra, (1088-1172) ; a celebrated work on Jaina metaphysics and logic, the book ranked almost as an original place of work.

Pp. 269-71. C. *Sanmati Tarka* : The noumenal (dravyārthika) and the phenomenal (paryāyārthika), the two fundamental methods (the two nayas, standpoints) covering the viewpoints of things as stated by Tīrthankaras.

P. 349. The age of Buddha (563-483 B.C.) represents great spirit in India. The revolt of Buddhism and Jainism forms an era in the history of Indian thought, since it finally exploded the method of dogmatism and helped to bring about a critical point of view.

P. 379. That being whom all men alike worship, the Jainas as the Unobstructed...

1930

Sadashiv N. ATHAVALE—*A note on the logic and epistemology of the Cārvākas.* (Proc., I.H.C. XXII Session), Bombay, 1958.

P. 46. Jain writers like Vadirajasūri, Prabhāchandrasūri etc., have recorded the views of the Cārvākins.

1931

R. D. KARMARKAR—*Presidential address*—Philosophy and religion section. (Proc. and Tran. AIOC, XVIIIth Session; 1955). Annamalainagar, 1958.

P. 108. The Jains partially accept the separate existence of the *Ātman* or self.

1932

H. M. BHATTACHARYA—*The Anekānta-vāda of the Jainas* (the Indo-Asian culture, Vol. VI, No. 3, New Delhi, 1958), Pp. 310 to 318.

Anekānta-vāda or the Doctrine of Manysidedness of Reality of the Jainas is a distinctive contribution to Indian thought in so far as Realistic Metaphysics and Epistemology are concerned. The sevenfold (saptabhangi) judgement described.

1933

K. C. PANDEY—*Presidential Address, Religion and Philosophy Section.* The Philosophy of freedom of soul is the basis of Principle of co-existence. (Proc. and Trans. AIOC, XIXth Session), Delhi, 1959. Part I.

Pp. 205-206. The Jainism admits it to be sentiment and capable of attaining infinite consciousness power and happiness.

1934

V. S. VENKATA RAGHAVACHARYA—*Paramatabhanga : Sri Vedānta Desika's criticism of Philosophical systems other than Advaita.* (Summaries of Papers, AIOC, XXth Session, 1959), Bhuvaneswar, 1959.

P. 141. Vedānta Desika deals with the Jains amongst others.

1935

GAURINATH ŚASTTI—*The Philosophy of Word and Meaning.* Calcutta, 1959.

P. 47. The Jainas favourably inclined to the atomic doctrine. In this system we find *pudgalas* instead of *paramāṇus* which, however, are of one kind and not of four kinds as maintained in the Nyāya Vaiśeṣika system ; that the four classes of material objects together with movables and immovables are produced from *pudgalas*.

Pp. 52-54. The Jaina believes that words are material substances made up of atoms which are distinct from other material atoms in nature. These atoms have been designated as sound atoms in order to distinguish them from the acknowledged kinds of atoms, viz., air, earth, etc. The Naiyāyika and grammarian criticism.

1936

A. N. UPADHYE—*Anupehā in the Ardhamagadhi cannon.* (Proc. and Trans. AIOC, XIXth Session, Delhi, 1961), Part II, Pp. 82-85.

Anuppehā (Anuprekṣa)—to think repeatedly. The *Tattvārthasūtra* enumerates twelve *Anuprekṣās* reflecting on the fundamental facts of life. A potent agency for the destruction of Karman it accompanied *Dhyāna.* Standardisation of the *Anuprekṣas* in a list of twelve and their representation in early Jaina literature.

1937

RAMJEE SINGH—*The nature of unconditionality in 'Syādvāda'.* (Jaina Ant., vol. XXII, No. 1). Arrah, 1963.

Pp. 20 to 24. *Syādvāda* is the doctrine of the relativity of judgement, which follows as the reductio-ad-absurbdum from Jaina Doctrine of *Anekāntavāda* or Manifoldness of truth. *Saptabhangi* is the Pluralistic doctrine of the Jaina Dialectics. A wonderful reconciliation between conditionality and unconditionality : everything is conditional on thought level, but not on the level of existence.

1938

Y. J. PADMADRAJIAH—*A comparative study of the Jaina Theories of Reality and Knowledge.* Bombay, 1963. Pp. xiii+423

Contents.

Part I. Ontology (the nature of reality).

Chap. I. Five types of Approach to the Problem of reality.

Chap. II. The Philosophy of (a) Indentity (Being). (b) Difference (change).

Chap. III. The schools of Philosophy in which Identity subordinates difference.

Chap. IV. The schools of philosophy in difference subordinates identity.

Chap. V. The Jain Philosophy of Identity in difference.

Chap. VI. The externalistic of Identity—in difference. *Ubhayavāda* Versus *Jātyantaravāda*.

Chap. VII. Is relation on entity in reality ?

Chap. VIII. A consideration of two controversies concerning *Dravya* and *guṇa* and their relations.

Part II—Epistemology.

Chap. IX. *Anekāntavāda* (Manifoldness).

Chap. X. *Nayavāda* (Standpoints).

Chap. XI. *Syādvāda* (conditional predication).

Conclusion ; Bibliography and Indexes to (a) works, (b) authors, (c) Philosophical sects and tenets and (d) Sanskrit and Prākrit words.

1939

Muni NATHMAL—*Philosophy of saul is the gift of Kṣatriyas to Indian thought.* (Summaries of papers of the 26th International Congress of Orientalists, New Delhi, 1964).

Pp. 180-181. *Ātmavidyā* (Philosophy of Salvation) is a non-vedic term. According to Jain theology Lord Ṛṣabha, the Kṣatriya, was the first preacher of *Ātmavidyā* and all Tirthankaras (belonging to Kṣatriya clan) followed him.

Muni RAKESH KUMAR—*the theory of Syādvāda* (—do— as above).

Pp. 201-202. The *Syādvāda* theory (Assertion of relativity) in the general and practical principal of life. To limit it to only philosophical speculations is sheer ignorance.

DINESH CHANDRA SHASTRI—*Concept of Mind in ancient India.* (Do. as above).

P. 232. Jaina mind discussed.

Kamal Chand SOGANI—*Fundamentals of Jaina Mysticism* (Do. as above).

Pp. 241-242. Jain mysticism not discussed in the Encyclopaedia of Religion and ethics.

Jaina equivalent of the word mysticism is '*Śuddhopayoga*' which consists in realising the transcendental self (*paramātmān*) through the internal self (*antarātman*) by renouncing the external self (*Bahīrātman*). *Guṇasthānas*, or the 14 stages of spiritual evolution.

Nathmal TATIA—*Negation in Indian Philosophy.* (Do. as above).

P. 248. Jaina philosophy recognizes negation as a part of the real.

V. VARDACHARI—*A Note on the Nirvikalpaka and Savikalpaka perceptions in Indian Philosophy.* (Do as above).

Pp. 260-261. A graded development of the two kinds. (*Nirvikalpaka* and *Savikalpaka*) is given in the Jain system.

J. S. ZAVERI—*Non-absolutist Realism of the Jainas.* (Do. as above). Supplement, Pp. 40-41.

Here the writer discusses the non-absolutist realism of the Jains as applied to the problems of substance qualities and mutation. Mutation—Qualities and substance—discussed.

Conclusion—The Jainas are neither idealists nor sceptics ; they are realists but not atheists.

1940

V. RAGHAVAN and R. N. DANDEKAR—*Philosophy and Religion.* (Oriental Studies in India, published on the occasion of the 26th International Congress of Orientalists, New Delhi, 1964).

Pp. 103—112. Mentions some Jain authors and their published works on Jain Philosophy and Religion.

RAMJI—SINGH—*The nature of unconditionality in Syādvād.* (Jain Ant. Vol. No. 1), Arrah, 1964.

Pp. 1 to 7. *Syādvāda* is the doctrine of the relativity of judgement which follows as the reduction—ad-absurbdum from Jaina doctrine of *Anekāntavāda* or manifoldness of truth. From it developed a wonderful organion of Saptabhangi where is found the pluralistic doctrine of Jaina Dialectics. Jaina theory elaborates a logic of indetermination not in reference to the wlll but in reference to thought. This saves it from scepticism. Thus there is a wonderful reconcilation between conditionality and unconditionality. Everything is conditional on thought level, but not on the level of existence. There is no real contradiction.

Section VIII

I—SOCIOLOGY

1941

J. DELAMAINE—*On the Śrāwacs or Jains* (Transactions of the Royal Asiatic Society of Great Britain and Ireland, Vol. I, Pp.—413—438), London, 1827.

Generalities.—Enumeration of some sects or tribes among the Jains.—Peculiarities of the Digambaras.—Traditions relating to the establishment of the tribe of the Ardhabhāls and to the priority of the Digambaras.—The doctrines and the Jain belief in general.—The Tīrthakaras.—Special review on Ṛṣabha and Pārśvanātha. Legend of Pārśvanātha.—The eight karmas.

1942

F. Buchanan HAMILTON—*On the Śrāwacs or Jains.* (Transactions of the Royal Asiatic Society of Great Britain and Ireland, vol. I, Pp. 531—538). London, 1827.

The Jains in the districts of Bihar and of Patna. The doctrine of the castes to the Jains.—The different Jain tribes. The Digambaras ; Their sacred books their sects, their priests.

The Śvetāmbaras : they have not special priests : the religious functions are performed by the Brahmanar.—The Tīrthakaras and the cult of which they are the object.—The sacred books of the Śvetāmbaras. The temples and the cult in general—Review on three special sects ; the Therāpanthīs, the Vispanthīs and the Dhuṇḍiās.

1943

J. A. DUBOIS—*Hindu Manners, customs and ceremonies. Translated by H.K. Beauchamp.* Third edition, Oxford, 1906.

The review on the Jains forms the Appendix I.

1944

Jonathan HUTCHINSON—*On Leprosy and Fish editing.* London, 1906.

Pp. 102, 338, 347, 354, 386. Jains and Leprosy.

P. 360. The Jains—Non-eaters of flesh.

1945

B. A. GUPTE—*Notes on the Position of Women among Hindus, Moslems, Buddhists and Jains.* Calcutta, 1909. (Ethnographic Survey of India).

Pp. 23-30. The Position of Women among Jains :

1. Woman as a mother.
2. Woman as a temptation.
3. Woman's position.
4. Woman in a passion.
5. Woman as a trouble.
6. Woman as a wife.
7. Pregnant woman.
8. Married life.
9. Woman as a ministering angel.
10. Woman as a Queen-dowager.
11. Chastity.
12. Desire for a woman,
13. Woman as an ascetic.
14. Emancipation of women.
15. Woman the cause of quarrel.

1946

Maurice BLOOMFIELD—*The Dohada or Craving of Pregnant Women : A Motif of Hindu Fiction.* (JAOS, xi. 1920, Pp. 1-24).

Reference to many Jain work have been made to illustrate the paper.

1947

Jains and Swadeshi. (Mr. June, 1922).

P. 758. Order passed to the effect that (i) no other clothes but woven and hand spun *khaddar* should be worn in temples while performing *Pūjā* and saying morning and evening prayers, (2) *Chandan* alone should be used unless pure Kashmere *Keśar* is available.

1948

S. T. MOSES—*Fish and Religion in South India.* (QJMS, xiii, 1923, Pp. 549-554).

Pp. 550-551. The Jains found in the North Arcot, South Arcot and South Canara districts are the only people who scrupulously abstain from eating fish or flesh—They avoid all sorts of meat diet.

1949

K. P. JAIN—*Marriage in Jaina Literature.* IHQ. Vol. IV, 1928.

Pp. 146—152. Marriage—result of Karma in Jainism—fully explained—Marriage in the *Bhogabhumi* (i.e. men and women born in couples and lived like husband and wife later on) and *Karmabhūmi* (i.e. the individual births) according to Jains explained—*Svayaṁvara*—defined.

Polygamy—in vogue among the Jains. Marriage between the four *varṇas* discussed—marriage with non-Jainas and new converts discussed—mention of—(1) Raja Cetaka of Vaiśāli the staunch Jains giving his daughter Celanā in marriage to Śreṇika Bimbasāra a Buddhist.

(2) King Dhanasena of Kauśāmbi followed Vedic religion but his queen Dhanashri professed Jainism.

(3) Vasumitra, the merchant, paid reverence to Jain *gurus*, but his wife Dhanaśri a non-Jain.

(4) Nili, the daughter of Jaina seth Jinadatta of Bhṛgukacha married to Jaina convert Sāgardatta. Sagardatta's conversion to his former faith and mention of torture inflicted on Nili to give up her religion.

Jain Kavi Dhanañjaya had Buddhist wife and Buddhist Lexicographer Amara Simha had a Jain wife.

Mention of Pālita a Jain merchant of Campā—sailed to Pihundanagara where he was married with a foreign girl.

Instance lack relating to the marriage where Jain girls were given in marriage to foreigners—Illegal daughters born out of wedlock or of prostitutes were accepted by ancient Jains. Jinasenācārya—an early law givers of the Jains—Earlier Jains considered full youth to be the appropriate age for marriage. Customs and ceremonies attending Jain marriages fully discussed. Mention of re-marriage advocated in Jain literature (*Trivanācara* ch. 11. Pp. 171-173).

1950

S. K. KARANDIKARA—*Hindu Exogamy.* Bombay, 1929.

P. 92. In Buddhist and Jain works names of Kṣatriyas are often mentioned together with their *Gotras.*

P. 93. Both Buddhism and Jainism were revolts of the Kṣatriyas against the orthodox Brahmin supremacy and they wanted to show to the world that they were in no way inferior to ancient Brahmin teachers.

P. 94. One significant fact regarding the *Gotras* of the Buddhist and Jain teachers is that nowhere we find any discussion or mention of their *Pravaras* which were the basis of the Brahmanical *Gotras.*

1951

H. C. CHAKLADAR—*Social life in Ancient India.* Calcutta, 1929.

P. 89. Mallinātha quotes Surpārka or Sopārā as the capital of Aparanta.

P. 111. *Kṣapanika* means the Jain *Sadhi.*

P. 113. Buddhism and Jainism accounts for many ascetics in the country.

1952

I. B. HORNER—*Women under Buddhism.* London, 1930.

P. 5. The cult of mother referred to in the early Jaina literature.

P. 24. The doctrine of *Ahīmsā* pre-existing in India among Jains before Buddha.

P. 32. The process of Marriage among the followers of Naked Ascetics discussed.

P. 101. Community life is not an exclusive previlege of men according to Mahāvīra—so his permission of it to be the right of women. The four orders of his followers viz. monks, nuns, laymen and lay women discussed.

P. 102. Candanā the head of the Śvetāmbara Jains.

P. 106. Establishment of institutions and invocation of the Jains.

P. 108. Veśāli a flourishing Jain centre at the time of Buddha. Mention of Jain nuns held in great esteem and termed as 'noble lady'.

P. 116. The early organisation of the Jain institutions accountable for its (Jainism's) survival upto present day in India.

P. 153(n). Paumāvai the Jain queen who renounced the world—"And although she was asked at her consecration she did not tell of her pregnancy for fear they might not grant her ordination".

P. 171. Nanduttarā a renowned Jain speaker converted to Buddhism.

P. 177. Isidāasi, a Jain woman drawn to the Jain order by another lady Jinadattā.

P. 213. Jains particularly advanced to granting religious ventures to women.

P. 214. Mention of Bhaddā Kuṇḍalkesā an ex-Jain woman.

P. 214(n). Jain recluses must not possess a needle or anything made of metal.

P. 216(n). The beginnings of Monasticism in India appear to have taken their rise with the Jains and Buddhists.

P. 263. Rebirth in the form of a demon in consequence of suicide held by the Jains.

P. 286. Mention of five formulas of worship uttered by Queen Paumāvai viz, Reverence to the *Arhats*, to the liberated ones, to the Masters, to the Teachers and to all the saintly monks of the world.

P. 321. Mention of Upali an ex-Jain refusing audience to the Jains in general.

P. 348. Mention of Viśākha's story of converting Migāra a Jain through the preaching of Buddha whom Viśākha had invited.

P. 359. Mention of Buddha's preaching the invalidity of the Jainic doctrines before Viśākha.

1953

Mognus Hir Schfeld—*Women East and West*. London, 1935.

P. 204. Despite their peculiar way of living and the fact they are minority members of Jain and Jew communities are not only recognised as fully authorised citizens but occupy a position of high esteem.

P. The Jain temple which was visited at Calcutta was comparatively new. For a long time Jain architecture has been specially distinguished.

1953 (i)

TAMOSH CHANDRA DAS GUPTA—*Aspects of Bengali Society from Old Bengali Literature.* Calcutta, 1935.

P. 129. The style of pillars in the city of Burdwan resembled those favoured by the Jains for serving the purpose of lampstands.

1954

A. N. UPADHYE : *Studies In Jaina Gotras.* (Jain Ant. Vol. II ; No. III ; Arrah, 1936 ; Pp. 61-69).

Gotras refer to names of personages from mythological lists. The word *Gotra* occurs in the Jaina scriptures as one of the Eight Karmas. According to *Gommaṭsāra*, *Gotra* signifies the conduct of the soul coming down from generation to generation. High or low birth of soul is determined by the Karma. The sources of some of the *Gotra*—names are found in the lists of names of *yakṣas*, of fathers of Tīrthankaras, of *Kuladharas*, of Cakravartins, of Baladevas of Vāsudevas and of Rudras. The names of *Pravaras* are drawn from Jinasena's *Sahasranāma*, a part of his *Mahāpurāṇa.* The list of *Sūtras* is made up by the names of Gaṇadharas of Vṛṣabha, Ganadharamukhyas of twenty-four Tīrthankaras the names of Gaṇadharas of Mahāvīra, Daśapurvadhārins and Ācārāngadhārins. The names of *Śākhas* are drawn from the varieties of Srutajñāna, the names of Aṅgas, Prakirnakas and sūtras. Some of the Śākhā-names of additional *Gotras* are drawn from Leśyādhikāra of *Gommaṭasāra. Gotra*, according to Brahmanic tradition. *Gotras* in literary and epigraphic records. Authors, who were converted from Brahmanic fold, retained their old *gotras* as family hireloom. List of seventy-four *Gotras* with their *Pravaras, Sūtras and Śākhās* are given. Another list of 140 *Gotras* etc. from a palm-leaf Ms.

1955

S. RICE—*Hindu customs and their origins.* London, 1937.

P. 134. Jains cover their mouth, lest they should harm some small insect inadvertantly and will sleep in bug-infested beds to give the creature a chance of a full meal.

P. 150. Development of the custom of venerating cattle to the point of refusing to kill them under any circumstances, it is not unlikely that the rise of Buddhism played a considerable part—Mahāvīra—founder of Jain sect born in 468 B.C. Doctrine of *Ahiṁsā* of the Jains in relation to animals explained.

1956

Prof. INDRA—*The Status of women in Ancient India,* Lahore, 1940.

Pp. 300-312. Liberty of the Jaina women to take the life of asceticism.

Trishaşţi shalākā charitam—the Jātaka story book of the Jains mentions Nirnāmikā a forsaken ugly maiden having audiance with Yugandhara Rishi and her asceticism.

Mention of 14,000 *Sādhus*, 46,000 *Sādhvīs*, 159,000 *Shrāvakas* and 3,18,000 *Shrāvikās* at the time of Mahāvīra (c.f. *Chicago Prashnottari* Pp. 176). Chandanā—head of the order of female ascetics. Chandanā daughter of king Dadhivāhana of Champā. Mention of female Jain ascetic Pusrpchūlā with 38,000 in *Kalpasūtta*. Number of female ascetics greater than males referred to in *Kalpasūtta*. Mahā Suvratā. Arya Pakshini and Rājimatī—a few Jain nuns. Religious status of a Jain woman better than that of her Buddhist sister—status of women in Śvetāmbara school discussed. The 19th Tīrthankara owing to deceitfulness in previous life was born as a woman—his doing of twenty things that make a Tīrthankara be born a Tīrthankara with feminine characteristics. Uniformity of rule for Jain monks and nuns laid down in *Āchārānga sūtra*.

No *Nirvāņa* to women according to Digambara school. Division of Jains into Shvetambaras and Digambaras in 72 A.D. (Dr. HOERNLE) or 142 A.D. according to Shvetambaras. Legendary story as to the origin of the above division of the Jains mentioned. Position of women ascetics in Jainism fully described. Social status of the Jain and Hindu women of ancient times discussed.

Mahāvīra's views regarding women. Jain scriptures always claim a superiority of the males to females. Mention of Sulasā and Revati pious Jain women. Status of the Women in Jain law books discussed. *Bhadrabāhu samhitā* an authoritative Jain law book. Power of Jaina women over adoption and over her *Strīdhana* discussed. Staus of a Jain daughter and a Jain widow narrated.

1957

Atindra Nath BOSE—*Social and Rural Economy in Northern India, 600 B.C. to 209 A.D.* Calcutta, 1942.

P. 11. Geographical divisions of India according to the Jain *Bhagvati*.

P. 33. Kāravela's Hāthigumphā inscription proves that the queen consort and queen Mother had their own estates out of which assignments of revenue could be made.

P. 59. Description of communal amusement in Jaina *Sūtras*.

Pp. 68-9. *Ahimsā* not invented by Mahāvīra but can be traced in the *Vedas* and the earliest *Samritis*.

P. 84. Mahāvīra issued ordinance for protection of plant life as well as animal life (JACOBI, Jain Sutras, II, p. 357).

P. 95. A Jain SB inscription records a tradition that in Chandragupta Maurya's time a Jain saint prophesied a twelve-year famine in Ujjain and that Chandragupta abdicated and followed the saint.

1958

Prof. INDRA—*The Status of Women*. Lahore, 1946.

P. 300. Account of the nun Nirnāmikā.

P. 301. In the life time of Mahāvīra, abrilliant Galaxy of 14,000 *Sādhūs*, 4,600 *Sādhvīs*, 1,59,000 *Śrāvakas* and 3,18,000 Śrāvikās was created, account of Canadā, Puspacūlā, Sumanā-*Kalpasūtra* records 20,000 nuns by annihilation of Karmas besides 1,000 male ascetics only were entitled to that exalted position. In the reign of Arhan Ariṣṭanemin 3,32,000 women adopted the vow of renunciation and 300 female ascetics reached the goal of emancipation. The account of Mahā Suvratā Ārya Rukmini and Rājimatī. Rājimatī converted her husband to the Jaina faith and made the disciple of *Nimiprabha*.

P. 302. According to to Śvetāmbara tenets women are placed on equal footing with men in the pursuit of religious ideals.

P. 303. With regard to the nineteenth Tīrthankara deceitfulness in previous life was the cause of his birth as woman. In *Ācārāṅga sūtra* uniform and alike rules were prescribed for monks and nuns. A childless lay woman yearns to have a piece of cloth of the dead *Sādhvi* for the hope of getting a son.

P. 304. *Kalpasūtra* records that aged male ascetic should be bowed with reverence by the younger ascetic but the female ascetic though aged should bow-down to the male ascetic just initiated. Man is senior to women who are considered as *Māyā*. This led the Digambaras to lay down that women never attain *nirvāṇa*.

P. 305. The story of Sivabhūti, founder of the Digambara sect. The five main differentiation between two rival sects of the Jains as summarised by Mrs. STEVENSON.

P. 306. Woman is declared to be one of twenty-two troubles.

P. 307. Ṛṣbhadeva is said to have taught men 72 arts and women only 64.

Pp. 308-12. A nutshell account of Jain law.

1159

B. S. VERMA—*Socio-Religious, Economic and Literary Condition of Bihar* (from ca. 319 A.D. to 1000 A.D.) Delhi, 1962.

P. 62. Harsha, king of Magadha (641 A.D.) held a special assembly at Kanauj in honour of Yuan Chwang, it was attended amongst others by about three thousand Jains and Brahmanas, (REAL, *Life of Hiuen-Tsiang*, p. 177).

P. 73. The Pālas of Bihar and Bengal : Rājyapāla, adopted the policy of religious toleration, Jainism also flourished in his kingdom as is known from an inscription, found in a Jain temple at Nalanda, belonging to the 24th year of his reign (I.A , xlvii, p. iii).

P. 77. A large number of Hindu and Jain images of Tīrthankaras such as of Mahāvīra, Pārśvanātha, etc. were found at the Buddhist monastery of Nalanda ; it indicates that this monastery was visited by non-Buddhists as well.

79. In the *Saura Purāṇa* (Ch. 38, 54), it is said that the Ghārvākas, Buddhists, Jains, etc. should not be allowed to settle in the kingdom : *Na Chārvāko navi Bauddho na jaino yavano-a-pina. Kapālikā Kauliko vā tasmin rājye viśetkanchit.*

It is likely that the Śaivas took the lead in the aggressive religious activities against the unorthodox sects, sucn as Buddhists and Jains (YADUVANSI, *Śaivamat*, Pp. 138 ; 1955).

Pp. 101-104. Jainism : Antiquity of Jainism ; the *Yajurveda* mentions the names of three Tīrthankaras, Rishabha, Ajitanātha and Ariṣṭanemi ; the Jains had their ttronghold in Bihar ; Mahāvıra was born in Vaiśāli and died in Pāwā. Mahāvīra first entered the order of Pārśvanātha but left it afterwards. Mahāvīra stressed asceticism and complete abandonment of all possessions, including clothings, whereas Pārśvanātha had stressed some covering and disfavoured extreme renunciation. These differences widened at the time of Bhadrabāhu.

The *Siddhas* also refer to the naked Jain monks : "*Dihnakka jai maline bessn, nggala hoi upadia kesen,* "*Khavanehin Jana vidambi—a besin, appana bahira mokkha ubesen,*"—SANKRITAVANA, *Dohakosha*, p. 2. vs. 5, 6.

No king in Bihar during this period subscribed to the faith of Jainism. Mahāvīra's message to mankind was that future happiness depends on Karma ; on practising asceticism, Karma could be burnt up and one could become a Tīrthan-

kara. Jainism during this period lost its importance and appeal in Bihar, the land of its birth.

Image worship was current among the Jains in Eastern India even in the pre-Mauryan times ; removal of a Jain image from Kalinga to Pataliputra by the Magadh King, Nanda. No place for god in Jainism.

The Jain laity who had been drawn away from Hinduism by Muhāvīra, found themselves left without any object of worship. Therefore, gradually reverence for their masters and teachers passed into adoration, and images of these personages were set up for worship.

Images of Rishabhadeva, Pārśvanātha, Mahāvīra and Śāntinātha are most common in Bihar. No Jain inscription of Gupta peiiod found in Bihar. Some of the images of the Tīrthankaras were installed at Rājgīr by some teachers called Vasantanandi and Thiioka (GHOSH, *A guide to Nalanda*, p. 11). Jain images discovered in the districts of Singhbhum, Mānbhum, Paṭnā and Shahabad point out that Jainism continued to have adherents in different parts of Bihar. When the storm of persecution by the Mohammedans swept over Bihar, Jainism took refuse in Hinduism.

P. 125. Nāga-worship : it is one of the earliest popular cults. Jainism admitted the Naga in their religious system. Pārśvanātha has the serpent as his special symbol.

Section VIII

II—ETHNOLOGY

1960

J. MALCOLM—*A memoir of Central India including Malwa and adjoining Provinces.* Second edition, 2 volumes—Lond., 1824 (Third edition 1832).

The volume II, Pp. 160-165 enumerates some Estates of Jain faith and points out their customs.

1961

H. M ELLIOT—*Memoirs on the history, folk-lore, and distribution of the races of the North Western Provinces of India.* Edited, revised and re-arranged by John Beames. 2 volumes. London, 1869.

Volume I.

P. 289. The Jains are in the number of 49,983 in the provinces of the North-West. They reside specially at Ajmer, Muzaffarnagar and Lalitpur. Moreover, they are seen principally at Agra, Farrukhabad, Itawah, Allahabad and Mirzapur.

1962

E. T. DALTON—*Descriptive Ethnology of Bengal,* Calcutta, 1872,

Pp. 164-165. The Muṇḍas and the Orāons were beaten and driven away from their own countries by the Lowriks Sumwaras or Lowriks Sowriks, that the author supposes to have been the Jains.

Pp. 173-174. The Bhumijs who inhabit in the neighbourhood of Jaina temples pretend that the founders of these temples preceded them in their country. These Bhumijs would be probably the Vajra Bhūmi, known by their bad treatment with regard to Mahāvīra.

P. 178. The Jains would have formerly occupied the country of the Kols Ho Larka. One does not know what they have became afterwards ; but they must have left some souvenir at Dhalbhum and in the district,

P. 318. The Kurmis, in the province of Chota Nagpur, are today settled there where rose formerly some Jaina establishments.

(2nd reprint by Indian Studies : Past and Present).

1963

W. F. SINCLAIR—*Notes on Castes in the Dekhan*, (Indian Antiquary, vol. III, Pp. 44-46 ; 73-77 ; 126-132 ; 184-190 ; 337-339). Bombay, 1874.

P. 74. The castes called 'mixed' comprise among others of the Mārwāris and the Agrawāls. The Mārwāris are engaged in trade ; they belong generally to the Jaina religion. The Agarwāls are equally some merchants. One considers them as forming usually a Jaina tribe ; but perhaps they constitute a particular tribe.

P. 129. The Jains who practise the profession of cultivators are a little numerous in the Deccan. Their religion is not quite similar to that of the Mārwāris; they practise rather the Jainism of the South India.

1964

D. P. KHAKHAR—*Castes and Tribes in Kachh.* (Indian Antiquary, Vol. V., Pp. 167-174). Bombay, 1876.

Śrāvaks. They belong principally to the two castes of the Oswāls and the Śrīmālis, of the tribe of the Wāniās. They are originally Rajputs who were converted to the Jainism.

Wāniās. They constitute nine castes, among which the Oswāls, the Bhojaks, and the Śrīmālis belong to the Jaina religion. The Oswāls are for the most part cultivators, and the Śrīmalis tradesmen.

1965

V. A. SMITH—*Notes on the Bhars and other early Inhabitants of Bundelkhand.* (Journal of the Asiatic Society of Bengal, vol. XLVI, Pp. 227-236). Calcutta, 1877.

Relation between the Bhars and the Jainism. The eastern Bhars must have professed the Jaina faith.

At Dinai, there is a colossal statue with an inscription dated Samvat 1196. One sees there the ruins of a magnificent temple. In other localities one meets some small Jaina sculptures. Besides the inscriptions prove that the Jainism was flourishing in the 12th and 13th century in Bundelkhand.

1966

John Wilson—*Indian Castes*, 2 vols. Bombay, 1877.

Vol. i, p. 315. The Jains, the Buddhist seceders, take exactly the same view of caste as their speculative progenitors. Their *Yatis* or *Jatis* continually assail caste by such arguments as we find in the *Vajra Sūchi* of Aśva Ghoṣa.

Vol. i, p. 441. Sarāka.

Vol. ii, Pp. 86-87. Chola dynasty—Jain inscriptions at Elloia (Virola)—Depression of Jainism.

Vol. ii, p. 111. Osvāls, a class of mercantile Jains, and are called Osvāl Brāhmaṇas.

1967

A. Sherring—*Hindu tribes and castes*. 3 Volumes. Calcutta, 1872-1881.

Volume II (1879).

Pages	Districts	Tribes professing the Jain religion.
1	2	3
81	Punjab	Bhābrāhs, numbering about 14,000.
115	Central Provinces.	Porewārs, tradesmen at Bhandara, Nagpur etc.
212-213	Kathiawad	Bānyas, majority are Jains.—The temples of Palitana and of the mount Girnār are same places of pilgrimage very frequented.
247	Kacch	*Srāvaks*, principally the caste of the Oswāls, and that of the Śrīmālis.
248	Do.	Wāniās, some nine castes that count the Wāniās, three are Jainas : the Oswāls, the Bhojaks and the Śrīmālis.
256	Guzerat	Ghorwāls and Pudawāls.
275	Do.	Banyās.

1	2	3
		VOLUME III (1881).
15	Rajputana	Review on an ancient Jaina temple at Lodorva, and on these of Jessalmer. These lasts are finally sculptured ; the oldest dates of 1371.
19	Do.	The Barā Bās ; resemblance of the Jains priests of this tribe with the Brahmanas.
21	Do.	The Bhojaks, although worshippers of Śiva, voluntarily frequent the Jaina temples.
50	Do.	The Agarwāls and the Oswāls of Ajmer, of Jessalmer and of the state of Mārwār, etc., are principally Jainas.
51	Do.	The Saraogis, the Śrīmālis and the Palliwāls, cultivators or merchants in the country of Mārwār, are equally Jainas.
98	Madras	The Madras Presidency count about 21,000 Jains who reside specially in Canara and Arcot.
150	Mysore	The Mārwāris belong for the most part to the Jaina religion.
158	Do.	Some castes of Sādars are Jainas.

1968

John, C. NESFIELD—*Brief view of the caste system of the North-Western Provinces and Oudh*, Allahabad, 1885.

P. 38. Prevalence of Jainism among trading castes.

Pp. 116-122. Jains : Incompleteness of information—Original tenets of Jainism anti-Brahmanical—But gradually assimilated to Brahmanism—Function of the Jain castes—Castes partly Jain and partly Hindu—Religious orders of Jains—Jain ceremony of *Rathajātrā*.

1969

Eustace, J. KITTS—*Caste and Custom*. (CR, lxxx, art 10, 1885, Pp. 189-206).

P. 190. Our imperfection of the knowledge of the Jains.

P. 191. Hinduism has drawn within its pale the Jain god and goddess of Pandharpur.

1970

W. CROOKE—*An introduction to the Popular Religion and Folklore of Northern India*—Allahabad, 1894.

P. 4. Recall of the Jaina rule which prohibits eating after the sun-set, lest one would kill the insects which penetrated into the mouth.

P. 7. The *swastika* is regarded by the Jains as a propitious sign.

P. 67. The Jains worship Bhairava as the protector of their church and their community. They offer to him some fruits or some sweetmeats, but never meat or bloody sacrifices.

P. 117. The Jaina cult consists in the worship of deified saints.

P. 235. Indra is the invisible companion of Mahâvira.

P. 338. The emperor Akbar prohibited killing of the animals during the twelve days regarded as sacred (Pajusan) by the Jains.

1971

W. CROOKE—*The tribes and castes of the North-Western Provinces and Oudh.* 4 volumes. Calcutta, 1896.

VOLUME III. Pp. 52-55. Article Jati.

Statistic of the Jains in the provinces of the North-West and of Oudh ; according to the census of 1891. Most of them belong to the caste of the Banyâs. General review, borrowed from M. BURGESS, on the Jainism and the Jains. Ideas on the *Yatis*. They are of two sorts ; Ist the *Yatis* properly called, the priests, dressed in white ; 2nd the Sewaras who bear dresses of Ocherous colour. These last of nomadic habit, have the reputation to practise magic and sorcery. The Hindus have them in horror and despise them. The census reveals 12 Jaina fakirs ; 4 at Saharanpur, 1 at Muzaffarnagar, 1 at Mathura, 2 at Agra and 4 at Jalaun.

VOLUME IV. Pp. 97-107. Article Oswâl.

Legend on the coversion to the Jainism of the tribe of the Oswāls. Towards the year Samvat 222 (165 A.D.), there was at Osanagari a king without progeny. Thanks to the devotions of a Jaina ascetic of the name of Ratnasūri, this prince obtained a son and was converted soon to the Jainism. The conversion of the tribe was accomplished afterwards progressively upto Samvat 1167. The Oswāls are in general Digambaras. Some only belong to the Śvetāmbara community and worship ancient masters of the Kharatara sect ; they read the *Kalpasūtra*. Some ideas on the cult, the pilgrimages and religious festivals.

1972

M. MILLETT—*Some modern Jain Sects*—Hindu Antipathy to Jains. (Indian Antiquity, vol. XXV, P. 147). Bombay, 1896.

Review on two sects of Jaina ascetics : the Mundebands and the Dhuṇḍiās. Citation of proverbs of a certain animosity against the Jains in Rajputana.

1973

S. C. VIDYABHUSANA—*The Śarāka caste of India identified with Serike people of Central Asia.* (Proceedings of the Asiatic Society of Bengal, 1903, Pp. 56-59). Calcutta, 1903.

Diverse opinions on the Sarakas :

H. RISLEY consider them as the descendants of an ancient Jaina tribe. Likewise, for M. STREATFIELD, they must have been originally Jains.

A. GAIT and M. HARAPRASAD SHASTRI regard them as Buddhists. The Sarakas inhabit in the provinces of Bengal (West) of Chota Nagpur of Orissa and even of Assam. The Sarāogis live in the provinces of the North-West and the Central Provinces. They belong to the Jaina religion. One believes them to be of the same race as that of the Sarakas. For the author of this treatise, the Sarakas and the Saraogis are, on the contrary, two distinct races. The first are of Mongolian race and the second of Caucaşian race. Besides the Saraogis profess the Jaina faith, whilst the Sarakas are adepts of the Hindu cult.

1974

Edgar THURSTON—*Ethnographic Notes in Southern India.* Madras, 1906.

P. 150. Jain cremation.

1975

Mian Durga SINGH—*A Report on the Panjab Hill Tribes.* (IA, xxxvi, 1907, Pp. 264-284).

P. 268. The Baniās are generally divided into (1) the Agarvāls and (2) the Saṛāogis, who are Jains.

1976

Anthropometric Date from Bombay. Calcutta, 1907. (Ethnographic Survey of India).

Pp. 80-89. Abstracts of measurements of male members of the Jain Pancham caste taken at Kolhapur on the 19th February, 1906.

Seriations. Scytho-Dravidian Tract. Type specimen. Jain Pancham.

1977

Edgar THURSTON—(with the assistance of K. RANGACHARI). Castes and Tribes of Southern India, 7 vols. Madras, 1909.

Vol. 2, P. 419-438. Jain and Jain Vaiśya.

1978

H. A. ROSE—*Caste and Sectarial Marks in the Panjab.* (IA, xxxviii, 1909, Pp. 118-121).

P. 120. Sectarial marks of the Jains.

1979

Keshab Lal OJHA—*The Moths of Malwa.* Lucknow, 1909. (Ethnographical Survey of the Central India Agency, Monograph, No. 1).

Pp. 2-3. History of Modhera ; an ancient town in Gujarat—Progress and influence of Jainism in Gujarat—Story in Gujarat—Story in the *Dharmāraṇya*—The vanishment of all Jains from the territory—The *Chaturvimsat Prabandha*, by a Jain,

Rājsekhara Sūri, account in it of the conversion of a king of Kanauj named Ano to Jainism—His stay under Jain teacher Siddhasena, Sūri. Ano was a staunch Jain. Vanrāj of the Chāvḍā dynasty owed a great deal to the Jains. Account in the *Dharmāraṇya* of the introduction of Jainism and subsequent dissensions among the residents of Modhera.

P. 9. Out of 100 Modh families in Bhopal about twenty follow the faith of the Tīrthankaras. A Jain maiden married into a Vaiṣṇava family has no scruple in entering a Vaiṣṇava temple, while a Vaiṣṇava girl would readily pay her respects to the Jain *Yatis* and always visit the *Upāśrayas*. Jainism has retained its hold on the Mods and most of them returned to Brahmanical fold. In Gujarat, hardly any Jains, while in Central India, the Jains are few in number.

P. 10. Jains offer balls to the manes at the Siddhvād in Ujjain.

P. 11. A few Modh families in Bhopal are Jains.

1980

R. V. RUSSELL and HIRA LAL—*The Tribes and Castes of the Central Provinces of India.* 4 vols. London, 1916.

Vol. 1, Pp. 219-231. Jain religion: (1) Numbers and distribution, (2) the Jain religion; its connection with Buddhism, (3) the Jain tenets; the Tīrthankaras, (4) the transmigration of souls, (5) strict rules against taking life, (6) Jain sects, (7) Jain ascetics, (8) Jain sub-castes of Baniās, (9) rules and customs of the laity, (10) connection with Hinduism, (11) temples and car festival, (12) images of the Tīrthankaras, (13) religious observances, (14) tenderness for animal life, (15) social condition of the Jains.

1981

L. H. GRAY and G. F. MOORE—*The Mythology of all races.* Boston, 1917.

Vol. VI. Pp. 220-29. Mythology of the Jains.

1982

Karan MAHENDRANATH—*The cultivating Pods*, 1919.

In the introduction Prof. P. MITRA has written—it is possible that the Pods of Bengal have suffered the most being originally Jains.

1983

B. C. LAW—*Kṣatriya Clans in Buddhist India.* Calcutta and Simla, 1

P. 2. The Lichchhavis were one of the earliest and devoted followers of Jainism and Buddhism.

P. 3. By the time of Chandragupta Maurya the first council of the Jains was held at Pataliputra.

Sūtrakritāṅga is one of the earliest works of the Jain sacred literature.

P. 26. Mahāvīra was very kin and most probably a fellow townsman of the Lichchhavis.

P. 35. Vaiśāli claims the founder of Jainism as its own citizen.

P. 77. Buddhism and Jainism had a strong hold on the Lichchhavis of Vaiśāli.

P. 124. Kṣatriyani Triśalā was the mother of Mahāvīra, the founder of Jainism.

Pp. 175-176. Followers of Jainism among the Mallas as among the other races of Northern India.

1984

B. C. LAW—*Ancient Indian Tribes.* Lahore, 1926.

P. 12. Mention of illumination instituted by king of Kasi on the night in which Mahāvīra died. Vajraswāmi—a great Jain spiritual leader—his disciple Āryarakṣita originally a Brahman. Mention of Kasi king Nandana as to abandoning all pleasures for best truth—reference in *Sūtrakritāṅga*, Jain *sūtra.*

P. 13. Bala a Jain monk—Refusal of Bala to marry Bhadrā daughter of King Kausalika—fully described.

P. 51. Jains and Buddhist literature a source to study the later history of Kosala.

Pp. 133-4. Information of Magadha in Jain literature—Mahāvīra's birth in Magadha his preachings in the court of Bimbisāra—conversion of prince Nandisena—Account of Rājagaha in Jain sūtra—Mahāvīra's stay in Rājagaha—death of Gandharvas of Mahāvīra in Rājagaha—conversion of Robbers under Balabhadra Kapila to Jainism by Mahāvīra—fully described.

P. 136. Jain tradition of Pataliputra being built by Udaya.

P. 147. Mention of Lepa a wealthy merchant of Nalanda in Jain, Sūtras—Buddha's inability to convert Udaka a follower of Pārśva to Buddhism.

P. 152. Reference of Bimbisāra as a Jain.

P. 153. Mention of a Magadhan prince ruling Aṅga with Campa as capital in Jain works (Hemchandra *Sthavirāvali* of the *Bhagavati sūtra* and *Niryāvalisūtra*).

P. 161. *Pariśiṣṭaparvan*, a Jain work, mention of Pataliputra built by Udayin.

P. 189. Jain sacred books speak of Bhojas as Kṣatriyas.

1985

S. V. VISWANATHA—*Racial Synthesis in Hindu Culture.* New York, 1928.

P. 122. Jainism and Buddhism—short description given.

1986

Emile SENART—*Caste in India.* London, 1928.

P. 76. Jains forming six castes distinguished by no occupational speciality.

1987

Edly Theodore BESTERMAN, Ernest CRAWBY—*Studies of Savages and Sexes.* London, 1929.

P. 59. Jains enforce the rule of sexual abstinence.

P. 95. Jain's doctrine of *Ahiṁsā.*

P. 170. Jains respect for animal life.

1988

N. K. DUTTA—*Origin and Growth of caste in India.* Vol. I, Calcutta, 1931.

P. 198. *Mahāvīra charita* contains traditions of Vaśiṣṭha, Viswāmitra and Jamadagnya being vovacious devouters of beef.

P. 204. Jainism and Buddhism—responsible for the abolition of animal sacrifices—people being led to *Ahiṁsā* overwhelmingly under their fold.

1989

F. J. RICHARDS—*Note on the cultural geography of the Wynad.* (Ind. Ant. Vol. LXI, 1932, Bombay).

P. 195. The Nāyars, Brāhmaṇs, Jains and Muhammadans of the Wynad do not differ from their Kinsmen in the plains. The Pathiyan Kurumbars appear to be under the spiritual authority of Jains. (Gopalan NAIR's WYNAD, *its people and Traditions.* p. 87 ; THURSTON's *Castes and Tribes,* IV, p. 161).

P. 197. The Wynad abounds in relics of ancient cultures ; some of them prehistoric, such as sculptures, caves, shrines and inscriptions associated with Jainism, Buddhism (perhaps) and orthodox Hinduism.

1990

D. R. BHANDARKAR—*The Nāgar Brahmans and the Bengal Kāyasthas.* (Ind. Ant. Vol. LXI—1932, Bombay).

P. 66. The Mauryas, merged among the Rajputa as a Paramāra subdivision called Moris and amongst the Marhāṭṭas as a surname known as More.

P. 67. The Nāgars were an ancient tribes ; their Nāgar script. The Buddhist monk Lalita-vistar (2nd or 3rd century A.D.) enumerates 64 scripts, but makes no mention of a Nāgar alphabet. The *Nandi-sūtra* (5th century A.D.) of the Jains gives a list of 18 scripts which Rishabhadeva, the first Tīrthankara, mastered, and we find Nāgari-lipi mentioned among them. The word Nāgari (in the Marathi-English Dictionary) means "relating to the Nagar Brāhmaṇ-language; character of writing, etc. The Nāgar Brāhmaṇs to this day use the Nāgari script though they live in different parts of India.

1991

S. N. SINHA and N. K. BASU—*History of Prostitution in India.* Calcutta, 1933.

P. VII (Intro.)—Maintenance of regular institutions for training up *Gaṇikās* mentioned in Jain canonical text.

1992

L. A. Krishna IYER—*Migration.* (A study of the Traditional origin of the Dravidian Peoples of Travancore)—(Q.JMS. Vol. 25—No. 4, 1935, Bangalore).

P. 254. The Vellalas : The Vellalas of Anjanand trace their migration to Travancore to the story of Kovalan and Kannaki (Silappadikaram)—The story

given. Madura consumed with fire. A large number of Vellalas and Kollans fled to the Travancore hills *via* Korangani and settled down in different parts of the Anjanad Valley.

1993

Indu Bhusan GHATAK—*Ethnology for India.* (QJMS, vol. 36, No. 4, 1946. Bangalore).

P. 219. Kurumbas (South India) : The Kurumbas of South India are of two types—those who live in the Nilgiri Plateau, more savage, speaking Kurumba dialect and those who live in the plains speaking Kanarese and civilised.

1994

Ram Sharan SHARMA—*Śūdras in Ancient India.* Delhi, Varansasi, Patna, 1958.

Pp. 36-37. The Kṣatriyas reduced to the position of Śūdras as a result of their long struggle with the Brāhmanas, Kṣatriyas as a well-defined *varṇa* with their rights and duties did not exist in the Rig Vedic period. Dispute regarding the brahmanical monoly of knowledge, successfully challanged by the Kṣatriyas. In north-eastern India the Kṣatriya revolt reached its climax with the preachings of Gautama Buddha and Vardhamana Mahāvīra, who claimed social primacy of the Kṣatriya and gave the next place to the Brahmanas.

P. 86. There are greater chronological uncertainties in the case of the Jain sources, which have not been edited and studied. It is held that the canonical wotks were first compiled somewhere towards the end of the fourth or the beginning of the third century B.C. (CHARPENTIER—Uttra. Intr. Pp. 32 & 48—ascribes them to the period between 300 B.C. and the beginning of Christian era). But, dealing as they do with the life of Mahāvīra; they may be utilised for the pre-Mauryan period, from which they were not far removed in point of time.

P. 87. Materials furnished by Buddhists and Jain sources may be taken as reflecting more of actual conditions than the rules laid down in the *Dharma-sūtras.* While the *Dharma sūtras* emphasise the primacy of the Brahmanism, the Buddhist and Jain sources emphasise the primacy of the Kṣatriyas.

Pp. 134-38. Early Jainism admitted to its monastic order members of all the *varṇas* and tried to uplift the Cāṇḍālas. The early Jain monks accepted food from lower class families, including those of the weavers.

P. 135. The first female disciple of Mahāvīra is said to have been a captured slave. According to a Jain cannon some of the causes of the renunciation of the

world were poverty, sickness, sudden anger and insult. There might be some truth in the following abuse hurled by the house-holders at the monks : "those who become śramaṇas are the meanest workers, men unable to support their families, low-castemen, wretches, idlers (*Sūyagaḍam*, II.2.54).

P. 136. The rules of the Buddhnist and Jain churches did not favour the release of considerable sections of the labouring masses from their wordly obligations.

P. 137. In the Jain church also, among those who were excluded from entering the monastic order, were robbers; king's enemies, debtors, attendants, servants, and forcibly converted people. While according to the existing social and economic relations Buddhism and Jainism tried to improve the position of slaves in some other ways.

P. 138. Buddhism and Jainism tried to inculcate among their followers a spirit of genreosity and kindness towards their employees. A Jain text states that wealth should be accumulated not only for the sake of kinsmen and kings, but also for the sake of *dāsas, dasīs, kammakaras* and *kammakarīs*, suggesting thereby that those latter deserve to be well maintained by the employer (AYAR ; I.2.5.1.).

P. 158. It is practically certain that Candragupta Maurya belonged to the Moriya clan of the Kṣatriya community (*Political History of Ancient India*, p. 267).

Pp. 175-76. A Jain work *Pannavanā*, which supplied valuable information about artisans, may be also ascribed to this period (post-Mauryan).

P. 191. Very severe punishments for śūdras offending against the members of the superior *varṇas* : JAYASWAL (Manu & Yājñavalkya, p. 150) suggests that these provisions (Manu VIII, 270-77) are directed against the '*dharma*'—preaching learned *śūdras*, i.e., the Buddhist or Jain śūdras and śūdras who claim equality with the higher classes.

P. 229. Jain works of the period (A.D. 200-500) show that numerous female slaves and maid-servants were recruited from tribal peoples.

P. 243. *Jambuddīvapannati* (3.55/p. 229) describes the *vaḍḍhai* or an architect as one of the fourteen Jewels. This suggests some improvement in the civic status of the śūdras artisans.

Pp. 284-85. The reforming religious movements of Buddhism, Jainism, Śaivism and Vaiṣṇavism did not question the fundamental theory of karma, which provided the doctrinal basis of the brahmanical social order. By promising reli-

gious equality in place of other forms of equality they helped to reconcile the lower orders to the existing social system. The spirit of protest against social inequalities, which characterised these movements in their earlier stages, withered away in course of time, and they identified themselves with the essentials of the *varṇa* organisation.

1995

B. Srinivasa JETTY—*The Jetty community of South India.* (Q.J.M.S. Vol. 50, No. 2, 1959), Bangalore.

P. 92. The origin of Modha Brahmins; their forcible conversion to Jainism (*Skanda Mahāpurāṇa—Dharmāraṇya Māhātmya*).

Section VIII

III—EDUCATIONAL STATISTICS

1996 (i)

Indian Education in 1915-16 (Bureau of Education, India). Calcutta, 1917.

P. 23. Jains under Education :

1. In Bombay, 19,800.
2. In the Central Provinces, 41,644.

1996 (ii)

Indian Education in 1917-18. (Bureau of Education, India). Calcutta, 1919.

P. 17. Jains under Education :

1. In the Punjab, 1,950.
2. In the Central Provinces, 5,248.
3. In Assam (privately educated), 8 (found reading in recognised schools).

1996 (iii)

Indian Education in 1918-19. (Bureau of Education, India). Calcutta, 1920.

Pp. 17-18. Jains under education :

1. In the Punjab, 1,463.
2. In Bihar and Orissa, 157.
3. In the Central Provinces, 5,536.

1996 (iv)

Indian Education in 1919-20. (Bureau of Education, India). Calcutta, 1921.

P. 19. Jains under Education :

1. In Bombay, 22,545.
2. In the Punjab, 1,588.
3. In Bihar and Orissa, 170.
4. In the Central Provinces, 5,504.
5. In Assam, 14.

1997

D. C. DAS GUPTA—*Jaina System of Education.* Calcutta, 1942, Pp. xiixx 134.

It deals with the educational systems found in Jaina literature.

Contents :—I. Five great institutions of the Jaina period, and their educational activities; the family—the Church—the school—the State—Industry. II. The Brahmanic and the Art school. III. Jaina monasteries ; IV. Monastic organisation and administration ; V. The education of women—Ecclesistical ; VI. Education of women—lay ; VII. Education of the princess ; VIII. The influence of geographical factors on vocations ; IX. Literature of the Jaina fathers—religious activities of the Jainas—Jaina contributions to philosophy, religion, art, literature, history, astronomy, astrology, mathematics, grammar, lexicography, poetics and politics ; X. A brief resume of the nine lectures.

1998

A. S. ALTEKAR—*Education in Ancient India.* (B. C. Law volume, Part I, Calcutta, 1945).

P. 129. The *Upaniṣad-sūtra* period. C. 1000 B.C. to C. 200 B.C. : Metaphysics made remakable progress during this period, as is evidenced by the Upaniṣadic, Jain and Bauddha works.

P. 131. The Age of the *Dharmaśāstra,* C. 200 B.C. to C. 500 A.D. : Heterodox systems like the Jainism and the Buddhism were studied by the Hindus and theories and dogmas of Hinduism were analysed and examined by the Jains and the Buddhists.

1999

Radha Kumud MOOKERJI—*Ancient Indian Education.* (Brahmanical and Buddhist). London, 1951.

P. 367. Examples of organisation in Education : The beginnings of collectivitism or of organisation in education may be traced to the earliest Vedic times—e.g. references to *Samghas* or Assemblies of learned men in *Rigveda.* Later came Jainism and Buddhism with emphasis upon the system of organized brotherhoods accomodated in the rock-cut halls, *Vihāras* and monasteries. The Brahmanical system followed suit with similar institutions like *Maṭhas.*

P. 372. An important centre of education in ancient Mysore was Belgame, the capital of the Banarase, which contained *Puras, Maṭhas* etc. and Jain temples, *Bastis.*

P. 383, nl. Indian sects or schools—the *Anguttara-Nikāya* (Part iii, P. 276) refers to (I) Ājīvako, (2) Nigantha, (3) Muṇḍa-sāvako ("a Nigaṇṭha disciple, a Jain"), etc. *Ratnalka-dhāraṇī* an ancient work mentions the *Achelakas* (naked ascetics), the Ājīvikas having the *dīrghajaṭā* or taking the vow of celibacy (*Kumāravrata*) or practising the penance of *Pañchātapa*.

P. 393—Adoption by Jainism of Brahmanical system of fasting on select days.

P. 453. Taking part in religious disputations : followers of Pārśva led by Kesi had a fateful discussion with those of Mahāvīra under Gautama in the Park called Tinduka at Srāvasti, as a result of which Jainism divided into two sects. There were similar controversies between the followers of Mahāvīra and Gosāla, followed by a similar schism.

2090

Tamosh Chandra DAS GUPTA—*Aspects af Bengali Society from Old Bengali Literature.* (University of Calcutta, 1935).

P. 161. Hemachandra compiled a Jaina version of the *Rāmāyaṇa* and then classified the powers acquired by Tantrik practices.

P. 215. Kavikankan Mukundarām, who flourished in the later part of the 16th century, described at some lengih the different castes of his day in his *Chaṇḍikāvya.*

P. 218. The Sarāka (Weavers of saris) a subcastes are mentioned among the Navaśākhas.

Section IX

I—LANGUAGE

2001

A. Hoefer—*De Prakrita dialecto libri duo.* Berolini, 1836.

A very methodical explanation of the Prākrit grammar after the dramatical sources.

2002

Ch. Lassen—*Institutiones linguae pracriticae.* Bonnae ad Rhenum, 1837.

Book I—Some Prākrit grammarians and some Prākrit dialects. To mark out particularly :

P. 9. Review on Hemacandra.

Pp. 42-43. Of the dialect of the Jains.

Book II. Text of the first four chapters of Vararuci with} Prākrit-Sanskrit index—explanation of the Prākrit grammar in general.

Book III—some secondary Prākrit dialects, principally of the Māgadhī, Paiśācī and the Apabhraṁśa.

Appendixes, additions and correction, indications.

2003

N. Delius—*Radices pracricae*—Bonnae ad Rhenum, 1839.

Pp. III. XIII—Preface.

P. 1-9. The 8th chapter of Vararuchi, of form of roots in Prākrit substitutes.

Pp. 10-12. The decree of Kramadiśwar about roots.

Pp. 13-93. Index of roots.

2004

The Prākrita-Prakāśa or *the Prākrit Grammar of Vararuchi*. The first complete edition by E. B. Cowell. Hertford, 1854. Second Issue. London, 1868.

(Reprinted from the Second Issue, 1962). Calcutta.

Preface—The Prākrit in general. Review on Vararuci. Review on Hemachandra and his Prakrit grammar, etc. Introduction—concise explanation of the Prākrit grammar in general.

Text of the '*Prākritaprakāśa*' of vararuci, with three appendices, the last of which consists in the text of the chapter devoted by Hemacandra to the Śauraseni dialect.

English translation of the grammar of Vararuci, with two appendices, the second of which reproduces the *sūtras* of Hemacandra on the *sandhi* of the vowels.

Index of the Prākrit words with their equivalent Sanskrit.

2005

The Tamil Language and Literature—(CR, xxv, Art. 7, 1855, Pp. 158-196).

P. 183. Establishment of the *amanāl* or Jain religion in Madura a little before the reign of Kuna Pāṇḍyan.

P. 184. Kuna Pāṇḍyan was a follower of the *Samanal* doctrines.

P. 186. Jains claim author of the *Kural* to be a Jain and adduce a verse in support ot it, alleging that their god, the twenty-fourth Tīrthankara, called Arugan, ascended up into heaven over a ladder of flowers.

P. 191. The author of the *Chintāmaṇi*, a Tamil poem, was a Jain.

P. 193. Manigavāsagara, the great champion of Śaivism, overcame the Jains in the ninth century.

2006

E. BÜHLER—*On Śākaṭāyana's Sanskrit Grammar*. (Journal of the Asiatic Society of Bengal, vol. XXXIII, Pp. 202-208), Calcutta, 1865.

Review on the *Śabdānuśāsana* of Śākaṭāyana, the commentary entitled '*Chintāmaṇi*' by Yakṣavarman, and the '*Prakriyāsaṁgraha,*' another commentary by Abhayachandrasūri.

Text and translation of some *sūtras* of Śākaṭāyana with the corresponding abstract commentary of the '*Chintāmaṇi*', and comparison with Pāṇini.

2007

J. BEAMES—*Outlines of Indian Philology.* Second edition. London, 1868.

Pp. 2-3. The Prākrit dialect called Śauraseni would be the sacred language of the Jains.

2008

J. MUIR—*Original Sanskrit, Texts, collected, translated, and illustrated,* volume second. Second edition. London, 1871.

P. 435. Considerations on the introduction of Sanskrit words in Tamoul brought about by the Jains from the 8th to the 12th & 13th century A.D.

2009

Keśirāja's *Jewel Mirror of Grammar* (*Śabdamaṇidarpaṇa*), Edited by F. KITTEL—Mangalore, 1872.

The text of Keśirāja is accompanied by an indigenous commentary.

2010

S. GOLDSCHMIDT—*Der Infinitiv des Passivs im Prakrt* (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XXVIII, Pp. 491-493). Leipzing. 1874.

2011

R. PISCHEL—*De grammaticis pracriticis*—Vratislaviae, 1874.

An all-around survey on the Prakrit grammarians : Vararuci and his school, Hemacandra, Trivikrama, Siṁharāja.

2012

F. KITTEL—*Nāgavarman's Canarese Prosody*—Mangalore, 1875.

Edition of the *Chandombudhi* of Nāgavarman. The volume includes besides an introduction and a sketch of the Canarese literature.

2013 (i)

E. B. COWEL—*A short introduction to the ordinary Prākrit of the Sanskrit Dramas.* London, 1875.

Schematic explanations of the Prākrit grammar. At the end a list of irregular Prākrit words.

2013 (ii)

R. CALDWELL—*A comparative Grammar of the Dravidian or Sovth-Indian family of Languages.* Second edition. London, 1857.

Introduction.

Pp. 124-125. The Jaina literature in Canara.

Review on the *Śabdamaṇidarpaṇa*, a grammar of classical Canara composed by Keśava or Keśirāja, a Jain who, according to the research of M. KITTEL, lived towards 1170 A.D.

Pp. 128-133. The Jaina literature in Tamoul. The cycle called Jaina of the Tamoul litetature extends from the 8th or 9th century A.D. to the 12th or 13th century or thereabout. It comprises the following authors and works : The *Kural* of Tiruvalluvar, which goes back at least to the 10th century A D.

The *Nāladiyār*, the author and the period of which are unknown.

The *Śindamaṇi*, the famous epic poem, the author of which is unknown.

The *Divākaram*, a dictionary attributed to Sendanar. Two other classical dictionaries, the *Piṅgalandei* and the *Śūḍāmaṇi Nighaṇṭu*, this last of the 16th century and owed to Maṇḍalapuruṣa.

The *Nannūl*, grammar composed by Pavanandi.

2014

A. C. BURNELL—*On the Aindra School of Grammarians*. Mangalore, 1875.

P. 7. Brief review on the grammar said to be of Śākaṭāyana. This book is the grammatical text book of the Jains. But the period and the authority of it are still undecided. Yakṣavarman composed a commentary on this grammar.

P. 37. Śākaṭāyana was one of the most ancient grammarians. But the grammar which bears his name, just as we have it, is a drawing up of the ancient text made subsequently to Pāṇini.

P. 56. The Tamil grammarian Tolkāppiyam belonged probably to the Jaina sect.

P. 57. He was probably the same Keśirāja or Keśava, the Kanara grammarian who lived towards the end of 12th century and composed the *Śabdamaṇidarpaṇa*.

Pp. 97-103. Historical study on the period of the grammar said to be of Śākaṭāyana. The author sums up his conclusions in the following table:

(Old) Śākaṭāyana Gr. (C. 500, B.C. ?).

Pāṇini's Gr. (C. 300. B.C.)

Jinendra's Gr. (C. 1000 A.D.)

(Matter with new additions) (form with new additions) (Abhinava) Śākaṭāyana (C. 1100 A.D. ?).

2015

S. GOLDSCHAMIDT—*Bildungen aus Passiv-Stammen im Prakrt* (Seitschrift der deutschen morgenlandischen Gesellschaft, vol. XXIX, Pp. 491-495; vol XXX, P. 779), Leipzig. 1875-1876.

2016

E. MULLER—*Beitrage zur Grammatik des Jainaprakrit*. Berlin, 1876.

Introduction: the Prākrit of the Jains: its principal characters. Remarks on the alphabet.

Phonetic: Vocalisation and consonantal system.

Morphology : Declension : names of numbers : pronouns ; conjugation. Index of Prākrit words. This work devotes especially to the phonetic ; it presents only a rapid sketch of the morphology.

2017

H. BOWER—*Introduction to the Nannūl.* Madras, 1876.

A Tamil grammar.

2018

Hemacandra's Grammatik der Prakritsprachen, Herausgegeben von R. PISCHEL. Halle, 1877-1880.

I PART—Text and vocabulary.

INTRODUCTION. Text of Hemacandra. Index of the Prākrit words.

II PART—Translation and comments.

Preface, of the worth of Hemacandra as grammarian. Interpretation, and not literal translation, of the text of Hemacandra. Index of the *sūtras*.

2019

H. JACOBI—*Ueber vocaleinschub und vocalisirung des Y im Pali und Prakrit* (Kuhn's Zeitschrift fur vergleichende Sprachforschung, vol. XXIII, Pp. 594-599).—Berlin, 1877.

The Prākrit examples relating to the two phenomena studied, are borrowed specially from the *Sūtrakritāṅga.*

2020

A. F. Rudolf HOERNLE—*A sketch of the History of Prākrit Philology*, (CR, lxxi, Art. 7, 1880, Pp. 311-332).

P. 312. The last Prākrit Grammarian is the great Jain monk, Hemachandra, who wrote his grammar at the instance of the Chalukya king Siddhā Rāja (who reigned in Gujarat from 1094-1143 A.D.).

The two other Prākrit grammarians Trivikrama and Śubha Chandra belonged to the Jain community.

P. 315. Books of the Jains contain not only specimens of Prākrit, but are wholly written in that language.

COLEBROOKE speaks of the Prākrit and Pāli, the languages of the Jains and the Buddhas.

In 1847 was published the first Jain work, *Kalpa Sūtra,* by Dr. J. STEVENSON of Bombay.

P. 317. Hemacandra wrote his grammar about the middle of the 12th century A.D,

Grammar of the Jain Prākrit by E. MULLER came out in 1876.

2021

H. JACOBI—*Ueber den Clòka im Pāli und Prākrit.* (Kuhn's Zeitschrift fur vergleichende Sprachforschung, vol. XXIV, Pp. 610-614). Berlin, 1879.

On the technics of the *śloka,* principally in the *Sutrakritānga* and the *Uttarādhyana.*

2022

S. GOLDSCHMIDT—*Prakrtica.* Strassburg, 1879.

2023

Th. ZACHARIAE—*Das Jainendravyākaraṇam,* (Bezzenberger's Beitrage zur Kunde der indogermanischen Sprachen, vol. V. P. 296-311)—Gottingen, 1880.

Description of a manuscript of the *Jainendravyākaraṇa* preserved in the royal liberary of Berlin.

The author of this grammatical treatise is unknown. But he was surely a Jain, and perhaps he was called Jinendra sūri.

The date of the *Jainendravyākaraṇa* is difficult to determine. It must be admitted however that this work belongs to the series of the most ancient works which have given place to Pāṇini.

Proofs in favour of this opinion :

1. The *Jainendravyākaraṇa* is with Pāṇini in a closer resemblance than any other grammatical work.

2. Among the authorities cited, there are six very little known and who are exactly quoted in the same order as in Pāṇini.

General comparison of the *Jainendravyākaraṇa* with Pāṇini. The terminology of the *Jainendravyākaraṇa.* Review on the commentary (*Mahāvritti*) of Abhayanandin. Text of the first *sūtras* of the *Jainendravyākaraṇa* with indication of the corresponding passages of Pāṇini.

2024

The Prakrita-Lakshaṇam or *Chaṇḍa's Grammar of the Ancient (Arsha) Prākrit.* Edited by R. Hoernle. Part I (Bibliotheca Indica). Calcutta, 1880.

Introduction

Caṇḍa, the supposed author of the '*Prākritalakṣaṇa*' was perhaps a Jain, who lived towards the commencement of the Christian era. The '*Prākṛtalakṣaṇa*' attributed to Pāṇini by Kedāra Bhaṭṭa and by Malayagiri in his commentary on the '*Sūryaprajñapti*'. Critical study of the manuscripts which have been utilised for the edition :

System of writing, phonetical peculiarities, terms etc. Critical rules applied in the making out of the text, considerations on the nature and age of the Prākrit which the grammar of Caṇḍa compared to those of Vararuci and of Hemacandra. Text of the '*Prākṛtalakṣaṇa*', with diverse appendices. Index of the *sūtras*. Index of the Prākrit words.

2025

Robert Needham Cust—*Linguistic and Oriental Essays, written fram the year, 1846 to 1876.* London, 1880.

P. 121. The Jains appear to have had their career of supremacy in Southern India, but they have dwindled away to an inconsiderable sect ; they admit caste, and if they abandon their heresay, can be admitted back into full privileges, from which they are only partially excluded. They carry their respect to animal life to very extravagant lengths.

P. 134. The Jain religion is an admixture of Buddhist and Brahmanical doctrines.

P. 425. Dr. Eggeling's exhibition of some Jain palm-leaves dating from the twelfth to the fourteenth century A.D., the oldest date that can safely be assigned to any Indian manuscript.

2026

F. KIELHORN—*On the Jainendra—Vyākaraṇa.* (I. A. Vol. X, Pp. 75-79). Bombay, 1881.

Description of some manuscripts of the '*Jainendravyākaraṇa*', two of which are accompanied by commentaries by Abhayanandi muni and Somadeva yati. The commentary of the latter is entitled '*Śabdārṇavacandrikā*', it was composed in 1205 A.D. at Ajurika.

There are two recensions of the text of the '*Jainendravyākaraṇa*' ; the one has been followed by Abhayanandin, the other by Somadeva. In both, the work has been divided in 5 *adhyāyas*. Character and object of the '*Jainendravyākaraṇa*'. Agreement with Pāṇini.

The author of the '*Jainendravyākaraṇa*' : Pūjyapāda. The legend in this matter : Pūjyapāda would be no other than Mahāvīra. The real author must be Devanandin. Proof in favour of this hypothesis.

2027

H. JACOBI—*Zur genesis der Prakritsprabhen,* (KHUN's Zeitschrift fur vergleichende Sprachforschung, vol. XXV, Pp. 603-609). Berlin, 1881.

The assimilation, in Prākrit, of the consonants constituting a group (rattī rātrī) is explained by the fact that already in Sanskrit the assimilating consonant was pronounced double (rāttrī).

2028

H. JACOBI—*Das quantitatsgesetz in den Prakritsprachen* (Kuhn's Zeitschrift fur vergleichende Sprachforschung, vol. XXXV, Pp. 292-298). Berlin, 1881.

2029

S. GOLDSCHMIDT—*Prakrtica,* (Zeitschrift der deutschen morgendischen Gesellschaft, vol. XXXII, Pp, 99-112 ; vol. XXXVII, Pp. 457-458). Leipzig, 1878-1883.

2030

The *Āyāraṁga Sutta* of the Cvetāmbara Jains, edited by H. JACOBI. Part I. Text, London, 1882.

PREFACE

Sketch of a grammar of the Jaina Prākrit compared with Pāli. Vowels; consonants; groups of consonants. Declension. Pronouns and adjectives. Numerals. Verb. The manuscripts which have served in the edition. Critical text of the '*Āyāraṁgasutta*'.

2031

O. BOHTLINGK—*Bemerkungen zu Ginakīrti's Kampaka-kathanaka*, (Melanges asiatiques tires du Bulletin de l'Academie imperiale des Sciences de Saint—Petersburg, vol. IX, Pp. 75-86). St. Petersburg, 1883.

Grammatical observations and critical remarks on the book.

Uber das Campaka-sresthi kathanakam, die Geschichte vom Kaufmann Campaka, ed. by A. WEBER, Berlin, 1883.

2032

K. B. PATHAK—*Pūjyapāda and the Authorship of the Jainendra-Vyākaraṇa*, (Indian Antiquary, vol. XII, Pp. 19-21). Bombay, 1883.

This investigation on Pūjyapāda and the author of the *Jainendravyākaraṇa* ends in the three following conclusions :

1. There was in South India an author of the name of Pūjyapāda. Pūjyapāda is cited by Arhāddāsa in the *Munisuvratakāvya*, by Indrabhuti in the *Samayabhūṣaṇa*, and by the *Śabdamaṇidarpaṇa*.

2. Pūjyapāda is the author of the *Jainendravyākaraṇa*. The fact is affirmed in a Canara translation of the *Dharmaparikṣa* of Amitagati made in the 13th century by *Vrittawilāsa*. According to an inscription of Lakṣmeśwar, Pūjyapāda was born at Alaktakanagar and lived in Śaka 651.

3. Pūjyapāda was named still Devanandin. It is under this name that Somadeva cites him, and a paṭṭāvali of the Nandi gaccha identified the two designations.

2033

H. JACOBI—*Noch einmal das Prakritische quantitatsgesetz*, (Kuhn's Zeitschrift fur vergleichende Sprachforschung, vol. XXVI, Pp. 314-360). Berlin, 1883.

On the abridgment of a long vowel before a group of consonants, and on the vowels e and o which are sometimes long, sometimes brief in Prākrit.

2034

Karnāṭaka-Bhāshā-Bhūshaṇa by Nāgavarmma. Edited by Lewis RICE. Bangalore, 1884.

Grammar of the Canara language composed by the Jain Nāgavarman. The edition of the text is accompanied by an introduction and a commentary.

2035

H. JACOBI—*Ueber die Entwickluug d. indischen Metrik in nachavedischer Zeit.* (Zeitschrift der deutschen Morgenlandischen Gesellschaft, vol. XXXVIII, Pp. 590-619). Leipzig, 1884.

Diverse ideas on the scansion in the Jaina works, and especially on the *Vaitāliya* stanza (in the '*Sūtrakṛtāṅga*'), *Āryā* (in the 'Ācārāṅga' and the '*Sūtrakṛtāṅga*') and *Samavṛtta* (in the *Sūtrakṛtāṅga*).

2036

S. GOLDSCHMIDT—*Prakritische miscellen.* (Kuhn's Zeitschrift fur vergleichende Sprachforschung, vol. XXV, Pp. 436-438 ; 610-617 ; vol. XXVI, Pp. 103-112 ; 327-328 ; vol. XXVII, p. 336). Berlin, 1881-1885.

These three studies constitute a series of lexicographical and grammatical notes on the Prākrit words.

2037

H. JACOBI—*Indische Hypermetra und hypermetrische texte,* (Indische Studien, vol. XVII, Pp. 389-441). Leipzig, 1885.

The descriptive passages of the Jain canonical writings, known under the name of '*varṇakas*' have been drawn up, not in prose, but under a metrical form analogous to that of the hypermatron of the Greeks. Technics of these hypermetra. History and origin of this metrical form. Examples borrowed of the '*Aupapatiksūtra*' and the '*Jñātdharmakathāsūtra*'.

2038

Hemacandra's Lingânucasana—Herausgegeben von R.O. Franke, Gottingen, 1886.

Text, commentary and translation.

2039

G. Bühler—*A disputed meaning of the particles iti and cha*, (Wiener Zeitschrift fur die Kunde des Morgenlandes, vol. I, Pp. 13-20). Wien, 1887.

Explanation of the doctrine of 'Nemacandra on the particles '*iti*' and '*ca*', after the '*Lingānuśāsana*' and the '*Sabdānuśāsana*'.

2040

F. Kielhorn—*On the Grammar of Śakaṭayāna*, (I.A. vol. XVI, Pp. 24-28).—Bombay, 1887.

Agreements among three grammarians Hemacandra, Śākaṭāyana and Candra.

List of the treatises belonging to the grammar of Śākaṭāyana. Analysis of the '*Śabdānuśāsana*' or text of the *sūtras*. General characters of this work. Comparison with Pāṇini.

2041

Robert Needham Cust—*Linguistic and Oriental Essays written from the year 1847 to 1887*. Seeond Series, London, 1887.

Pp. 67-68. The Jains have played a great part in the history of India, and left an enormous literature behind them. Rhys Davids is of opinion, that the few Buddhists who were left in India at the Mahomedan conquest of Kashmir, in the twelfth century, preserved an ignoble existence by joining the Jain sect, and by adopting the principal tenets as caste and ceremonial observations of the antecedent Hindu creeds—One of the chief features of the Jain religion is their extreme respect for animal life.

2042

H. Jacobi—*Ueber unregelmassige passiva im Prakrit*, (Kuhn's Zeitschrift fur vergleichende Sprachforschung, vol. XXXVIII, Pp. 249-256). Gutersloh, 1887.

Study on three classes of irregular passive forms borrowed from the Jaina Māhārāṣṭrī.

2043

R. PISCHEL—*Die decicabdas bei Trivikrama*, (Bezzenberger's Beitrage zur Kunde der indo-germanischen Sprachen, vol. III, Pp. 235-265 ; vol. VI, Pp. 84-105 ; vol. XIII, Pp. 1-21). Gottingen, 1879, 1881, 1888.

Generalities on that terms '*desis*'. Study of the passages of Trivikrama where the words 'desis' have been cited.

2044

Nannul—Translated by J. Lazarus. Madras, 1886.

Note—There exists a great number of other editions or translations of the '*Nannul*' a Tamil grammar. It is not necessary to signalise them here. One will find the list of them in the work of M.J. VINSON, 'Manual of the Tamaul Language', Pp. 235-236.

2045

F. KIELHORN—*A brief Account of Hemacandra's Sanskrit Grammar*, (Wiener Zeitschrift fur die Kunde des Morgenlandes, vol. II, Pp. 18-24). Wien, 1888.

Analysis of the grammar of Hemacandra after the manuscripts. The '*Siddha-Hemacandrābhidhānasvopajña-śabdānuśāsana*, comprises 8 chapters. The last chapter treats of Prākrit dialects. The first seven chapters explain the Sanskrit grammar. They are divided each in 4 *pādas*. This explanation of the Sanskrit grammar treats successively : firstly, the euphony ; secondly, the declension, thirdly the conjugation ; fourthly, the primary suffixes ; and fifthly, the secondary suffixes. There is neither any talk of the Vedic language nor of the theory or accentuation.

Details on the manner with which Hemacandra proceeds in this grammatical explanation : technical terms, *avbandhas* etc.

2046

G. BÜHLER—*Lexicographical notes : Dharmavahikā*, (Wiener Zeitschrift fur die Kunde des Morgenlandes, vol. III, Pp. 365-366). Wien, 1889.

After three passages borrowed of the '*Prabandhacintāmaṇi*' of Merutunga, the word 'dharmavahikā' signifies 'an account book of charitable expenditure', that is to say something like 'a book of charities'.

2047

R. G. BHANDARKAR—*The Prākrits and the Apabhraṁśa.* (J.B.R.A.S. Vol. XVII, Pp. 1-48). Bombay, 1889.

Some lines on the grammatical and lexicographical works of Hemacandra. The Prākrit of the Jains : opinions of Hemacandra and of WEBER.

2048

Bhaṭṭākalaṅka Deva's 'Karnāṭaka—Śabdānuśāsanam', edited by Lewis RICE— Bangalore, 1890.

INTRODUCTION

The Jaina grammarians. Śākaṭāyana. The '*Jainendravyākaraṇa*'. Hemachandra. Nāgavarman, Keśirāja. Tolkappiyam. The '*Nannul*'. Bhaṭṭākalaṅkadeva. Bhaṭṭākalaṅkadeva was the disciple of Akalaṅkadeva, a Digambara of the school of Kuṇḍakuṇḍa. He wrote his grammar in the Canarese language, 'the *Karnāṭaka-Śabdānuśāsana*', in Śaka 1526, that is to say in 1604 A.D. He drew up this work in Sanskrit and accompanied it by two commentaries equally in Sanskrit : the '*Bhāṣāmañjari*', and the '*Mañjarimakaranda*' Chronological sketch of the Canarese literature. Reviews on the Canarese authors ; a great number among them professed Jaina religion Alphabetical index of the authors and of the works.

Text of the '*Karnāṭaka-Śabdānuśāsana*' and of the two commentaries—A summary translation of each *sutras* is given. Systematical and alphabetical table of the *sūtras*. List of the Canarese words quoted in the examples.

2049

R. O. FRANKE—*Die indischen Genuslehren*—Kiel, 1890.

This work contains, among other original documents, the '*Lingānuśāsana*', of Śākaṭāyana, with some extracts from the commentary of Yakṣavarman.

2050

F. KIELHORN—'*Malayagiri's Sanskrit Grammatik*' (Nachrichten der K. Gsellschaften der K. Gsellschaft der Wissenschaften zu Gottingen, 1892, Pp. 318-327).

Review on a unique and incomplete manuscript of a Sanskrit grammar due to Malayagiri.

This grammar, compared to that of Hemacandra, is without particular interest. It is entitled '*Muṣṭi*' and must include five chapters. It was composed in the time of Chaulukya Kumārapāla (about 1143-1173 A.D.). Text of the *sūtras* II, 1, 10 45, dealing with the declension, with indication of the corresponding *sūtras* of Hemacandra and of Śākaṭāyana.

2051

R. MORRIS—*Notes on some Pāli and Jaina—Prākrit words*. (The Academy, 1892, Pp. 217-218 ; 242-243 ; 318). London, 1892.

Study on the words '*paṃta*, *samiti* and *vivaṭṭa*' employed in the Jaina Prākrit.

2052

H. JACOBI—*Ueber die Betonung in klassischen Sanskrit und in den Prakrit-Sprachen*. (Zeitschrift der deutschen Morgenlandischen Gesellschaft, vol. XLVII, Pp. 574-582), Leipzig, 1893.

This memoir contains four paragraphs :

1. The post-tonic syllable.
2. The pre-tonic syllable.
3. The enclitic.
4. Quantitative modifications and displacement of the accent.

A certain number of examples have been borrowed of the language of the Jaina writings.

2053

Śākaṭāyanan's Grammar—Published by G. OPPERT. Madras, 1893.

This edition comprises : The grammatical *sūtras* of Śākaṭāyana. The commentary of Abhayachandra-Siddhāntasūri, entitled '*Prakriyāsamāgraha*'. An index of the *sūtras*.

2054

Th. BLOCH—*Vararuci und Hemacandra*. Gutersloh, 1893.

Study on the reciprocal relations which exist between Vararuci and Hemacandra, and on the worth of the Prākrit grammarians in general. The conclusions are negatives : The authority of the Prākrit grammarians should be accepted only under the guarantee of the lessons of the manuscripts.

2055

F. KIELHORN—*Die Sakatayana-Grammatik*—Gottingen, 1894. (Nachrichten der K. Gesellschaft der Wissenschaften, n 1).

Comparative study of the rules of the grammar of Śākaṭāyana, II, 4, 128-239, with those of Pāṇini ond of Hemacandra. Considerations on the age of the grammar of Śākaṭāyana. It is more recent than the '*Mahābhāṣya*', than the grammar of Candra and the '*Kāśikāvṛtti*'. As for the grammar of Hemacandra, one can consider it as an improved remodelling of that of Śākaṭāyana.

2056

Das Unadiganasutra des Hemacandra. Herausgegeben von J. KIRSTE, (Quellenwerke der altindischen Lexikographie, II). Wien, 1895.

Edition of the text accompained by proper commentary by Hemacandra. In appendix : Index to the edition of the '*Anekārthasaṁgraha*' by Th. ZACHARIAE.

2057

J. KIRSTE—*Epilegomena zu meiner Ausgabe von Hemachandra's Unadiganasutra*. Wien, 1825 (Sitzungsberichte der phil.—Hist. Classe der Kais. Akademie der Wissenschaften).

Complementary remarks concerning :

1. The manuscripts.
2. The origin.
3. The commentary.
4. The index.

2058

J. KIRSTE—*Ueber Hemacandra's Dhatupatha*, (Actes du congress international des Orientalistes, H Partie, Section I, Pp. 111-116). Leide, 1895,

The '*Dhātupāṭha*' of Hemacandra. General considerations. Division of the verbs in 9 classes only. Division of each class in three sections : *Parasmaibhasas*, *Atmanebhasas* and *Ubhayatobhasas* or *Vibhasitas*. Comparison of the '*Dhātupāṭha*' of Hemacandra with those published by BOHTLINGK and WESTERGAARD. The number of roots in the works of Hemacandra is 1980. The signification of the roots sometimes different according to Hemacandra and according to Pāṇini.

2059

R. PISCHEL—*Der Akzent des Prakrit*, (Kuhn's Zeitschrift fur vergleichende Sprachforschung, vol, XXXIV, Pp. 568-576 ; vol. XXXV, Pp. 140-150).—Gutersloh, 1896-1897.

The Präkrit accent would be in close harmony with the Vedic accent. Examples borrowed from the Jaina Mähäräṣṭri.

2060

H. JACOBI—*Der Akzent im Mittelindischen*, (Kuhn's Zeitschrift fur vergleichende Sprachforschung, vol. XXXV, pp. 563-578). Gutersloh, 1897.

Critical notes on the preceding article of M. PISCHEL.

2061

Der Dhatupatha des Hemacandra—Herausgegeben von J. KIRSTE (Quellenwerke der altindischen Lexicographie IV). Wien, 1899.

Edition accompanied by commentary of Hemacandra himself.

2062

Nannul—Madras, 1900.

Text and commentary of the Tamil grammar.

2063

R. PISCHEL—*Grammatik der Prakrit-Sprachen* (Grundriss der indo-arischen Philologie un Altertumskunde, Band I, Heft 8), Strassburg, 1900.

Authoritative work of great importance for the study of the study of the different Präkrit dialects. It is divided in the following manner.

INTRODUCTION

The Prākrit languages—paragraphs 16 to 21 (Pp. 13-20) are especially devoted to the language of the Jains. According to M. PISCHEL, the dialect in which the canonical treatises of the Śvetāmbaras have been drawn up must receive the name of 'Ardhamagadhi' rather than that of 'Jaina Prākrit'. Likewise, the term of 'Saurāṣṭri Jaina' should have been preferred to that of 'Mähäräṣṭri Jaina', in order

to designate the language of the non canonical works. At last the dialect of the Digambaras can be called 'Śauraseni Jaina'. The Prākrit grammarians—among others, Dhanapāla and Hemacandra are the objects of special reviews to the paragraphs 35 and 36 (Pp. 37-39).

Explanation of the Prākrit grammar phonetic.

Morphology derivation and composition.—This explanation of incomparable richness, must be consulted in the subject no matter of what grammatical problem has been raised by the Jaina texts. Additions, corrections, general bibliography, objective index and index of prākrit words. The work contains, moreover, a critical bibliography, complete and precise, of all the works concerning the Prākrit dialects: grammar, lexicography, editions of texts, historical studies, diverse memoirs etc.

Recension : Sten KONOW, I.R.A.S, 1901, Pp. 325-331.

G. A. GRIERSON—I.A. vol. XXX, Pp. 553-556.

2064

R. PISCHEL—*Materialien zur Kenntnis des Apabhramss.* Gottingen, 1902.

Study of the examples in Apabhraṁśa dialect furnished by the grammar of Hemachandra IV, 329-446, with the Sanskrit translation of Udoyasaubhagya gaṇi.

2065

Sten KONOW—*Maharashtri and Marathi*, (K.A. vol. XXXII, Pp. 180-192). Bombay, 1903.

The first part of this work is devoted to the relation of the Māhārāṣṭri with other Prākrit dialects.

2066

George Abraham GRIERSON—*The Languages of India.* Calcutta, 1903.

P. 57. Ardha-Māgadhi or Half Magadhi, was the language in which Mahāvira, the Jain apostle, preached, and it was used in the older Jain scriptures.

'Casual'. Languages of Southern India. (C.R., cxvi, Art. 9., 1903, Pp. 90-97).

P. 92. The *Chintāmaṇi*, an epic celebrating the exploits of a king named Jivaka, belongs to the early Jain period, which has been appropriately termed the Augustan age of Tamil literature.

2067

J. VINSON—*Manuel de la langue tamoule.* Paris, 1903.

INTRODUCTION

P. XXXIX. According to a Jaina work, the *Digambaradarśāna,* an association of Digambara Jains must have been founded at Madura in Samvat 526, may be 470 A.D. These are probably some Jains who, from the North, have brought the writing in the Tamoul country, in the first centuries of the Christian era.

P. XL and XLIII-XLIV. Evolution of the Tamoul literature :

I. Period of tentative procedure, then dogmatic treatises composed alternatively by the Jains and the Śivaites. It is the period of the *Kural* and of the *Nāladiyār.*

II. Period during which the Jainism dominates : It is the age of the epic poems.

III. Period in which the Śivaism commence to attack vehemently the Jainism, period of the *Sindāmaṇi.*

IV. The Śivaism has become predominantly ; period of the great Śivaite *purāṇas* and of the *Śūḷāmaṇi.*

V. Progress of the Viṣṇuism ; adaptation of the Sanskrit literature.

The second and the third periods are the most important. They extend from about the 10th to the 14th century.

Quotations from the *Nāladiyār, Sindānamaṇi* and *Śūḷāmaṇi.* (See the index, p. 237).

2068

Z. WICKREMASINGHE—*Index of all the Prakrit Words occurring in Pischel's 'Grammatik der Prakrit-Sprachen'.* Bombay, 1905 sqq.

This index has been published in Appendix to the '*Indian Antiquary*' vol. XXXIV and subsequent volume.

2069

G. A. GRIERSON—*Specimens of the Marathi Language.* Calcutta, 1905. (Linguistic Survey of India, vii).

P. 7. One form of the Māhārāṣṭrī is the dialect of the non-canonical literature of the Śvetāmbara Jains—This form of the language is usually called Jain Mahārāṣṭrī, and was perhaps based on the vernacular spoken in Surāṣṭra.

2070

G. A. GRIERSON—*Munda and Dravidian Languages.* Calcutta, 1906. (Linguistic Survey of India, iv).

P. 298. In the canon of the Śvetāmbara Jains the form *Damila* is used for the Tamils. The forms *Davila* and *Daviḍa* in the Prākrit literature of the Jains and of the Sanskrit plays seems to be a later stage, due to the Prākrit change of m to v.

P. 301. The beginning of Tamil literature proper seems to be due to the labours of the Jains—The romantic epic *Chintāmaṇi* is by an unknown Jain poet.

2071

E. WINDISCH—*Ueber den sprachlichen Charakter des Pali* (Actes du XIVe Congres international des Orientalistes, Ire Partie, Pp. 252-292). Paris, 1906.

P. 279. Notes on the Ardhamāgadhī, the language of the ancient Jaina *sūtras.* Resemblances of this dialect with the Māgadhī and the Pāli.

2072

J. HERTEL—*Von Panini zu Phaedrus* (zeitschrift der deutschen morgenlandischen Gesellschaft, vol. LXII, Pp. 113-118). Leipzig, 1908.

The fable of Phedre 1, 3 : The joy adorned with feathers of the peacock. Parallel wordings : Babrius, Jataka 339 etc. This fable was already known in India in a redaction analogous to that of Phedre, the contents of which reveals an ancient origin. Study of the passage of Hemachandra, '*Pariśiṣṭaparvan*' III 45 and the following. Hemachandra must have known a redaction of the fable next to the first redaction. This fable was already current in India in the 4th century B.C.

2073

J. HERTEL—'*Beitrage zum Sanskrit werterbuch aus Hemachandra's Parisistaparvan*, (zietschrift der deutschen morgenlandischen Gesellschaft. vol. LXII: Pp, 361-369). Leipzig, 1908.

Glossary Sanskrit—German of words little known and even unknown, which are not found in the usual Sanskrit dictionaries.

2074

H. JACOBI—*Uber das Prakrit in der Erzahlungs—Literatur der Jainas*, (Rivista degli studi Orientali, Vol. II, Pp. 231-236). Roma, 1908-1909.

Upto now one admitted two varieties in the Jaina Māhārāṣṭri : an ancient dialect, represented especially by the recitals relating to the '*Āvaśyaka*', and a modern dialect, of which the recitals of Devendra constitute the type.

The linguistic study of the '*Samarāditya Kathā*' of Haribhadra and of the '*Padmacharita*' of Vimla-sūri (finished in 530 after the death of Mahāvīra, that is to say in the first years of the Christian era) permits to replace this chronological classification by another based on the very nature of the language. One is thus led to distinguish a metrical form and a prosaic form of the Jaina Māhārāṣṭri. General characters of these two varieties. Historical reasons of their existence and their employment in the Jain literature.

2075

D. C. SEN—*History of Bengali Language and Literature*. Calcutta, 1911.

Pp. 2-4. Conversion of nearly the whole population of Bengal to Buddhism and Jainism—Out of the twenty-four Tīrthankaras of the Jains, twenty-three attained Mokṣa in Bengal—The seat of their religious activity was Samet-Sekhara or the Paresanath hills in the district of Hazaribagh—Many of the Tīrthankaras, such for instance as Sreyaṁgśunātha and Vāsupūjya, were born in Bengal—Mahāvīra spent eighteen years of his life preaching his faith in Rāra Deśa (Western Bengal).

2076

Shripad Krishna BELVALKAR—*An Account of the Different Existing Systems of Sanskrit Grammar*. Poona, 1915.

Pp. 62-63. Jaina or Mahāvīra, the last of the Tīrthankaras, is the traditional author of the *Jainendra* grammar—works like *Dhanañjaya-kośa* or *Jain-Harivaṁśa*.

(A.D. 783) and writers like Bopadeva or Hemachandra refer to Devanandi, otherwise known as Pūjyapāda, as the author of this grammar.

P. 63, n. 1. *Sūtrapātha* of the *Jainendra* grammar originally belonged to the Digambara Jain from whom the Śvetāmbaras borrowed it.

Pp. 64. Date of the *Jainendra Vyākaraṇa*—Foundation of this school dates from about the same time as that of the Chāndra—Prof. PATHAK's paper on the Jain Śākaṭāyana (Ind. Ant. Oct. 1914) gives evidence to assign the *Vyākaraṇa* to the latter part of the 5th century A.D.

P. 65. Character of the *Jainendra Vyākaraṇa*—There are two versions in which the *Jainendra* Grammar has come down to us—Altogether wanting in originality.

Pp. 66-68. Later history of the grammar since the 13th century very little is known—It draws a solitary student here and there amongst the Digambara Jains, especially of Southern India.

Pp. 73-81. The Hemachandra School—Life of Hemachandra—Nature of Hemachandra's *Śabdānuśāsana*—Treatises accessory to *Śabdānuśāsana*—Commentary on *Śabdānuśāsana*—Digest and manuals and other miscellaneous works—Conclusion.

P. 98. From the *praśasti* given at the end of Chandrakirti's commentary on the *Sārasvata Prakriyā* we learn that the author was a Jain belonging to the brihad gachchha of Nagpur, residing in a Jain *tīrtha*, called Kanṭika, and 15th in succession from the founder of the gachchha, Deva Sūri (Sam. 1174).

2077

L. P. TESSITORI—*Notes on the Grammars of the Old Western Rajasthani with special reference to Apabhraṁśa and to Gujarati and Marwari*, (IA, xlv, 1916. Pp. 93-99).

P. 97. Jain ascetics live like the bees. (Published in I.A. vols. XLIII—xlv, 1914-16, and also published as a reprint from the British India Press, Mazgaon, Bombay in the year 1916).

2078

Alfred C. WOOLNER—*Introduction to Prakrit*. Lahore, 1917.

The work contains specimens of Jain Māhārāṣṭri. (Second ed. published by the University of the Panjab, Lahore, 1928).

2079

Ernst WINDISCH—*Geschichte dur Sanskrit—Philologie und Indischen* 491.2 Altertumskunde. (Grundriss der Indo-Arischen Philologie und Alterttumskundi, I Band, I Heft. B). Strassburg, Verlag von. Karl J. Tribner, 1917 and 1920. Pp. 1-208, 209-460 with Index.

P. 29. gives some earliest references of Jain works ; e.g. COLEBROOKE's observation on the sect of Jains, 1807 ; STEVENSON's *Kalpasūtra* (1848) etc.

2080

K. B. PATHAK—*Śākaṭāyan and the Authorship of the Amoghavritti*, (A.B.O.R.I. vol. I, 1918-19, Pp. 7-12).

Jain Śākaṭāyan wrote the *Amoghavritti*, and that he lived in the time of Amoghavar,a I. (vide in this connection Jain Hitaisi (July-August, 1916, an Art. by Pt. Nathuram PREMI, who accepts K. B. PATHAK's view).

(See also for Arts. (1) '*The Nyasakara and the Jain Śākaṭāyana*', (2) *Jain Śākaṭāyana, contemporary with Amoghavarṣa* I', Indian Antiquary, 1914, Pp. 205 ff, 1915, Pp. 275 ff., 1916. Pp. 25 ff.)

Malayagiri, himself a distinguished grammarian, lived between A.D. 1143 and 1174.

2081

S. P. V. RANGANATHASWAMI—*Paisachi Prakrit*. (I.A., xlviii 1919, Pp. 211-213).

P. 213. Hemachandra in his grammar treats of six Prākrits, viz., Prākrita, Śauraseni, Māgadhī, Paisāch, Chulikā-Paiśāchī, and Apabhraṁśa, and has only two Paiśāchi dialects.

2082

George A. GRIERSON—*Paisachi in the Prakrita-Kalpataru*. (I.A. xlix, 1920, p. 114).

Hemachandra in his grammar describes Paisachi and two varieties of Chūlikā-paiśāchikā.

2083

R. NARASIMHACHAR—*The Karnataka Country and Language*, (Q.J.M.S. x 1920, Pp. 248-258).

P. 252. Antiquity of the Kannada language—According to the Jain tradition Brahmi, the daughter of Risabhadeva, the first Tirthankara, invented eighteen alphabets including, among others, Kannada. An inscription of about the 9th century found in a Jain temple in the Deogarh fort contains specimens of different alphabets mostly Dravidian. Amrita-sāgara, a Jain Tamil poet who flourished before the 11th cent. states in his *Yapparungalakkarigai*, a work of prosody, that there existed in the Kannada language a work on prosody.

2084

P.V. RAMANUJASWAMI —*Hemachandra and Paiśāciprākṛta* (I.A. Li. 1922, Pp. 51-54).

No grammarians who follow Hemachandra treat of more than two Paiśācikās—He treats of seven dialects.

Trivikrama and Srutasāgara are two Jain Prākrit grammarians who closely follow Hemachandra.

2085

H. Narayana RAO —*Etymological Research in Kanarese and Marathi.* (J.B.B.R.A.S. xxv, 1923, Pp. 491-497).

Pp. 492-3. Reference to Hemachandra's Desinamamala.

2086

George A. GRIERSON—*Paiśāchi and Chūlikāpaiśāchikā*, (I.A. Lii. 1923, Pp. 161-7).

Jain religion eulogised. Hemachandra and his Prākrit Grammar.

2087

Walter Eugene CLARK—*Māgadhi and Ardhamāgadhi.* (J.A.O.S. vol. 44, 1924, Pp. 81-121).

It is a comparative analysis of these two dialects—references from Hemacandra's Prākrit grammar also—what is Ardhamâgadhi ?—What characters speak Māgadhī and Ardhamāgadhī ?

2088

George A. GRIERSON—*The Eastern School of Prākrit Grammarians and Paiśāci Prākrit* (Sir Ashutosh Mukherjee Silver Jublee Volumes. (Vol. III, Part II, Orientalia, Calcutta, 1925, Pp. 119-141).

P. 120. Hemacandra's Prākrit grammar containing independent *sūtras* : Trivikrama and Lakṣmīdhara mention Hemacandra as their authority.

P. 122. The success and and arrangement of terms of Hemacandra's grammar —his sources.

2089

Suniti Kumar CHATTERJI—*The origin and Development of the Bengali Language.* 2 vols, Calcutta, 1926.

Vol. I. Pp. 53-54. Employment of languages based on eastern vernaculars by Buddhism and Jainism—but Sanskrit gradually accepted by Buddhists and Jains.

P. 58. Jains preserved the original Western Prācya language of the teachings of Mahāvīra—oldest Jain texts written in Ardhamāgadhī.

P. 63. The Rāḍhas mentioned as a barbarous people in Jain tradition which goes back to the 6th century B.C.

P. 71. The *Ayāraṅga Sutta* describes Lāḍha and Subbha (Rādha, Suhma) as inhabited by churlish people.

P. 72. In 4th century B.C. Jainism was spreading in North, Central and West Bengal—Pundra-vardhana was a Jain centre in the time of Asoka, according to the Divyāvadāna—in the beginning of 2nd century B.C. Kalinga had a Jain king (Khāravela).

P. 76. Jain *Upāngas* include Bengal (Tāmalitta and Vaṅga) among Aryan lands.

2090

K. S. Ramaswami Sastry SIROMANI—*Forgotten Karikās of Kumārila*—(A.I.O.C., Session IV ; 1926).

Pp. 83-84. Some *Kārikās* of Kumarila found in Jain literature. These Jain authors also flourished in the philosophical field close after Kumārila from 800-1100 A.D., and their authority is not questionable. Jain authors :

(1) Vidyānanda—about 800 A.D.

(2) Abhayadevasūri—second half of fourth century A.D.

(3) Jineswarasūri—1024 A.D.

(4) Laghusamantabhadra—about 1000 A.D.

(5) Vadidevasūri—about 1050 A.D.

2091

P. V. BAPAT—*The Relation Between Pali and Ardhamāgadhī*, (I. H. Q. Vol. IV, 1928).

P. 29. Jains believed Ardhamāgadhī to be the language of gods and *ṛṣis*.

2092

George A. GRIERSON—*The Śaurasenī and Māgadhī Stabakas of Rāma Śarman—Tarkavagīśa* (Ind. Ant. vol. LVII—1928, Bombay).

Pp. 28-29. Supplement : Māgadhī ; Ardhamāgadhī and Dākṣiṇātya. Māgadhī is the language of carnivorans (demons), of religious mendicants, orthodox and heterodox.

Ardhamāgadhī is the speech of female demons (rākṣasī), merchants (śreṣṭhin — ? can this word refer to Jaina merchants, the modern Seṭhs ?), servants (*ceṭa* —), and (?). ascetics (*anukampya*—the reading doubtful).

2093

T. K. LADDU—*Introduction to Trivikrama's Prākrit Grammar*, (translated from the German by P. V. Rāmānujaswāmi). (A.B.O.R.I., vol. X ; 1930).

P. 177. Introduction—origin of Language... Vedic Skr. source of the Prakrit...Prākrit literature. Religious and Grammatical...Prākrit Grammarians...

P. 181. Ch. III : Comparison bet. Trivikram & Hemachandra. —Gautama and Mahāvīra, the contemporaries lived in the Pre-Pāṇinian period—about 500 B.C.*

P. 182. Buddhist and Jain writers accepted them ...dialects.

P. 183. Several Prākritists come after Vararuci, among others, Caṇḍa wrote the *Prākrit lakshana* and Dhanapāl composed a Prākrit Dictionary '*Pāiyalacchī*'. We then come to the great Prakrit grammarian. Hemachandra (1088-1172) (see Pischel, Gr. 36).

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*f.n.cf. Prof JACOBI's remarks in the Introd. to his ed. of the *Kalpasūtra*.

P. 201. Trivikramas' Time and Personality. In the introductory verses Trivikram says of himself that he is the grandson of Ādityaśarman (orvarman) and the son of Mallināth and belongs to the excellent family of Bāṇa.

He invokes Mahāvira for his blessing and says he is the disciple of Arhanandi Traividyamuni, which shows that he was a follower of the Jain religion (see p. 205).

2094 (i)

A. N. UPADHYE—*Joindu and his Apabhraṁśa Works.* (Annals of the B.O.R.I., XII, 2, Pp. 132-163), Poona, 1931.

The paper opens with a review of the published Apabhraṁśa works indicating how the study of Apabhraṁśa is indispensable for a student of modern Indo-Aryan languages. It aim to set forth a critical study of Joindu's Apabhraṁśa works. It is pointed out that the Apabhraṁśa section from Hemacandra's Prākrit Grammar is indebted to the *Paramātma-prakāśa.*

2094 (ii)

A. N. UPADHYE—*Śubhachandaa and His Prākrit Grammar.* (A.B.O.R.I. Vol. XIII; 1931-32), Pp. 37-58.

Points ... Various Śubhachandras and some facts about the—Śuhbachandra, the Prākrit grammarian distinguished from them—spiritual geneology of Śubhachandra—literary activities etc. of his predecessors information about Śubhachandra, his scholarship etc.—his composition of ritualistic works—His works according to *Pāṇḍava—Purāṇa—Prasasti*—His later works—Jñānabhuṣaṇ and Śubhachandra contemporaries—when Śubhachandra became a *Bhaṭṭārak?* A digression on the possibility of existence of a Prākrit grammar written in Prākrit, various evidences—*Śabdacintāmaṇi,* a Prākrit grammar by Śubhachandra—its extent—Dr. HOERNLES' incomplete manuscript—Analysis of Śubdhachandras' sources—Grammars of Hemachandra and Trivikram compared—those of Hemachandra and Śubhachandra compared—Those of Trivikram and Śubhachandra compared—originality of Śubhachandra—Our expectation about Śubhachandras' grammar and how they failed—His grammar looked at from another point of view—the period when he composed his grammar—*Cintāmaṇi* of Śubhachandra and the Audarya—*Cintāmaṇi* of Śrutasāgara—Manuscripts material—concluding remarks—appendices.

2095

K. B. PATHAK—*The Text of the Jainendra-Vyākaraṇa and the Priority of Candra to Pūjyapād*, (A.B.O.R.I. vol. XIII ; 1931-32). Pp. 25-36.

Two redactions of the *Jainendra sūtras*, one of these is preserved in Somadeva's commentary called *Śabdārṇavacandrikā* and the other is given by Abhaynandin in his *Mahāvṛtti*. Dr. KIELHORN maintained that Somadeva's recession of the *sūtras* cannot be the original one—diverse opinion—etc. Two manuscripts of *Śabdārṇavacandrikā* in the Deccan College...detailed discussion follows . four proofs discussed, conclusion. The four proofs will suffice to convince Sanskrit scholars that Candra lived before Pūjapād...author of *Jainendra-Vyākaraṇa* belongs to the latter half of the fifth century A.D...As Dr. LIEBICK has satisfactorily shown that the *Chandravṛtti* was composed by Chandragomin himself, the victory over the Huṇas mentioned therein was the one gained by Skandagupta about A.D. 455. On these grounds we may conclude that Chandragomin was contemporary with Skandagupta and that Pūjyapād lived a few years later but before the end of the fifth century A.D.

2096

K. B. PATHAK—*On the Ūṇādi Sūtras of Jain Śākaṭāyana*, (A.B.O.R.I. Vol. XIII; 1931-32). Pp. 154-156.

2097

A. N. UPADHYE—*The Prākrit Dialect of Pravacanasāra of Jaina Śauraseni*, (The J.U.B., II, 6, Bombay, May, 1934).

The Jaina Śauraseni occupies an important position in the scheme of Prākrit dialects. This dialect inherits many features of the Ardhamāgadhī dialect of the Śvetāmbara canon, that it is nourished in the background of Śauraseni, and that strong influence of Sanskrit is working on it.

2098

H. SRINIVASACHAR—*Kannad Language*, (A.I.O.C. VII or VIII Session, 1937).

P. 813. Article in Kannad—Kannad works by Jain writers referred Pampa, Ranna and Ponna—references to Pampa's greatness by Keśirāj.

2099

A. N. UPADHYE—*Grammatical Peculiarities of Varangacarita*, (N.I.A., I, 9, Pp. 554-7, Bombay, 1938).

The *Varāṅgacarita* of Jaṭilamuni is a Sanskrit *Purāṇic Kāvya* of the 7th century A.D. In this paper are collected together a few grammatical pecularities from it; and they may be looked upon as deviations from the standard Sanskrit.

2100

L. RENOU—*Adverbs in tarām, tarām*, (Ind. Hist. Q. vol. xlv), Calcutta, 1938.

Pp. 134-135. An adverb is formed by means of a suffix attached to proverbs; the types in *tarām* teach us less about the real productivity of a traditional usage than about the grammatical culture and pedanticism of the authors; some Jain examples cited.

2101

RATNACANDRA—*Jaina Siddhānta-Kaumudi—A Grammar of the Ardha-Māgadhī Prākrit*.

Pp. XII. I 411. ii. Labore, 1939.

A Sanskrit grammar of the Ardha-Māgadhī Prākrit dialect, the language of the Jain Scriptures.

2102

Franklin EDGERTON—*The origin of Pāli Middha*. (N.I.A. vol. 2, 1939-40).

Thīṇamiddha 'sloth and troper' *thīṇa* equals Skt. *Styāna*.

P. 608. Frequent occurrence of forms in Jain religious literature parallel to those of the Buddhists makes it always desirable to look there especially when we find Buddhist terms that raise difficulties. The Jains have a word, which looks as related to the Pāli *thīṇamiddha*. This is either *thīṇaddhi* or *thīnagiddhi*. The Sanskrit form of the former is *styānarddhi*; of the latter, *styānagrddhi*—'somnambulism'—under its influence a man may not only walk, but perform extremely violent and sinful acts, such as killing people, in his sleep. It is a form of Karma, which 'obscures' or 'hinders' belief (*darśanāvaraṇīya*); it belongs to one group of five of that category—various degrees of 'sleep' and 'drowsiness'. We must accept the original identity

of the Pāli *thīṇamiddha* (BSKt. styānamiddha) with the original of the Jain Skt. and Pkt. compound quoted. It is an ancient, inherited word (or 'concept'). It is probably older than Buddhism, certainly older than the oldest Buddhist canonical texts, as is shown by its frequence and confirmed by the Jain parallels.

2103

A. N. UPADHYE—*Paiśāci Language and Literature*, (Annals of the B.O.R.I. XXI, 1-2, Pp. 1-37, Poona, 1940).

Some ancient authors and modern scholars on Paiśāci and its significance. Compositions in Paiśāci by Hemacandra, Jayasiṁha, Yaśapāla, Dharmavardhana. Jinaprabha and Somasundara.

2104

P. V. BAPAT—*Tāyin, Tāyi, Tādi*, (D. R. Bhandarkar volume, Ind. Res. Ins., Calcutta, 1940).

Pp. 256-258. How did the change over from *tādi* to *tāyi* take place ? Here the Jain Prākrit texts come to help The word '*tāyi*' or '*tāi*' in Jain Prākrit texts is used constantly and it is used in almost the same sense as Pāli '*tādi*'. It is used with reference to Mahāvīra himself as well as with reference to 'one who is as holy as the Great Teacher, a Monk'. It is perhaps due to the Jain infiuence that the word in its Prākrit form came to be used and known even in Buddhist circles, and that is perhaps the reason why the form *tāyi* came to be used by the Buddhist Sanskrit writers. Texts cited.

2105

B. M. BARUA—*Ardhamāgadhī and Prākrit*—Presidential address, (A.I O.C., Session X ; 1940).

Pp. 203-212. Various scholars' edition of Jain canonical, non-canonical works referred in the lecture.

2106

K. RAMAKRISHNIAH—*Telugu*—(A.I.O.C., Session X ; 1940).

P. 636. The purāṇic theme of the early days in Kannad had a Jain colouring ; Telugu borrowed much from Jain literature.

2107

A. N. UPADHYE—*Prākrit Studies—Their Latest Progress and Future*, (A portion of the address in A.I.O.C. Hyderabad, 1941).

(Jain Ant. vol. VIII ; No. II ; Arrah ; 1942 ; Pp. 69-86).

A survey of the Prākrit studies and their latest progress and future given and discussed.

2108

A. N. UPADHEY—*A Prākrit Grammar Attributed to Samantabhadra*, (I.H.Q., XVII, Pp. 511-16, Calcutta, 1942).

This paper presents a critical study of the Poona Ms. of the Prākrit grammar attributed to Samantabhadra. It is concluded here that this grammar is later than Hemacandra, that it cannot be attributed to Samantabhadra, the great logician, and that there is no evidence at all to postulate any other Samantabhadra later than Hemacandra.

2109

S. M. KATRE—*Prākrit Languages and their contributions to Indian literature*. Bombay, 1945.

Pp. 15-19. The name Ardhamāgadhı ; comparison between the languages of the verse and prose, the name of the *Āgamas* ; Jaina Māhārastri works of the Śvetāmbaras ; Jaina Śamraseni—the canons of the Digambara ; Apabhraṁśas utilised by the Digambaras.

2110

S. BANERJEE—*How was the Siddha Haima Vyākaraṇa composed.* (Proc. Ind. Hist. Cong.) Allahabad, 9th Session, 1946.

Pp. 200-201 Siddha Rāja requested Hema Chandra, to fulfil his heart's desire by taking up the work of writing a work on Grammar—the Jain scholar Hema Chandra completed the work (*Siddha Haima Vyākaraṇa* within a year—the monarch sent for 300 copyists, got many copies of the work issued and sent them to 18 provinces of India. Twenty copies were sent to Kashmir.

2111

A. N. UPADHYE—*K-suffix in Sanskrit.* (Proc. and Trans. the A.I.O.C., xii, Pp. 635-36, Banaras, 1948).

This note puts together interesting forms of nouns and pronouns having k-suffix used in the *Kathākośa* of Hariṣeṇa.

2112

K. P. MITRA—*Some popular Derivations in Jain Literature,* (Indian Culture—V, Calcutta).

Pp. 435-438. A study of derivations of some words from the story of Brahmaṇa and his *Yajñopavīta.*

2113

A. M. GHATAGE—*Introduction to Ardha-māgadhī.* Kohlapur, 1951. Pp. xii 257.

It deals with the phonology, morphology and syntax of the Ardhamāgadhī language together with an introduction and appendices containing the vocabulary of the said language.

2114

P. L VAIDYA—*Prākrit Grammar of Trivikrama.* Sholar, 1954, with his own commentary or Prākrit-Sabdanuśāsanam savritikam.

Introduction in English. Trivikrama, a Digambara Jain ; his date later than the last quarter of the 12th century ; wrote his grammar about A.D. 1236.

2115

A. M. GHATAGE—*On the progress of Jaina and Prākrit Studies,* (Jain. Ant., Vol. XVII, No. II) Arrah, 1951. Pp. 33 to 51.

Survey of the works done in the field of Jain and Prākrit studies.

2116

A. N. UPADHYE—*On the latest phase of the progress of Prākrit Studies,* (Jain. Ant., vol. XVIII, No. 1) Arrah, 1952, Pp. 1 to 6.

The Prākrit literature is more popular than Sanskrit and helps us to get a better picture of the Indian masses than is otherwise possible. Dr. MEHENDALE has attempted a valuable analysis of important Prākrit Inscriptions (Historical Grammar of Inscriptional Prakrits, Poona, 1948).

2117

A. M. GHATGE—*Jacobi's Introduction to Ansgewahlte Erzalungen in Maharashtri*—translated into English, (Jain Ant., vol. XVIII, No. II), Arrah, 1952.

Pp. 16 to 26. The evieence of the canonical books and a persistent Jaina tradition lead scholars to give the name Ardha-Māgadhī to the language of the Jain canon to which JACOBI had given the name Jain Prākrit which is now-a-days generally taken to mean Ardha-Māgadhī, Jaina Māhārāṣṭrī of the post-canonical works and Jaina Śauraseni of the Prākrit works of the Digambaras. The home of Māhārāṣṭrī being Maharashtra situated along the upper course of the Godavri with Prathisthana as its capital. Beginning of its literary cultivation in the 4th century A.D. The Jain canons were written in western Indio (Valabhi) in the year 454 A.D.

2118

Louis RENOU—*Histoire De La Langue Sanskrite Par.* Paris, 1956.

Pp. 222-229. Sanskrit Jaina : Generalites.

2119

E. D. KULKARNI—*The language of Pāṇḍavacarita of Devaparbhasūri.* (Summaries of Papers, A.I.O.C. XIXth Session, Delhi, 1957).

P. 86. Maladhārin Devaprabhasūri wrote *Pāṇḍavacarita* in about 1200 A.D. The language of the work shares all the characteristics of Jaina Sanskrit.

2120 (i)

Satya Ranjan BANERJEE—*An apparent anomaly in Hemacandra's Prākrit Grammar.* (Summaries of Papers, A.I.O.C., XIXth Session, Delhi, 1957). P. 86.

The *Sūtra Udodvārde* (1/82) in Hemacandra's Prākrit Grammar is defective from the grammatical point of view.

2120 (ii)

Satya Ranjan BANERJEE—*A note on the remarks of Paiśāchei on the illustrative Gāthās of Hemachandra's Deśīnāmamālā.* (Proc. and Trans. A.I.O.C., XVIIIth Session, 1955), Annamalainagar, 1958. Pp. 274-279.

Illustrations and account to show difference in reading drawing attention to the careful collation of manuscripts.

2121

H. C. BHAYANI—*Metres of Svayambhu's Ritthanemicariya*, (Summaries of Papers, A.I.O.C., XXth Session, 1959), Bhuvaneswar, 1959.

P. 93. An analysis of all the metres employed in the Apabhraṁśa work of about 8th or 9th cent. A D. Most of the metres used in ths work occur also in other Apabhraṁśa epics like Svayambhu's *Paumacariya* and Puspadanta's *Mahāpurāṇa*.

2122

E. D. KULKARNI—*The language of Samaraditya saṁkṣepa of Pradyuamnasūri*, (Proc. and Trans. A.I.O.C.. XXth Session, 1959), Poona, 1961. Vol. II, Part-I. Pp. 241-253.

Belonging to Candragaccha he wrote this work in Saṁvat 1324, i.e., 1268 A.D. The work contains proverbial stanzas and expressions of universal application like other Jaina texts. The language of the work is rich in new material. The following types of vocables are used in it.

I. Rare words which appear in Vedic texts and epics only.

II. Words quotable only from grammatical works.

III. Words which are registered in the Dictionaries, but for which no citation from literature is available according to them.

IV. Words not used in the Dictionaries but recorded in the lexicons.

V. Words not so far reecorded in the published Dictionaries or having meaning not recorded in them,

VI. Words peculiar to Jaina texts. Examples of each of the types enumerated above given.

2123

NILAKANTHA DAS—*Local Languages of Orissa*, (Proc. and Trans. A.I.O.C., XXth Session, 1959, Vol. I), Poona, 1962.

P. 215. Pārśvanātha (Tirthankara) defeated the yavana king of Kalinga in his youth (Mrs. Sinclaur STEVENSON's *The Heart of Jainism*, p. 48).

P. 216. Jainism flourished near about the present Jagannath (Puri) in Kalinga.

P. 220. Fundamental principles of Jainism underlined and discussed.

P. 221. Antiquity of Jainism—its original connection with the Sumerian 'Ji' and Dr. H. R. HALL's (*Ancient History of the Near East*, 7th Edition, p. 173) discrement Jaina traits found in ancient Sumerian statues.

P. 222. All philosophy in the early Vedic culture came from Jainism.

P. 225. Oriya origin of the word 'Jaina'.

P. 226. Jagannatha seems to have been originally invented in imitation of the Nātha Tīrthankara of the Jainas, viz., Ṛṣabhanātha.

2124

S N. BHAVASAR—*The Language of the Sanskrit Kāvya Mallināthacarita by Vinayacandrasūri.* (Summaries of papers, A.I.O.C., XXII Session, Gauhati, 1965). Pp. 108-109.

Date of Vinayacandrasuri—Beginning of 12th century A.D. and the end of the 13th century A.D. His other works—*Kalpanirukta* and *Shripārsvanātha caritam.*

Representing all the peculiarities of the Jain Sanskrit the language of Vinayacandrasūri rich in theme, in contents and also in imaginations, originality, form and style. Words not found in the dictionaries those that are found only in the lexicons that are not commonly used, those that are not Sanskrit in origin, and those that are purely Prākrit are met everywhere in the *Mallināthacaritam.*

2125

A. N. UPADHYE—*Language and Dialects used in the Kuvalayamālā.* (Summary of Papers, A.I.O.C., XXII Session, Gauhati, 1965). Pp. 131-132.

The main language of the author Uddyotanasūri in *Kuvalayamālā*, a Prākrit *campū*, its Prākrit Bhāṣā and the matters of description are of the Maharastri Deśī type. Some passages are in Sanskrit and some portions are in Apabhraṁśa and in some contexts the Paiśāci-bhāṣā is illustrated. The author also enumerates the Deśi-bhāṣās and illustrates the various languages spoken by traders of different parts of the country and speaking different languages in the market place.

Section IX

II—LITERATURE

2126

E. Ariel—*Tiruvalluvar-tcharitra.* (Journal asiatique IV. Serie, Tome IX, Pp. 5-49). Paris, 1847.

French translation enriched with copious notes, of two passages of the '*Tiru-valluvar-caritra*'.

2127

Anuntplos Faaanoe—*Bayabapata, n. ouvtoun tns Maxabapatas, nolvoeloa vno Tov Amapa n Amapaneanapa.* Ev AOnvals, 1847.

Greek translation, preceded with an introduction, of the '*Bālabhārata*' of Amaracandra.

2128

The Kalpa Sūtra and Nava Tatva, two works illustrative of the Jain Religion and Philosophy. Translated from the Magadhi by J. Stevenson. London, 1848.

Preface.—Notes on the *Kalpasūtra.* Summary of the Jain, doctrines. List of the Tırthakaras, of the dreams of Triśalā and of the Jain symbols.

Translation of the '*Kalpasūtra*', preceded by a version of the '*Kalpalatā*' or introduction to the '*Kalpasūtra*'.

Translation of the *Navatattva.*

Appendix—Remarks on the Prākrit of the Jain books.

2129

E. Ariel—*Kur'al de Tiruvalluvar, Fragments traduits du tamoul.* (Journal asiatique, IVth Serie, Tome XII, Pp. 416-433, et Tome, XIX, Pp. 381-435). Paris, 1848-1852.

Introduction—Generalities on the '*Kural*'. The native editions. Division of the '*Kural*'. Extracts of the three books of the '*Kural*' (French translation).

2130

Th. PAVIE—*La legende de Padmani, reine de Tchitor.* (Journal asiatique, Vth Serie, Tome vii, Pp. 5-47 ; 89-130 ; 315-343). Paris, 1856.

III. The '*Padmanī*' after the Jaina legends. Explanation of the Jain recension of the legend of Padmani after a manuscript entitled '*Padmāvati caritra*' and dated Samvat 1524. This legend would be drawn from the '*Śīlasamudha*' of Dharmaghoṣa.

2131

A. WEBER—*Ueber das Catrunjaya Mahatmyam. Ein Beitrag zur Geschichte der Jaina.* Leipzig, 1858.

INTRODUCTION

Different opinions on the origin of the Jainism. WILSON, BENFEY, LASSEN :—COLEBROOKE, STEVENSION. Discussion of the thesis of COLEBROOKE who identifies Gautmasvāmin, disciple of Mahāvīra, with Gautama Buddha.

The priority of the Buddhism over the Jainism. Critical study. The immediate disciples of Mahāvīra and the first sects. Date of the death of Mahāvīra.—The language of the Jains is most recent than that of the Buddhists.

The most ancient documents relating to the Jainism, in Greece and in India.—Remarks on the '*Kalpasūtra*' after the version of STEVENSON.—The inscriptions of the dynasty of Valabhi—The account of Hiouen-Thsang.—Death of Mahāvīra : 349-348 B.C.

The '*Śatruñjayamāhātmya*'. Generalities. The manuscript of Oxford. Character of the work. The language. Detailed analysis of the 14 chapters. Text of the '*Śatruñjayamāhātmya*' (Extracts).

2132

The Vāsavadattā by Subandhu—Edited by F. HALL, (Bibliotheca indica). Calcutta, 1859.

PREFACE

P. 5, note. In the *Kalpadrumakalikā*, a commentary on the *Kalpasūtra* by Lakṣmivallabha, it is said, at the end of the chapter 24, how Udayana became king of Ujjain.

P. 8, note. An anonymous commentary on the *Bhaktāmarastotra* relates in what conditions Manatunga composed his poem and how the king Bhoja became adept of the Jainism.

P. 49. Analogous information according to another commentary of the *Bhaktāmarastotra*.

P. 54. Review, according to the *Siṁhāsanadvatriṁśikā* and the *Kathākośa*, on a certain Pādalipta, founder of the town of Palitana.

2133

Th. AUFRECHT—*Zwei Erzahlungen aus der Bharatakadvatrincatika und dem Katharnava* (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XIV, Pp. 569-581). Leipzig, 1860.

Text and German translation of the following two narratives: '*Bharaṭakadvātriṁśikā*', 3 ; '*Kathārṇava*', 2.

2134

J. VINSON—*Legende tamoule relative a l'auteur des Kur'al*, (Revue oriental et americaine, vol. IX, Pp. 93-136). Paris, 1864.

General introduction on the Dravidian philology ; linguistic, prosody, literature. The masterpieces of the Tamoul literature among others the '*Śindāmaṇi*' and the '*Kural*'.

Historical notes on *Tiruvaḷḷuvar-carita*.

2135

J. VINSON—*La grande epopee de l'Inde dravidienne, le Sindamani*. (Revue orientale, Nouvelle serie, vol. I, Pp. 5-27). Paris, 1866.

Analysis of the first canto of the '*Śindāmaṇi*' with entire translation of a great number of stanzas.

2136

G. SMALL—*A handbook of Sanskrit Literature.* London, 1866.

Pp. 106-107. General review on the Jains.

The Tīrthakaras—Characters of the Jainism.—*Yatis* and *śrāvakas*—The sects; the Digambaras and Śvetāmbaras.—Jaina literature—Geographical division of the Jains.

2137

A. WEBER—*Uber ein Jragment der Bhagavati* Berlin, 1866-67. First part (1866).

Introduction.—The Jaina texts known upto the time when WEBER studied the '*Bhagavatī*' : The '*Kalpasūtra*', the '*Satruñjayamāhātmya*' and the '*Sūryaprajñapti*'. The '*Bhagavatī*' in general. Anteriority of this work over the precedents. Manuscript of the '*Bhagavati*' studied by WEBER : age ; external division of the text ; abreviations ; peculiarities of the writing, etc.

Section I—The language of the '*Bhagavati*'. The Māgadhī ; agreements of this dialect with the Māgadhī of the Prākrit grammarians, with the language of the inscriptions of Aśoka, with the Mahārāṣṭrī and Pāli. Phonetic of the Māgadhī. Frequent substitution of the 'y' for other sounds ; the nasals ; the vowels ; the consonants. Morphology. Declension : the nouns, the pronouns, the names of numbers. Conjugation ; radicals, imperative, potential, aorist, future, passive, participles, infinitive, causative, desiderative, intensive. Derivation. Study of the principal suffixes. Syntax and lexicography. Two facsimiles besides text reproduce four passages of the manuscript of the '*Bhagavati*'.

Second Part (1867)

Section II.—The contents of the '*Bhagavati*'. Detailed analysis of the books I, II and III. More rapid analysis of the books XXXIV, XXXV, XXXVI and XLI. General recapitulation and explanation of the doctrine of the '*Bhagavati*'.

Section III.—The legend of Khaṁdaka (*Bhagvati*, II, I, 18-80). text, translation and commentary.

Appendix I.—Description of the person of Mahāvīra, after the commentary of Malayagiri on the '*Suryaprajñapti*', comparison with the description of Buddha.

Appendix II.—Description of the person of Indrabhūti, after the '*Bhagavati*'.

Index of the words.

2138

Ed. FOUCAUX—*La guirlande precieuse des demandes et des reponses.* Paris, 1867.

P. 8. Note. The *Praśnottararatnamālā* is attributed, among other authors, to Asitapata, who belonged probably to the sect of the Jains.

2139

A. WEBER—*Ueber die Pracnottararatnamala*, (Indische Stereifen, vol. I, Pp. 210-227). Berlin, 1868.

Pp. 211-212. Note on a manuscript of the *Praśnottararatnamālā*. The work begins by an invocation to Pārśvanātha ; it is attributed to an author of the name of Asitapaṭa, that it would suit perhaps better to read Sitapaṭa.

2140

A WEBER—*Ueber die Suryaprajnapti*, (Indische Studien, vol. X, Pp. 254-316). Leipzig, 1868.

Study of a manuscript of the royal library of Berlin containing, not the same text of the '*Sūryaprajñapti*', but the Sanskrit commentary of Malayagiri on this work.

Generalities on the '*Sūryaprajñapti*'. This is an astronomical work of imagination rather than of observation. Detailed analysis of the 20 books which constitute the work, and particularly the books I (8 chapters), II (3 chapters), and X (22 chapters).

2141

A. WEBER—*Ueber einige Lalenburger Streiche*, (Indische Streifen, vol. I, Pp. 245-252). Berlin, 1868.

German translation of the stories 4, 13 and 25 of the '*Bharaṭakadvātriṁśikā*', published by M. Th. Aufrecht.

2142

AMARACANDRA—*Bālabhārata.* Edited by Becanārama TRIPATHI—Benares, 1869.

Text preceded with a preface.

2143

G. BÜHLER—*On the Chaṇḍikāśataka of Bāṇabhaṭṭa*, (Indian Antiquary, vol. I, Pp. 111-115) Bombay, 1872.

Translation of a recital recalling the origin of *Bhaktāmarastotra*, and extract from an anonymous Jain commentary (probably from the commencement of the 15th century) on the *Caṇḍikāśataka*.

Notes on the period of Mānatunga.

2144

E. WINDISCH—*Hemacandra's Yogacastra. Ein Beitrag zur Kenntniss der Jain-Lehre*, (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XXVIII, Pp. 185-262 et 678-679). Leipzig. 1874.

INTRODUCTION

The '*Yogaśāstra*, still called '*Adhyātmopaniṣad*', was composed by Hemacandra, for the king Kumārapāla. The Jain moral philosophy and the philosophical principles on which it rests.

Resemblance of the Jain doctrine with the Buddhistic doctrine.

Notes on the manuscripts utilised.

Text of the first four *prakāśas* of the '*Yagaśāstra*'.

Analytical summary of these chapters.

Translation accompanied by notes. Index.

Corrections of the text.

2145

The Vikramāṅkadevacharita of Bilhana. Edited by G. BÜHLER, (Bombay Sanskrit Series, n XIV). Bombay, 1875.

INTRODUCTION

Pp. 2-3. Remarks on the richness still unexplored of the Jaina libraries which contain some works of all sorts not only Jainas, but also Brahmanical.

P. 32. N.-4. It is inaccurate that the king Āhavamalla, of the dynasty of the Chalukyas, was converted to the Jainism.

Pp. 44-46. Review on the manuscript of the *Vikramāṅkadevacarita* utilised by BÜHLER for his edition. It is a Jaina manuscript, dated Samvat 1343, and conserved in the temple of Pārśvanātha at Jessalmer. It is in ancient Jaina devanāgarī and presents the ordinary peculiarities of this writing.

2146

James D. B. GRIBBLE—*Tamil Poetry*. (CR, lx, art. 5, 1875, Pp. 69-77).

P. 70. Tiruvallava, a Tamil poet, was a Jain. About his time Jainism grew in strength all over Madura, until it was professed by many learned doctors, and in the ninth century the king of Madura, Kuna became a convert to Jainism.

2147

The Dvaiāsharāya (Indian Antiquary, vol. IV, Pp. 71-77 ; 110-114 ; 232-236 ; 265-269). Bombay, 1875.

INTRODUCTION

The '*Dvyāśraya*' is thus entitled because it intends the double object of teaching the Sanskrit grammar and of relating the history of the Solankis (Caulukyas) kings of Anahilvāḍ—Pāṭan. This work was commenced by Hemacandra. It was finished in Samvat 1312 (A.D. 1255), at Pralhadan-Patan (probably Palampur), by a Jaina monk of the name of Leśājayatilakagaṇi. A commentary was composed by Lakṣmi-tilakavai. Detailed analysis of the narrative part of the 20 *sargas*.

2148

H. JACOBI—*Zwei Jaina-Stotra*, (Indische Studien, vol. XIV, Pp. 359-391). Leipzig, 1876.

1. The '*Bhaktāmarastotra*'.

Introduction—The '*Bhaktāmarastotra*' is a hymn of 44 stanzas in honour of Riṣabha, the first Tīrthakara. Circumstances under which it was composed by Mānatuṅga. Considerations on the period and the character of the poem.

Text and translation of the '*Bhaktāmarastotra*'.

2. The '*Kalyāṇamandirastotra*'.

Introduction.—This hymn, according to the commentator, would be the work of Siddhasena Divākara. This is an imitation of the '*Bhaktāmarastotra*'. It consists of 44 stanzas in honour of Pārśvanātha. Text and translation of the '*Kalyāṇamandirastotra*'. Grammatical remarks.

2149

A. WEBER—*Pañcadaṇḍachattraprabandha. Ein Märchen von König Vikramāditya.* Berlin, 1877.

General notes on the character of the legends, narratives, stories etc. in the Sanskrit literature, and particularly in the Jain literature. The language and the lexicography in the '*Pañcadaṇḍachattraprabandha*' : Sanskrit mixed with Prākritic and popular forms. Peculiarities of the manuscript and characteristic of the legend.

Text of the '*Pañcadaṇḍachattraprabandha*', with exhaustive commentary. German translation, with notes. Index of the words.

2150

H. JACOBI—*Die Cobhana Stutayas des Cobhana Muni*, (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XXXII, Pp. 509-534), Leipzig, 1878.

Text of the first four stanzas of the '*Caturviṁśatijinastotra*' or '*Riṣabhanamrastotra*' composed by Jinaprabhasūri and commented by Kanankakusala. Review on Sobhana ; he was the brother of Dhanapala and lived in the second half of the 10th century. Generalities on the '*Caturviṁśatijinastuti*'. The 96 stanzas divided in 24 series of 4 stanzas. Scansion and grammar. The manuscripts utilised. The commentary contained in these manuscripts. Text and translation of the '*Caturviṁśatijinastuti*'.

2151

A. WEBER—*Ueber die Sinhasanadvatrincika*, (Indische Studien. vol. XV, Pp. 185-453). Leipzig, 1878.

Critical study on the different reviews of the '*Siṁhāsanadvātriṁśikā*', more known under the name of '*Vikramādityacarita*'.

This work would be of Jaina origin. The Jaina review of it would be the most ancient, and all the other reviews might have a common Jaina background. Grammatical remarks on the Jaina review. Study of the principal manuscripts. The review of Vararuci and the resemblance that it presents with the Jaina review. Special and analytical study of the Jaina review. The manuscripts ; Detailed analysis of the introduction ; Siddhasena Divākara ; his interference in favour of the Jaina religion in comparison with Vikramāditya. The 32 narratives ; analysis with numerous extracts accompanied by translation. Conclusion : names and history of the 32 statues ; short information on the contents of the work.

2152

Archibald Edward GOUGH—*Papers relating to the collection and preservation of the records of ancient Sanskrit literature in India*. Calcutta, 1878.

P 21. Mode followed by the Jains in preserving their literary treasures.

P. 28. Mention of 7 manuscripts on Jain religion in R.L. MITRA's 'Notices'.

Pp. 64-68, 80, 87. Mention of several Jain works and their authors, etc.

Pp. 83-84; 100-104, 116-119, 125-134. References to Jain works etc., made in connection with BÜHLER's search for Sanskrit manuscripts during 1871-72, 1872-73, 1873-74, 1874-75.

Pp. 91-99, 108-113, 137. A classified list of Jain works.

2153

The Kalpasūtra of Bhadrabāhu, edited by H. JACOBI. Leipzig, 1879.

INTRODUCTION

Chronological connections between Jainism and Buddhism.—Thesis of COLEBROOKE : Mahāvīra would have been the master of Gautama Buddha. Criticism—Thesis of WILSON : Jainism would proceed from Buddhism analogous opinions of LASSEN and of WEBER. Criticism ; resemblances and differences between Buddha and Mahāvīra and between their doctrines ; chronological discussions : the term *Nirgrantha* ; the ideas of the epigraphy ; the name of *Nigantha* Nātaputta given to Mahāvīra. Conclusion : Buddha and Mahāvīra are two distinct personages but who lived at the same period.

Chronological discussions relating to the *nirvāṇa* of Mahāvīra.

(1) After the 'Versus memoriales' of the '*Vicarasreni*' of Merutunga, Mahāvīra might have died in 527 B.C. (2) After the '*Pariśiṣṭaparvan*' of Hemacandra, in 467 B.C. only. This last date would be the most probable ; proofs in favour of this hypothesis.

Review on Bhadrabāhu after : (1) the *therāvalīs* of the *Kalpasūtra*, of the *Āvaśyaka* and of the *Nandisūtra* ; (2) the '*Riṣimaṇḍalasūtra*' of Dharmaghoṣa and the '*Pariśiṣṭaparvan*' of Hemacandra ; (3) the legends contained in different modern commentaries of the *Kalpasūtra*.—In note (Pp. 12-13) text and translation of the '*Uvasaggaharastotra*', attributed to Bhadrabāhu.

The Jaina books ; their final drawing-up in 454 A.D. by Devarddhigaṇi ; the subsequent alterations. The Jaina languages ; Mahārāṣṭrī Jaina and Prakrit

Jaina ; general characters. The orthography of the Jaina books. The *Kalpasūtra* ; authority of this book ; sources ; compositions ; *Jinacaritra*, *Sthavirāvali* and *Sāmācārī*; state of the text ; the commentaries ; the translation of STEVENSION. The manuscripts which have helped to the making out of the text.

Supplementary note on Bhadrabāhu after the translation of the Digambaras. Text of the *Kalpasūtra*.

Notes.—Prākrit-Sanskrit glossary. Recensions : H. OLDENBERG '*Zeitschrift der deutschen morgenlandischen Gesellschaft*, vol. XXXIV, Pp. 748-757.

2154

S. J. WARREN—*Nirayāvaliyasuttam, een Upanga der Jaina's.* Amsterdam, 1879.

INTRODUCTION.

Generalities on the '*Nirayāvaliyasūtra*.

Prākrit-Sanskrit glossary. Remarks and annotations.

Recensions : H. JACOBI. *Zeitschrift der deutschen morgenlandischen Gesellschaft*, vol. XXXIV, Pp. 178-183.

2155

N. J. KIRTANE—*The Hammira Mahākāvya of Nayachandra Sūri*, (Indian Antiquary, vol. VIII, Pp. 55-73). Bombay, 1879.

Analysis of the '*Hammiramahākāvya*', historical poem in 14 cantos, by Nayacandrasūri, grand son and disciple of Jayasiṁhasūri. The manuscript wnich has served for this analysis has been copied at Firuzpur, in Samvat 1542 by Nayahaṁsa, another disciple of Jayasiṁhasūri.

2156

J. KLATT—*Dhanapāla's Rishabhapañcāśika*, (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XXXIII, Pp. 445-483). Leipzig, 1879.

INTRODUCTION.

Review on Dhanapāla. His identification with the author of the *Pāiyalacchī*.

Remarks on the commentary, without the name of the author, annexed to the text of the *Ṛṣabhapañcāśikā*'. Summary of the *stotra*. The language in general. Lexicography and grammar. Details on the phonetic, the morphology and the syntax. The scansion. Text and translation of the *Ṛṣabhapañcāśika*, with numerous extracts of the commentary. Prākrit-Sanskrit glossary.

Appendix.—List of the Jain manuscripts of the Royal Library of Berlin.

2157

G. THIBAUT—*On the Suryaprajñapti*, (JASB, vol. XLIX, Pp. 107-127, and 181-206). Calcutta, 1880.

Account of the review of COLEBROOKE and of the analysis of WEBER. Generalities on the *Sūryaprajñapti*). Technical and systematical study of the work after the subjects discussed, with comparative ideas : The theory of the two suns, the two moons, and the two systems of constellations. The astronomic-chronological period ; the *yuga* or quin-quennial cycle ; the lunar months. The revolution of the sun and the moon ; the solstice ; the *nakṣatras* ; the length of the day ; the rapidity of the sun in the different circles that it travels ; the rise and the setting of the sun. The doctrine of the *trapkṣetra*, that is to say of the part of Jambudvīpa which is lighted each day by two suns. The moon ; her revolutions ; the place that it occupies at different periods in the circle of the *nakṣatras*. Connections of the moon and of the sun in their revolutions. Relative rapidity of the moon, of the sun and of the stars.

Details on the *nakṣatras*—Calculations in view of the determination of the place of the moon and of the sun, and calculations of the time in general. Connections of the Jaina astronomy with that of the Buddhists, the system of the *Purāṇas* and the chinese theory explained in the '*Tcheoupei*'.

2158

H. JACOBI—*Das Kālakācārya-Kathānakam*, (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XXXIV, Pp. 247-318). Leipzig, 1880.

INTRODUCTION

The '*Kālakācāryakathānaka*' must have originated at a very remote time, but the age and the author of it are not known. Language and the general character of the work. Analytical summary.

Enquiry about the personages of the name of Kālaka. Abstract of the ideas of the following works : *Kalpasūtra* and commentaries, *Prajñāpanāsūtra* ; *Nandisūtra* ; *Āvaśyakasūtra*. According to these documents there would have been five Kālakas. Historical notes in this matter. Text of the '*Kālakācāryakathānaka*'. Translation; Prakrit-Sanskrit glossary.

2159

Nilmani MUKHOPADHYAYA—*Sāhityaparicaya* ; *an Introduction to Sanskrit Literature.* —Calcutta, 1881.

Chrestomathy for the schools, with English translation and notes. It contains, among others, two narratives borrowed from the '*Kathākośa*'.

2160

C. H. TAWNEY—*A Folklore Parallel,* (Indian Aniquary, Vol. X, Pp. 190-191). Bombay, 1881.

Translation of a narrative from the '*Kathākośa*' entitled : '*A story of tenderness to animals*' and borrowed from the '*Sāhityaparicaya*' of Nilmani MUKHOPADHYAYA.

2161

P. STEINTHAL—*Specimen der Nāyādhammakahā.* Leipzig, 1881.

Introduction.—The manuscripts of the '*Nāyādhammakahā*'. Considerations on the system of writing of these manuscripts. General object of the '*Nāyādhammakahā*'. Analysis of the first *adhyayana* ; history of the prince Megha who made himself monk. Critical text of the first *adhyayana* (about the 5/8th). Extracts from the commentary of Abhayadevasūri and remarks on the text.

Prākrit-Sanskrit vocabulary.

2162

G. U. POPE—*Notes on the Kurral of the Tamil Poet Tiruvalluvar,* (Indian Antiquary, vol. VII, Pp. 220-224 ; vol. VIII, Pp. 305-309 ; vol. IX, pp. 196-199 ; vol. X, Pp. 352-355). Bombay, 1878-1881.

INTROCUCTION

The '*Kurat*' in general. Review on the author. He lived between 1000 and 1200 A.D. His name is unknown ; Tiruvalluvar is only a title. He lived at Saint Thome or Mayilapur. The commentaries and the editions of the '*Karul*'. The spirit of the work. Opinions of GRAUL and of CALDWELL. For the author, the '*Kural*' reflects the doctrine of Śankarāchārya, mixed with Jainism and with philosophy according to the '*Bhagavadgītā*'. The scansion of the *kural*. Detailed analysis of the first four chapters which constitute in some sort the introduction of the work.

2163

A. WEBER—*Das Saptacatakam des Hala*. Leipzig, 1881.

Among the manuscripts which have served for the making out of the text, is found a Jaina review, denoted by the letter R. and to which the editor has devoted special study, namely : Introduction, P. XXVIII and XXIX. Generalities on the manuscript which present all the characters of a Jaina manuscript.

Pp. 404—439. Comparative analysis of this review with the text of Vulgata.

2164

A. WEBER—*Uber den Kupakshakaucikāditya des Dharmasāgara, Streitschrift eines orthodoxen Jaina, vom Jahre 1573*. Berlin, 1882 (Sitzungsberichte der Königlich Preussichen Akademic der Wissenschaften).

General notes on the '*Kupakṣakauśikāditya*'— This work is comprised of 11 chapters. The manuscript of Berlin contains only the first and the end of second. It is accompanied by a commentary composed by Dharmasāgara himself. Review on the author, after this commentary and a *Gurvāvali*.

Dharmasāgara had for masters Ānandavimalasūri (Samvat 1547—1596) and Hīravijayasūri (born in Samvat 1583). He composed the '*Kupakṣakauśikāditya*' in Samvat 1629, may be 1573 A.D. Vijayadānasūri (Samvat 1553—1622).

Analysis—The '*Kupakṣakauśikāditya*' is a polemical treatise against the ten hetrodox sects which originated by the side of the Śvetāmbara community, to which Dharmasāgara belonged and which he considers as mere orthodoxy.

List of the Ten Hetrodox Sects

1. Sect *Khavanaya*. Due to a renovation, towards Saṁvat 139, of the order of the Digambaras. The doctrine consists of three principal dogmas :

   (1) Prescription of the state of nudity ;

   (2) Exclusion of the women from the final deliverance.

   (3) Rejection of a special mode of nourishment for the ascetics.

2. *Punnima* sect. Founded in Saṁvat 1159 by Candraprabhācārya.

3. *Kharatara* sect. Founded in Saṁvat 1204 by Jinadattācārya.

4. *Pallavia* or *Aṁcalia* sect. Founded in Saṁvat 1213.

5. *Saddhapuṇṇima* sect. Founded in Saṁvat 1236.

6. *Āgamika* sect. Founded in Saṁvat 1250 by Devabhadra and Śīlaguṇa.

7. *Padimāri* (*Lumpāka*) sect. Founded by Lumpaka in Saṁvat 1508, and it has for fundamental character of being opposed to the cult of images.

8. *Muniari* or *Kaṭuka* sect. Founded by Kaṭuka in Saṁvat 1562, and characterised by hatred that it manifests with regard to the *munis*.

9. *Vaṁjha* sect. Founded in Saṁvat 1570.

10. *Pāsa* sect. Founded in Saṁvat 1572 by Pāśacandra when he was separated from the Tapā sect.

2165

Rajendralala MITRA—*The Sanskrit-Buddhist literature of Nepal.* Calcutta, 1882.

P. 13. The Tīrthakaras appear to have been the Jains. Some people however maintain that these were the Brahmans.

2166

Albrecht WEBER—*The History of Indian Literature.* (Translated from the second German edition by John MANN and Theodor ZACHARIAE). Second Edition. London, 1882.

P. 244 n. Development of the atomic theory among the Jains.

Pp. 296-297 n. The sect of the Jains is to be regarded as one of the schismatic sects that branched off from Buddhism in the first century of its existence. Origin of the Jain sect. The sacred texts of the Jains are styled *Aṅgas*. The Jains have great significance in connection with the Sanskrit literature.

2167

A. WEBER—*Uber Bhuvanapāla's Commentar zu Hala's Saptacatakam.* Berlin, 1882. (Sitzungsberichte der Koniglich Preussischen Akademie der Wissenschaften).

The first pages only of the preceding study.

2168

A. WEBER—*Über das Campakasreshthikathānakam, die Geschichte vom Kaufmann Campaka.* Berlin, 1883 (Sitzungsberichte der Koniglich Preussischen Akademie der Wissenschaften).

Text and translation of the history of the merchant Campaka, composed by Jinakīrti.

Grammatical remarks and comparative datum.

Addendum—New linguistic remarks and comparative datum suggested by diverse savants.

2169

Das Aupapātika Sūtra, erstes Upanga der Jaina. I. Theil. Einleitung. Text und Glossar. Von E. Leumann. Leipzig, 1883.

Introduction.—Object of the '*Aupapātikasūtra*' Etymology of the word '*Upapāta*'. Agreements of the '*Aupapātikasūtra*' with the second upāṅga, the '*Rājapraśnīyasūtra*'.

Systematic analysis of the '*Aupapātikasūtra*'.

Manuscripts utilised for the edition.

Text of the '*Aupapātikasūtra*'.

Prākrit-Sanskrit glossary. For a great number of terms, the German signification has been added.

Appendix—Remarks on the transcription and lexicographical notes.

Inaugural treatise published by M. E. LEUMANN at Leipzig, in 1882, comprises only the introduction and the text of the first 38 chapters of the '*Aupapātikasūtra*'.

2170

E. LEUMANN—*Zwei weitere Kālaka—Legenden,* (Zeitschrift der deutschen morgenländischen Gesellschaft, vol. XXVII, Pp. 493-520). Leipzig, 1883.

Study of the two new recensions of the legend of Kālaka. The one has for author Dharmaprabha, and the second Bhavadeva. Grammatical remarks.

The examination of the different narratives proves that all derive from a unique ancient legend.

Chronological notes. Corrections in the treatise of M. JACOBI. Comparative study of different lists of great Jaina priests.

1. Line of descent from Mahāgiri, in the *Nandī* and the *Āvaśyaka*.

2. Line of descent from Suhastin, in the '*Kalpasūtra*' and the '*Dasaśrutaskandha*'.

3. List of the *Daśāpūrvins*, after Merutunga.

Critical examinations of these lists : the names and the dates. Text of the two new recensions of the legend. Prākrit-Sanskrit glossary.

2171

A. WEBER—*Ueber Bhuvanapāla's Commentar zu Hala's Saptacatakam*, (Indische Studien, vol. XVI, Pp. 1-204). Leipzig, 1883.

Study of a Jain manuscript containing a commentary of Bhuvanapāla on the '*Saptaśatakam*', with special title of '*Chekoktivicāralīlā*'.

Graphic peculiarities of the manuscript.

Grammatical and orthographic characters of the review of the text. Generalities on the commentary. Review on Bhuvanapāla who appeared to have been a Jain native of Guzerat. Analytical study of the work.

2172

J. VINSON—*Un episode du poeme epique Sindamani*, (Publications de l'Ecole des langues orientales vivantes. IInd series, volume IX, Melanges Orientaux, Pp. 547-577). Paris, 1883.

Generalities on the '*Śindāmaṇī*'. Period, character, style, scansion. The author and the commentary of the work. Subject of the '*Śindāmaṇi*'. Lithographed text and translation of an episode borrowed from the beginning of the third canto (adventure of Gandharvadattā).

Grammatical and metrical notes.

2173

A. WEBER—*Über das Uttamacaritrakathankam, die Geschichte vom Prinzen Trefflichest*, Berlin, 1884 (Sitzungsberichte der Koniglich Preussischen Akademie der Wissenschaften).

INTRODUCTION

General characters of the narrative. The manuscripts. Period of the redaction : end of the 15th century. Contents : adventures of all sorts serving as illustration to the Jain doctrine. The language and the vocabulary. Text of the narrative. Translation. Bibliographical notes and additional comparatives.

2174

A. WEBER—*Ueber die heiligen Schriften der Jaina* (Indische Studien, vol. XVI, Pp. 211-479. et vol. XVII, Pp. 1-90). Leipzig, 1883-1885.

An all-round survey on the Jaina canonical treatises, with the following subdivisions : The ideas of the tradition on the Jaina canon. Account of Hemacandra concerning the loss of the '*Purvas*' 11-14. The three degrees of the doctrine. The writers. The oral tradition. The uniformity of the canonical books. The lost treatises. The actual state of canon. The modifications of the text. The language. The date of the writing. Origin of the Jainas : they constitute one of the most ancient sects of Buddhism.

Systematic analysis of the canonical treatises : *Aṅgas*.—The 12th *aṅga*. Its agreements with the first eleven. The grouping of the *angas*. Particular study of each of them : contents, historical ideas, commentaries etc. *Upāṅgas*.— The 12 *upāṅgas* in general : their agreements, their classification. Individual analysis.

Prakīrṇas (Paiṇṇas).—The 10 *paiṇṇas* ; their different enumerations. A special and very rapid analysis. *Chedasūtras*. The 6 *chedasūtras* ; generalities, ideas of the tradition, age etc. the work of Bhadrabāhu. Detailed analysis of each of these *chedasūtras*. The '*Kalpasūtra*'. The '*Nandisūtra*'. The '*Anuyogadvārasūtra*' *Mūlasūtras*.—The 4 *mūlasūtras* ; generalities. Analysis of each of them, and especially of the '*Uttarādhyayana*' and of the *Āvaśyaka*'. Review on some other treatises, particularly on the *Oghaniryukti*. List of the lost texts.

2175

E. LEUMANN—*Beziehungen der Jaina—Literatur zu an dern Literaturkreisen Indiens*, (Actes du VI Congress international des Orientalistes, III Partie, Section II, Pp. 469-564). Leide, 1885.

Study of the resemblances of the Jain literature with :

1. The Buddhistic literature.

A. The Buddhistic legend of Pāyāsi,

B. The *Rāyapasenaiyya*.

Comparison of the two recensions of the legend. Conclusions : 1. The legend must be familiar longtime, before the Buddhistic and Jaina writings.

2. The Buddhistic recension is not necessarily more ancient than the Jaina recension, still it may be more simple.

3. I cannot be determined in a certain manner if the Jain writing goes back to a period when the priority of Pārśva was a manifest fact.

II. The brahmanical epic literature.

A. Comparison of the legend of Draupadi in the *Mahābhārata* and in the *Jñātadharmakathā*. The Jaina recital must go up to high antiquity.

B. Comparison of the legend spoken of Herode, a part of the legend of Kṛṣṇa in the *Bhāgavatapurāṇa*, with the corresponding narration of the *Jñātadharmakathā*.

III. The Brahmanical astronomical literature. Study of three astronomical passages from the commentary of Bhaṭṭotpala on the *Bṛhajjātaka* (966 A.D.). These passages are borrowed of an old Jain astronomer of the name of Kalakācārya.

An astronomical treatise is also attributed to one Bhadrabāhu. This work is in Sanskrit, and the commentator Abhayadeva knew it already under this form about 1120 A.D.

IV. The Brahmanical grammar.

General considerations on the activity of the Jains in the grammatical domain. The quotations of Brahmanical grammarians in the commentaries of Malayagiri and of Śīlāṅka.

V. The tantrical literature.

Analysis and extracts of a small tantrical treatise in the chapters entitled *Sarvopayogikaratva*, and which presents an enough close relationship with that which one knew of the 12th *aṅga*, the *Diṭṭhivāya*.

2176

H. JACOBI—*Ausgewählte Erzählungen in Maharashiri.* Grammatik, Text, Worterbuch. Leipzig, 1886.

Collection of ten (respect, eleven) Jaina narratives, borrowed from the commentaries on the '*Uttarādhyayanasūtra*'.

Preface—Brief reviews on Devendra and Śāntisūri, authors of the commentaries in question.

Introduction—Classification of the Prākrit dialects and special notes on the Māhārāṣṭrī. Grammar, particularly devoted to the Māhārāṣṭrī. Text of the ten narratives.

1. Bambhadatta.
2. Sanamkumāra.
3. Udayana.
4. Karakaṇḍu.
5. Domuha.
6. Nami.
7. Naggai.
8. Mūladeva.
9. Maṇḍiya.
10. Agaḍadatta.

10 a. Agaladatta.

Prkârit-Sanskrit-German glossary.

2177

F. L. PULLE—*Della letteratura dei G'aina.* Puntate I e II, e Aggiunte. Venezia, 1884-1886.

I. Generalities.—Review of the principal opinions set forth on the subject of Jainism; COLEBROOKE, WILSON, TOD, BENFEY, STEVENSON, LASSEN, WEBER, WARREN, JACOBI and E. LEUMANN. Posteriority of the Jainism in comparison with Buddhism. Relationship between the Jainism and the Buddhism. The country of origin and the language of the Jains. The Jaina literature.

II. The cononical texts.—study of the terms *Arhat*, *Jina*, *Tīrthakaras*. Life of Mahāvīra. The sacred books; their wording—The *Aṅgas*. Brief review on each of them—The *Upāṅgas*. General review. Analysis of the *Aupapātikasūtra*.

III. Additions—Extracts of *Vidhiprapā* of Jinaprabhasūri. Review on the indigenous edition of the *Aṅgas* and the *Upāṅgas*. Bibliographical ideas.

2178

The 'sacred' Kurral of Tiruvalluva-Nayanar, with Introduction, Grammar, Translation, Notes, Lexicon, and Concordance, by G.U. Pope. London, 1886.

I. General considerations in the subject of the '*Kural*' and of its author. Period of the work: between 800 and 1000 A.D. Editions and commentaries. The theological and philosophical system explained in the 'KURAL'.

Analytical summary of the chapters.

II. The grammar of the KURAL.

III. The scansion of the KURAL.

Text and translation—The translation is under metrical form. Notes:—The commentary reproduces a great number of passages from the versions of the 'KURAL' by BESCHI and ELLIS.

Vocabulary and agreement—The lexicon relates to the '*Kural*' and '*Nāladiyār*'. General index.

2179

PADMARAJA—*A Treatise on Jain Law and Usages*. Bombay, 1886.

This volume consists in a choice of stanzas, translated all at once in English, in Canara and in Marāthi.

2180

PANDIT Shanker Pandurang—*The Gauḍavaho by Vākapati*. Bombay, 1887 (Bombay Sanskrit Series xxxlv).

Pp. ii-iii. An old manuscript library at Patan near Sidhpur, in the territory of the Gaekwad was actually used by Hemachandra. Jain Bhandara at Khambayat or Cambay.

P. v. The use of the particle *Kila* at the head of a sentence, is only found in Sanskrit works by Jain writers.

P. XLIX. Whatever Prākrit poetry, lexicography or grammar has been preserved to us owe to the Jains.

Pp. CXXXV-CXLIII—Jain scholar, Bappabhatti, his life; Raivatādri (Girnār) besieged by the Digambaras and settled by a stratagem invented by Bappabhatti, a quarrel as to the ownership of the temples on Girnār.

P. CXLIII. The *Prabandha-Koša* by Rājašekharasūri gives the lives of 24 personages, among whom the life of the Digambara poet Mandakīrti is also given.

P. CXLVIII. The *Prabhāvaka-charita* composed by Prabhachandrasūri; the *Tīrthakalpa* by Jinaprabhasūri; the *Gāthāsahasri* of Samayasundara; the whole story of the life of Bappabhatti is little better than a fabrication.

2181

A. WEBER—*Ahalya* AXIAAEUS *und Verwandtes.*—Berlin, 1887 (Sitzungsberichte der Koniglich Preussichen Akademie der Wissenschaften).

The name of Ahalyā is found in the 10th *anga*, the '*Prašnavyākarana*', among those of the beauties (Sītā, Draupadī, Rukmiṇī, Padmāvatī, etc.) who were cause of bloody wars. Abhayadevasūri, in his commentary, gives some details on these heroines. Text of this passage.

2182

Śīvaga-Śindāmaṇi—Edite per Sāminādeiya. Madras, 1887.

This edition is composed in the following manner: Preface of the editor. General table of contents. Legendary lives of the supposed author of the *Śindāmaṇī* Tiruttakkadevar and of the commentator 'Naccinarkkiniyar. Analytical summary of the '*Śindāmamī*'. Index of proper names; Enumeration of the stanzas; Notes on the scansion; Text of the '*Śindāmaṇi*', accompanied by the commentary of Nacciarkkiniyar; Preface of the commentary; References and quotations forgotten or not identified; Alphabetical table of the stanzas. Erratum.

2183

F. L. PULLE—*Shaṭdarcanasamuccayasutram,* (Giornale della Societa asiatica italiana, vol. I, Pp. 47-73). Firenze, 1887.

Generalities on the '*Ṣaḍdaršanasamuccaya*' of Haribhadrasūri.

1. The '*Gaṇadharasārdhašataka*' of Jinadattasūri.

2. The 'Vicarāmṛtasaṅgraha'.

3. The *paṭṭāvalis* of the sect Kharatara and of the Tapā sect.

Biography of Haribhadrasūri.

Division of the "*Ṣaḍdarśanasamuccaya*".

The manuscripts utilised for the edition of the text.

Text of the '*Ṣaḍdarśanasamuccaya*'.

2184

F. L. PULLE—*Un progenitore indiano del Bertoldo.* Venezia, 1888.

The '*Antarakathāsaṁgraha*' of Rājaśekhara ; its place among the legends and narratives in the Hindu literature, and particularly in the Jain literature. Text and Italian translation of eight abridged stories from the '*Antarakthāsaṁgraha*'. Diverse notes.

2185

H. JACOBI—*Die Jaina Legende von dem Untergange Dvaravati's und von dem Tode Krishna's* (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XLII. Pp. 493-529). Leipzig, 1888.

The legend of Kriṣṇa in the Jaina literature.

1. Narrative of Devendra in his commentary on the '*Uttarādhyayanasūtra*.'

2. 'Antakṛtdaśā' V. I.

3. '*Jnātadharmakathā*', XIV.

Notes on the legend and the cult of Kriṣṇa among the Jains. Text of the narrative of Devendra. Translation. Glossary. Appendix. Text of the '*Antakṛtadaśā*', V. I.

2186

R. FICK—*Eine Jainistische Bearbeitung der Sagara—Sage.*—Kiel, 1888.

Text and German translation, with notes and glossary, of a narrative borrowed from the commentary of Devendragaṇi on the '*Uttarādhyayanasūtra*'. The introduction recalls the principal moments of the legend of Sāgara : *Mahābhārata, Rāmāyaṇa, Harivaṁśa* and *Purāṇas.* The Jaina narrative is only an adaptation, particularly according to the Mahābhārata, of this very old legend. Comparison with the Buddhistic legend of Kiśāgotamī.

2187

E. KUHN—*Der Mann im Brunnen*, (Festgruss an OTTO von Bothlingk, Pp. 68-76). Stuttgart, 1888.

Study of diverse recensions of the legend called 'the man at the bottom of the pits'. The Jain recension is contained in the '*Sthavirāvalicarita*' of Hemacandra, II, 191 and following.

2188

ATMARAMAJI ANANDAVIJAYAJI. '*Jaina-mata-vṛkṣa*'. Ahmadabad, 1888.

This little book contains a reduction of the chronological picture of the Jaina sects composed by the same author and presented by A. F. Rudolf HOERNLE to the Asiatic Society of Bengal in 1889 (in Proceedings, 1889. p. 131). Communication due to the obligingness of Rudolf HOERNLE.

2189

Śūḷāmaṇi—Edite par Tamodarampillei—Jaffna, 1889.

The edition comprises the following parts. Preface of the editor ; review on the manuscripts of the '*Śūḷāmaṇi.* Table of proper names. Text ; Index of the stanzas.

2190

A. WEBER—*Uber die Samyaktvakaumudi, eine eventualiter mit 1001 Nacht auf gleiche Quelle Zuruckgehende indische Erzahlung.* Berlin, 1889 (Sitzungsberichte der Koniglich Preussischen Akademie der Wissenschaften).

The '*Śamayaktvakaumudī*' presents, as for the positions of the personages, curious analogies with the '*thousand and one rights*'.

Reason of this analogy :

1. It is necessary to reject the hypothesis of a casual coincidence to which the peculiarities and the details of the narrative are opposed.
2. The question of borrowing is difficult to solve ; the uncertainty of the chronological datum.
3. In all probability, the '*Samyaktvakaumudī*' proceeds from a proper Indian tradition, from which would proceed equally the analogous narratives of

the '*Mille et une nuits*', through the medium of a previous persian redaction.

Detailed study of the introduction and of the whole of the narratives of the '*Samyaktvakaumudi*', according to the two recensions of this work, and comparison with the analogous situations of the '*Mille et une nuits*'. Biographical review on the Jaina masters quoted in the '*Samyaktvakaumudi*'.

2191

J. VINSON—*Literature tamoule ancienne* ; *le Sindamani*, (Revue de linguistique et de philologie comparee, vol. XXII, Pp. 1-32 et 107-133). Paris, 1889.

The Tamoul literature in general.

The sources of the '*Śindāmaṇi*'. Particular review on the edition of the poem published at Madras in 1887. Character of the work. Detailed analysis of the 13 cantos of the '*Sindāmaṇi*'. Translation of the stanzas 150-249 and 270-281 of the canto XIII. Notes on the age oi the '*Śinḍāmāṇi*'.

2192

G. BÜHLER—*Das Sukritasamkritana des Arisimha*. Wien, 1889. (Sitzungasberichte der phil. hist. Classe der Kais. Akademie der Wissenschaften).

General character of the work—The '*Sukṛtasaṁkīrthana*' is a *mahākāvya* composed in honour of the Jaina minister Vastupāla. It consists of 11 cantos and 553 stanzas.

The author and his period. Arisiṁha was a Jain. According to Amaracandra, he might have written a poetical treatise entitled '*Kavitārahasya*', and composed the '*Kāvyakalapalatā*' in collaboration with Amaracandra himself. According to the *Prabandhakośa*' of Rājaśekhara, Arisiṁha would have been the master of Amaracandra. The two poets were in close relation with the minister Vastupāla.

The '*Sukṛtasaṁkīrtana*' was probably composed between Saṁvat 1276 and 1296 or 1297. Detailed analysis of the '*Sukṛtasaṁkrīrtana*' and historical notes. Extract from the '*Prabandhakośa*' of Rājaśekhara. Numerous extracts from the '*Sukṛtasaṁkīrtana*' (Sargas I-V and VIII-XI).

2193

Le Livre de l'Amour de Tirouvallouva, traduit du tamoul par G. de Barrigue de Fontainieu. Paris, 1889.

Foreword by M. Vinson.

The poems of love of the Tamoul country. General plan. Historical review on Tiruvalluvar. Excellent bibliography of the works relating to the '*Kural*'. Review on the '*Naladiyar*'. Translation by M.B. de Tontainteu, of the third part of the '*Kural*' (Doctrine of love). Appendix. Translation of the three chapters of the '*Naladiyar*'. Notes and interpretations.

2194

E. Lovarini—*La novellina gainica del re Papabuddhi e ldel ministro Dharmabuddhi.* (Giornale della Societa asiatica italiana, vol. III, Pp. 94-127). Roma, 1889.

The manuscript. Age and general character of the story. The language. Text and Italian translation.

2195

V.G. Ozha—*The Somanāthpattan Praśasti of Bhava Brihaspati,* (Wiener Zeitschrift fur die Kunde des Morgenlandes, vol. III, Pp. 1-19), Wien, 1889.

The introduction, due to Bühler, mentions the part of Hemacandra in the reconstruction of the Śivaite temple of Somanātha by Kumārapāla, and in the conversion of this prince to the Jainism.

2196

G. A. Grierson—*The modern vernacular Literature of Hindustan.* Calcutta, 1889.

P. 132. Review on Jayacandra who wrote in Samvat 1863 (1806 A.D.) a work in Hindi, entitled *Svāmi Kārttikeyānuprakṣā* and relating to the Jaina doctrines.

2197

The Uvāsagadasāo, edited in the original Prākrit with the Sanskrit Commentary of Abhayadeva, and translated with copious notes by R. Hoernle.

2 volumes (Bibliotheca indica). Calcutta, 1888-1890.

Vol. I. Text and commentary.

INTRODUCTION

Description of the manuscripts and documents utilised for the establishment of the text and of the commentary.

Criticism of these materials.

Orthography followed in the edition of the text, it must be consistent with the rules established by Hemacandra for the Jain Prākrit. Considerations on the commentary and on Abhayadeva. Text of the '*Uvāsagadasāo*'. Index of the Prākrit words with their Sanskrit equivalents. Critical notes relating to the text and errata. Text of the commentary.

Vol. II. Translation. Introduction.

The sacred books of the Jains. The *Aṅgas*. Age and authority of the *Aṅgas*. The council of Pataliputra. Refusal of the Digambaras to accept the canon set up by this council—The council of Valabhi and the ultimate drawing up of the Jaina canon. Remarks on the period of the *Aṅgas* and of the *Pūrvas* and on the antiquity of the Śvetāmbaras. The '*Uvāsagadasāo*', accompanied by numerous notes.

Appendix I. History of Gosāla after the '*Bhagavatī*'.

Appendix II. Doctrine of Gosāla after the '*Sumaṅgalavilāssn*'.

Appendix III—Diverse notes.

General index and errata. Recensions : E. LEUMANN, 'Wiener Zeitschrift fur die Kunde des Morgenlandes, vol. III, Pp. 328-350.' G. A. GRIERSON, Indian Antiquary, Vol. XVI, Pp. 78-80.

2198

F. L. PULLE—*Originali indiani delta novella Ariostea nel XXVIII canto del Furioso.* (Giornale della Societa asiatica italiana, vol. IV, Pp. 129-164). Roma, 1890.

Pp. 142-145. Text and translation of a narrative extracted from the commentary of Malayagiri on the '*Nandisūtra*'.

Pp. 161-164. Notice, accompanied by a rapid analysis, on the *Samyaktvakaumudi*.

2199 (i)

Sthavirāvalī Charita or *Pariśiṣṭaparvan by Hemachandra.* Edited by H. JACOBI (Bibliotheca indica). Calcutta, 1891.

PREFACE

Object and character of the '*Sthavirāvalicarita*'. The history and the legend in this work. Critical discussion relating to the death of Mahāvīra.

Notes on parallel texts (cf. Appendixes) concerning the narratives contained in the '*Sthavirāvalicarita*'. Haribhadra and Hemacandra. The language and the scansion in the '*Sthavirāvalicarita*'. Note, after BÜHLER, on the chronology of the works of Hemacandra. Detailed analysis of the '*Pariśiṣṭaparvan*'. Text of the '*Pariśiṣṭaparvan*'.

Appendixes.

Extracts of the commentary (ṭīkā) of Devendra on the '*Uttarādhyayanasūtra*', of the '*Riṣimaṇḍalastotra*' of Dharmaghoṣa, and the commentary of Padmamandira on the '*Riṣimaṇḍalastotra*'.

2199 (ii)

H. JACOBI—*Upamitabhavaprapancae kathae specimen.* Bonnae, 1891.

The allegorical literature in India. General character of the 'Upamitabhava-prapañcākathā'. Review on Siddharsi. The abbreviators of the work of Siddharṣi : Vardhamān (*Upamitibhava* prapañcānāma-*samuccaya*) and Haṁsaratna. The language of Siddharṣi. The manuscripts utilised. Text of the first chapter of the '*Upamitabhavaprapañcākathā*'.

2200 (i)

WEBER'S *Sacred Literature of the Jains.* Translated by Dr. H. Weir SMYTH (I.A. vol. XVII, Pp. 279-292 ; 339-345 ; vol. XVIII, Pp. 181-184 ; 369-378 ; vol. XIX, Pp. 62-70 ; vol XX, Pp. 18-29 ; 170-182 ; 365-376 ; vol. XXI, Pp. 14-23 ; 106-113 ; 177-185 ; 210-215 ; 293-311 ; 327-341 ; 369-373). Bombay, 1888-1892.

English translation, enriched with notes, of WEBER'S '*Ueber die heiligen Schriften der Jaina*' *in Indische Studien.* Vols. XVI and XVIII, 1883-85.

2201 (i)

E. LEUMANN—*Die Legende von Citta und Sambhuta,* (Wiener Zeitschrift fur die Kunde des Morgenlandes, vol. V, Pp. 111-146 ; vol. VI, Pp. 1-46), Wien, 1891-1892.

Comparative study of diverse redactions of the legend of Citta and Sambhūta.

I. Buddhists redaction : *Citta-Sambhūta-jātaka* (Jausboll No. 498).

II. Jaina redactions. 1. In verse : 'Uttarādhyayana', XIII (Citta-Sambhujja) ;
2. In prose : commentary (vṛtti) of Devendra on the '*Uttarādhyayana*' (Bambhadatta).
3. *Āvaśyakaniryukti*, IX.

III. Brahmanical redaction : *Harivaṁśa* I, 18-24.

CONCLUSIONS

1. The Buddhistic recension is in generally better than the Jain recension under one or other of the three aspects. However, none of these two recensions contains original specific features.
2. They are two subsequent recensions to the Brahmanical redaction, which must be considered as primitive.

2201 (ii)

E. LEUMANN— *Daśavaikālika-sūtra und-niryukti,* (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XLVI, Pp. 581-663). Leipzig, 1892.

Enumeration of the commentaries of the *Daśavaikālikasūtra.*

Review on the two *ṭīkās* (Bṛhadvṛtti and Laghuvṛtti) of Haribhadra, with historical ideas on the latter. The *Niryukti* of the '*Daśavaikālika*'. Agreements between *niryukti* and *bhāṣya.* Detailed analysis of the stanzas 222, 297 of this *Niryukti.* List of the recitals relating to the "*Daśavaikālika*". List of passages parallel to the *Niryukti.* Study of recitals relating to the '*Daśavaikālikasūtra*'. Translation of the first three chapters or the sūtra. Analysis of the first three chapters of the sūtra. Analysis of the other recitals or legends. Analytical study of the recitals relating to the *Niryukti.*

Text of the *Daśavaikālikasūtra.* Text of the '*Daśavaikālikaniryukti*'.

2202

E. LEUMANN—*Jinabhadra's Jītakalpa, mit Auszugen sus Siddhasena's Curni.* Berlin, 1892 (Sitzungsberichte der Koniglich Preussischen Akademie der Wissenschaften).

INTRODUCTION

Notes on the period in which Jinabhadra lived. The '*Jītakalpa*' is also called '*Yati-Jītakalpa*'. It is a list of penitence for the Jaina monks. These penitence

after the canonical texts, are ten in number. The commentary of Siddhasena is in Prākrit. Text of the *Jītakalpa*. Text of the commentary of Siddhasena (Extracts). Translation of the first eleven stanzas (Introduction) of this commentary : eulogy of Mahāvīra, of the *Gaṇadharas*, of the *Sthaviras*, and of the *Pravacana* (1-4) ; eulogy of Jinabhadra (5-11).

2203

G. BÜHLER—*Indian Studies*—I. *The Jagaḍūcharita of Sarvānanda, a historical romance from Gujarat.* Wien, 1892.

Generalities of the '*Jagaḍūcarita*'.—Title of 7 *sargas*. Characters of the poem, and particularly the vocabulary. One knows nothing of the author, Sarvānanda, neither of his master Dhanaprabha, whose names have not yet been found in the Jain works. The *Jagaḍūcarita* has the same worth as the poems of other Jain monks of the 13th century or of the following centuries. It dates probably from the commencement of the 15th century. Detailed analysis of the poem.—The life of Jagaḍū according to Sarvānanda. A large number of stanzas have been translated. Other accounts of the life of Jagaḍū : historical value of the narrative of Sarvānanda.—The life of Jagaḍū is found still related in the '*Pañcaśatīprabodhasaṁbandha*', composed by Śubhaśīla in Saṁvat 1521 (1464 A.D.) and in a history of Bhadreśwar written by a Jain of the name of Khantavijaya. Study of the passages of these two works relating to Jagaḍū, and critical examination, from the historical stand point of the datum furnished by the '*Jagaḍūcarita*'. Extracts of the 'Jagaḍūcarita' and of the '*Pañcaśatīprabodhasaṁbandha*'. (Sanskrit text).

2204

P. E. PAVOLIN—*La novella di Brahmadatta tradotta ed annotata* (Giornale della Societa asiatica italiana, vol. VI, Pp. 111-148). Roma, 1892.

The articles of M.E. LEUMANN on the origin of the novelette of Brahmadatta. The diverse Jain recensions of this novel :

1. *Ṭīkā* of Devendra on the '*Uttarādhyayanasūtra*'.

2. *Vṛtti* of Śāntyācārya on the same *sūtra*.

3. Niryukti of the '*Uttarādhyayana*'.

4. *Dīpikā* of Lakṣmīvallabha, according to the *ṭīkā* of Devendra.

5. *Bhāṣya* of the '*Upadeśamālā*'.

6. Commentary of Hemacandra on his '*Yogaśāstra*'. Italian translation, accompanied by notes, of the novelette of Brahmadatta on the text published by M. JACOBI in his '*Ausgewahlte Erzahlungen in Maharashtri*'.

2205

P. E. PAVOLINI—*Le novelline pracrite di Mandiya e di Agaladatta.* Roma, 1892.

Italian version, accompanied by notes, of the narratives IX and Xa of the collection of M. JACOBI '*Ausgewahlte Erzahlungen in Maharashiri*'.

2206

The Pampa Rāmāyaṇa or Rāmacandra Charita Purāṇa of Abhinava Pampa. Edited by Lewis RICE. Revised edition. Bangalore, 1892.

INTRODUCTION.

Review on the author—Abhinava Pampa, 'the new Pampa', was thus surnamed by imitation of the name of Pampa, or Hampa, the celebrated Canara poet, who composed in Śaka 863 the '*Pampa Bhārata* and the '*Ādipurāṇa*'.

Abhinava Pampa was called in reality Nāgacandra. He lived at the end of the 11th century and was the disciple of Bālacandramuni. General notes on the ,*Pampa-Rāmāyaṇa,* ', sources, rapid explanation, style, character, etc. the poem is essentially Jaina.

Analysis of the work—This analysis, very complete and very detailed, is almost tantamount to a translation. It gives, so to say, an account of the contents each stanza. It consists of 16 sections corresponding to the 16 cantos of the poem. Canara text of the poem.

2207

The Nālodiyār or four hundred Quatrains in Tamit by G. U. POPE. Oxford, 1893.

INTRODUCTION.

1. Generalites—The native tradition relating to the '*Nāladiyār*'. The Jains and the tamoul literature. General character of the '*Nāladiyār*'. II. Grammatical notes. III. The scansion. IV. Bibliographical references, Some of the works quoted are of Jain origin : The '*Śilappadigāram*' pretty short poem by Seraman ; The '*Elādi*', collection of sentences by Kanimethaiyar ; The '*Sindamani*'. At last the grammar entitled '*Nannul*'. Analytical summary of the chapters. The '*Nāladiyār*'. Text, translation and notes. Index of the initial words of each of the quatrains. Lexicon and agreement. General index.

2208

Th. Aufrecht—*Zwei Erzahlungen* (Festgruss an Rudolf von Roth, Pp. 129-134). Stuttgart, 1893.

Text and German translation of the first two stories of the '*Bharaṭakadvātrimśikā*'.

2209

P. E. Pavolini—*La novella di Brahmadatta secondo la versione di Hemacandra*, (Giornale della Societa asiatica italiana, vol. Vii Pp. 339-342). Roma, 1893.

Review on the recension of the novelette of Brahmadatta contained in the commentary of Hemacandra on the '*Yogaśāstra*', and comparison with the other recensions of this novelette.

2210

Kālidāsa—The Meghadūta as embodied in the Pārśvābhudaya. Edited by K. B. Pathak. Poona, 1894.

This edition gives the text of the '*Meghadūta*' *Pārśvābhyudaya*' of Jinasenāchārya. The editor has joined the commentary of Mallinātha, and English translation, some critical notes and an introduction.

2211

P. E. Pavolini—*Venti strofe del Gathakosa di Municandrasūri.* Firenze, 1894.

Introduction.— Brief review on Municandrasūri, celebrated for austerity of his life and by his activity as commentator. Some of the stanzas of the '*Gāthākośa*' must have been very popular, for one finds them quoted in a certain number of works. Explanation of some special terms. General character of the '*Gāthākośa*'. Text of the 20 stanzas extracted from the '*Gāthākośa*'. Italian translation of these stanzas.

2212

H. Jacobi—*Jaina Sūtras, translated from Prākrit.* 2 volumes (SBE Vol. XXII et XLV). Oxford, 1884-1895.

Part—I. Introduction

Antiquity and authority of the Jain books. Life of Mahāvīra. Comparison of the biography of Mahāvīra with that of Buddha. Origin of Jainism. Has Jainism

spring from the Buddhism? Critical discussion of the opinions of WEBER and of LASSEN. Comparative study of the moral precepts of the Buddhists, of the Jains and of the Brahmans.

Conclusion. Buddhism and Jainism must be regarded as religions which have been developed from Brahmanism, not by the fact of a sudden reformation, but after along movement of preparation. The differences between the principal dogmas of the Jains and of the Buddhists.

General conclusion on the origin of Jainism.

1. Jainism is independent, as for its origin, of Buddhism; it has had a particular development and has not much borrowed from the rival religion.

2. Jainism and Buddhism are indebted to Brahmanism for the principle of their philosophy, their moral and their cosmogony. Value of the Jain tradition. Opinion of M. BARTH. Historical study. The council of Valabhi (980 or 993 of the era of Mahāvīra—454 or 467 A.D.) and the work of Devaraddhigaṇi: codification of the existing manuscripts and of the oral tradition: Constitution of the Jaina canon. Investigation in the matter of the probable period in which the Jaina treatises were drrwn up. They have origin at about 300 B.C. Remarks on the lost treatises, the *Pūrvas* and the 12th *aṅga*, the '*Dṛṣṭivāda*'.

Special reviews on the '*Ācārāṅgasūtra*' and the '*Kalpasūtra*'. Concise analysis of the '*Ācārāṅgasūtra*' and account of the principal commentaries, of which this treatise has been the object.

Translation of the '*Ācārāṅgasūtra*'.

Translation of the '*Kalpasūtra*'. Index.

Part—II. INTRODUCTION

Bibliography of the principal works relating to Jainism published from 1834 to 1894.

The *Nirgranthas* and the Jains—Study of the doctrines and of the religious practices of the *Nirgranthas* after the Buddhist books, and comparisons with the Jaina doctrines after the canonical treatises. Almost absolute identity of the two creeds. Two errors of the Buddhists relatively to the Jains:

1. They attribute to Mahāvīra the doctrines which belong to his predecessor Pārśvanāth.

2. They make Mahāvīra an Agnivaiśyāyana when he was a kāśyapa. This error is explained by the fact that he was assigned the gotra of his disciple Sudharman. Pārśuanātha and the *Nirganthas* before Nātaputta Mahāvīra. Explanation of the philosophical ideas in current at the time of Mahāvīra and of Buddha, after the Buddhist and the Jaina books. Influence of these ideas on Buddha and Mahāvīra. Mahāvīra and Gosāla. The Ājīvakas.

Antiquity of Jainism. That which it has in common with the Vedānta and Sāṁkhya philosophies. Discussion of the opinion of R. G. BHANDARKAR in the matter of the age of Jainism. Agreements of Jainism with the Vaiśeṣika philosophy.

Reviews on the *'Sūtrakṛtāṅga'* and the *'Uttarādhyayana'*. Translation of the *'Uttarādhayana'*. Translation of the 'Sūtrakṛtānga'. General index. Index of Sanskrit and Prākrit words.

2213

G. de BLONAY—*Histoire de Sanamkumara, conte maharastri* (Revue de l'Histoire des Religions, vol. XXXI, Pp. 29-41). Paris, 1895.

Translation of the narrative published by M. JACOBI in his *Ausgewahlte Erzahlungen in Maharashtri*, Pp. 20-28.

2214

E LEUMANN—*Ueber die Avacyaka—Literatur.*

(Proceedings of the X Congress international des Orientalistes, II Part, Section I, P. 125). Leide, 1895.

Definition of the literature Āvaśyaka : uniformity of the texts having connection with the six formulas Āvaśyaka which represent the most ancient part of the Jain canon. The first of these formulas is the oath called Sāmāyika. Examination of a manuscript of the year 1081 A D. and containing the the commentary of Śīlāṅka on the text relating to *Sāmāyika.* Notes on the *'Viśeṣāvaśyakabhāṣya* of Jinabhadra, work of a great authority among the Jains.

2215

The Kathākośa, or Treasury of stories, translated from Sanskrit Manuscripts by C. H. TAWNEY, with appendix containing Notes by Professor E. LEUMANN. London, 1895.

PREFACE.

The *'Kathākośa'* has the object of illustrating the dogmas of the Jainism.

Sketch of the Jain doctrines. The Jainism is contemporary of the Buddhism. Life of Mahāvīra. Doctrine of transmigration of soul. The deliverance. The true faith, the real knowledge, the real conduct. Cosmology. Moral; precepts for the use of the monks and rules of conduct for the laity. The cult. Agreements of the narratives of the '*Katākośa*' with the European fables. The manuscripts of the '*Kathākośa*' utilised for translation. Reviews on some special words. Translation of the '*Kathākośa*'. The collection comprises 41 narratives, the version of which is accompanied by philological, historical and comparative notes. Notes by M. E. LEUMANN. Diverse historical, philological and bibliographical explanations. Index of proper names and general index.

2216

Pañchatantra edited, with notes, by G. BÜHLER and F. KIELHORN. Sixth edition (book 1) and fourth edition (books II-III and IV-V), (Bombay Sanskrit series, N.I., III, IV). Bombay, 1891-1886.

According to the researches of the J. HERTEL, this classical edition of the *Pañchatantra* represents approximately the simple text of Jain origin.

2217

P. E. PAVOLINI—*Vicende del tipo di Muladeva* (Giornale della Societa asiatica italiana, vol. IX, Pp. 175-188). Firenze, 1896.

General characters of the type of Mūladeva. The name of Mūladeva in the Sanskrit literature. The action and conduct of Mūladeva, according to the three narrators Devendra. Śivadāsa and Somadeva. Partial translation and analysis of the narration of Devendra in his commentry on the '*Uttarādhyayanasūtra*' (Jacobi, '*Ausgewahlte Erzahlungen in Maharashtri*' No. VIII).

2218

P. E. PAVOLINI—*Bharaṭakadvātriṁcikā* (Studi italiani di Filologia indo-iranica, vol. I, Pp. 51-57). Firenze, 1897.

Text and Italian translation of the narratives 7, 8 and 14 of the '*Bharaṭaka-dvātriṁśikā*.

2219

E. LEUMANN—*Die Avasyaka—Erzahlungen.* Leipzig, 1897.

Edition of abstract narrations from the *cūrṇi* of the *Āvaśyaka* and of the *ṭīkā* of Haribhadra on the same treatise. The commentary of Haribhadra constitute the fundamental text. What the *cūrṇi* offer more or less is indicated in a special manner. Some parallel passages are, besides, borrowed of the '*Viśeṣāvaśyakaṭīkā*' of Śīlāṅka. This edition is incomplete. A final note indicates the reasons for which it has been interrupted.

2220

G. BÜHLER—*A Legend of the Jaina Stūpa at Mathura.* Wien, 1897 (Sitzungsberichte der phil. hist. Classe der Kais. Akademie der Wissenschaften).

Remarks on the antiquity of the Jainism. A proof in favour of this antiquity is furnished by an inscription of the year 79 of the Indo-scythian era (about the middle of the 2nd century A.D.). The *siūpa* of Mathura, it is said, should have been 'constructed by the two '*thupe devanirmite*'. At this period their, the origin of the *srūpa* was so remote that it was lost in the legend. Some information relating to this legend are contained in the '*Tīrthakalpa* of Jinaprabha. Translation of the passages of this work concerning the *stūpa* of Mathura, and historical notes. (The same account is reproduced in the I.A. Vol. XXVII, Pp. 49-54).

2221

G. A. JACOB—*Notes on Alankara Literature.* Part—I (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1897, Pp. 281-309). London, 1897.

Pp. 298-299. Review on Namisādhu, a Śvetāmbara Jaina who composed, in 1068 A.D., a commentary on the *Kāvyālaṁkāra* of Rudraṭa.

Pp. 308-309. Notes on Vāgbhaṭa and on the *Neminirvāṇa* owed probably to this author.

2222

F. L. PULLE—*I novellieri gainici* (Studi italiani di Filologia indo-iranica, vol. I, Pp. 1-26 ; vol. II, Pp. 1-32). Firenze, 1897-1898.

Importance of the narratives, legends, stories etc. for the study of the Jainism. The sources of the '*Antarakathāsaṁgraha*'. Review of the works of M. E. LEUMANN on the relations between the canonical texts and the Jaina accounts. The 'tradition' of

the Siddhānta : explanatory works, commentaries, illustrations, comments and vulgarisations.

The principal periods of the Jaina literary history :

1. Preaching of Mahāvīra and his disciples during the first two centuries ... about 500 to 300 B.C.
2. Period of the sūtras ... ... 300 B.C. to 450 A.D.
3. Period of the *niryuktis*, *bhāṣyas*, *cūrṇis* ... 500-850 A.D.
4. Period of the *ṭīkās* and *vṛittis* ... 850-1200 A.D.
5. Period of the comments and summaries... 1200 A.D. and after.

Text of the first 22 stories of the '*Antarakathāsaṁgraha*', with comparative and bibliographical notes.

2223

P. E. PAVOLINI—*Gli scritti di Somaprabhacārya* (Studi italiani di Filologia indo-iranica, vol. II. Pp. 33-72). Firenze, 1898.

Review on Somaprabhācārya.

He lived towards Samvat 1332 and was the disciple of Vijayasiṁha. He wrote the '*Sindūraprakara*' and the '*Śringāravairāgyataraṅgiṇī*'.

General characters of these two works. The '*Sindūraprakara*' is an account, in 100 stanzas, of the Jaina moral. Harṣakīrti, disciple of Candrakīrti, composed in Samvat 1682 a commentary on this work. Comparison of diverse manuscripts of the '*Sindūraprakara*', with the Hindu edition and the quotations of Harṣakīrti. Identification of the recitals and stories reached by Harṣakīrti.

Italian translation of the '*Sindrūaprakara*'.

2224

P. E. PAVOLINI—*Una redazione pracrita della Pracnottararatnamala* (Giornale della Societa asiatica italiana, vol. XI, Pp. 153-163). Firenze, 1898.

The different recensions of the '*Praśnottararatnamālā*'. Study of a Prākrit version and distinctly Jaina of this work, with comment and commentary in bhāṣā by a certain Ṛṣyuttama.

Text and translation of this new recension.

2225

Kavirājamārgga of Nripatunga—Edited by K. B. PATHAK. Bangalore, 1898.

Work on the poetical composition, but full of historical and literary information.

An introduction precedes the text.

2226

The Pampa Bharata or Vikramārjuna—Vijaya of Pampa. Edited by Lewis Rice—Bangalore, 1898.

Edition established in the same conditions as that of '*Pampa-Rāmāyaṇa*'.

2227

F. L. PULLE—*Ṣaṭdarṣanasamuccaya-ṭikā*, (Giornale della Societa asiatica italiana, vol. VIII, Pp. 159-177 ; vol. IX, Pp. 1-32 ; vol. XII, Pp. 225-236). Firenze, 1895-96-99.

Review on the *ṭikā* of the '*Ṣaḍdaraśanasamuccaya*' and on the author, Guṇākarasūri, who is no other than Guṇaratnasūri, disciple of Devasundara.

Additional note relating to the date of the death of Haribhadra. Text and elucidated analysis of the '*Ṣaḍdaraśana-samuccayaṭikā*.

2228

The *Prabandhacintāmaṇi*, composed by Merutunga Ācārya, translated from the original Sanskrit by C. H. TAWNEY (Bibliotheca indica). Calcutta, 1899.

A very careful translation in English of the '*Prabandhacintāmaṇi*'. In the introduction, M. TAWNEY shows that the first four chapters of the work of Merutunga contain historical data ; he delivers these elements in dwelling upon the principles written br BÜHLER relating to the Jains on the work of C. M. DUFF, '*Chronology of India*'.

On the contrary, the fifth and the last chapters of the '*Prabandhacintāmaṇi*' are only a Jaina adaptation from native ancient legends. Of numerous notes, and Pp. 205-215 of the corrigenda and addenda much abundant in comparative reconciliations in the same way as in bibliographical, historical and geographical information. An index of the proper names and a general index finish the volume.

2229

Siddharṣi—*Upamitibhavaprapañcā Kathā.* Originally edited by P. PETERSON and continued by H. JACOBI (Bibliotheca indica). Calcutta, 1899 sqq.

Edition of the text.

2230

The *Kumārapālacharitra* (Prākrita Lvyāśraya Kāvya) by Hamacandra, with a commentary by Pūrṇakalaśa Gaṇi, edited by Shankar Pandurang PANDIT (Bombay Sanskrit Series, No. LX). Bombay, 1900.

Preface : Description of the manuscripts utilised for the edition.

Introduction. Generalities on the *Kumārapālacaritra.* This poem is in Prākrit and consists of 8 cantos. It constitutes the last part of *Dvyāśrayamahākāvya*, the first twenty cantos of which are in Sanskrit. It has the object of relating the history of the princes af Anahilvad—Patan, particularly of Kumārapāla and at the same time to illustrate the Prākrit grammar of Hemacandra. The first part of the *Kumārapālacarita* was commented by Abhayatilakagaṇi, and the 8th canto by Pūrṇakalaśagaṇi, disciple of Jinacandrasūri. Analysis of the *Kumārapālacarita.* Review on the Hemacandra after A. K. FORBES—'*Rās Mālā*'. Analytical summary of the *Kumārapālacarita.* Text of the poem. Interpretations of the manuscript D and corrections. Index of the words. Appendix—Text of the chapter VIII of the Grammar of Hemacandra, with his own commentary, '*Prakāśikā.*

2231

L. De STEFANI—*La novellina Jainica di Madiravati*, (Giormale della Societa asiatica italiana, vol. XIII, Pp. 1-26). Firenze, 1900.

Different wordings of the story :

1. The recital in prose of the '*Kathākośa*', under the title of *Kanakarathakathānaka* ;

2. The metrical recension of the novelette of Madirāvati. Comparison of the two redactions. The novelette of Madirāvati. The language and scansion. The manuscript—Text and translation.

2232

L. DE STEFANI—*Nota alla novellina jainica di Madiravati,* (Giornale della Societa asiatica italiana, vol. XIII, Pp. 217-220). Firenze, 1900.

Notes, corrections and additions to the previous treatise, after the observations of H. JACOBI, E. LEUMANN and T. H. TAWNEY.

2233

P. E. PAVOLINI—*Eroine brammaniche in un novelliere giainico* (Giornale della Societa asiatica italiana, vol. XIII, Pp. 89-99). Firenze, 1900.

Study on the legends relating to Draupadi, Kunti, Devakī and Rukmiṇī, according to the Jaina recension of the '*Kathākośa*' composed by Śubhaśīlagaṇi.

2234

J. VINSON—*Legendes bounddhistes et djainas traduites du tamoul.* 2 volumes. Paris, 1900.

Of these two volumes we shall point out only that which relates to the Jainism.

Volume I.

Preface : Evolution of the tamoul literature. The period of Jain influence. The *Śindāmaṇi.*

Bibliographical review and short translation.

Volume II.

Review on the Jainism. The Tīrthakaras. Life of Mahāvīra—The supreme god. *Arhat*—The cult—The Jain doctrines. The time. The universe. The deliverance. The moral rules.—The laic disciples. The religions. Śvetāmbaras and Digambaras. Origin of the Jainism. Historical glance. Actual state.

2235

A. A. MACDONELL—*A History of Sanskrit Literature.* London, 1900.

Pp. 25-26. The Jains, like the Buddhists, at the commencement of their tradition, ignored Sanskrit and made use of popular dialects. Up to the 1st century of the Christian era, Prākrit is the language of the Jaina inscriptions of Mathura.

P. 386. The Buddhism and the Jainism have for principle the Sāmkhya system.

P. 390. The Jainism and the Buddhism admit Gods; half-gods and demons, but subjugate them to the universal law of transmigration.

Pp. 395-396. General principle of the Jainism. Suffering and *nirvāṇa*. Origin and destiny of the Jainism.

Pp. 432-433. Grammatical and lexicographical works of Hemacandra.

2536

'*Das Pañchatantram*', *Textus ornatior zum ersten Male ubersetzt von* R. SCHMIDT.—Leipzig, 1901.

German translation of the '*Pañchatantra*', following a recension until then in major part unpublished and almost identical to that of Pūrṇabhadra (1199 A.D.).

2237

H. LUDERS—'*Sur Sage von Rsyasringa*' (Nachrichten der K. Gesellschaft der Wissenschaften zu Gottingen Phil. hist. Klasse, 1901. Pp. 28-56).

Pp. 54-55. The legend of Ṛṣyaśṛnga (Valkalacīrin) in the Jaina literature, namely : *Sthavirāvalicharita*' of Hemchandra 1, 90-258, and '*Vasudeva-hindi*' collection of legends in Prākrit (VI or VII century A.D.).

2238

P. E. PAVOLINI—*Sulla leggenda dei quattro Pratyeka buddha* (Actes du XIIth congress international des orientalistes, vol. I, Pp. 129-137). Firenze, 1901.

Comparative study of the legend of the four *Pratyaekabuddhas* according to the *Kumbakāra-Jātaka* (Jataka, 408) and the commentary of Devendra on the '*Uttarādhyayanasūtra*' (JACOBI), 'Ausgewahlte Erzahlugen in Maharashtri, Pp. 84-86).

The Buddhistic recension is anterior to the Jain narration.

2239

P. E. PAVOLINI—*Una Suktavali giainica anonima*, (Miscellanea linguistica in onore di G. Ascoli, Pp. 315-320). Torino. 1901.

Review on a manuscript of Florence containing 150 moral stanzas, some of which are found in the '*Sindūraprakara*', the '*Subhāṣitāvali*', etc., which correspond to the '*Indische Spruche*' published by BOEHTLINGK. Text of 20 of these stanzas.

2240

J. BURGESS—*The Satrunjaya Mahatmyam*, (Indian Antiquary, vol. XXX, Pp. 239-251 et 288-308). Bombay, 1901.

Translation of the memoir of WEBER. This version leaves sideways all the historical introduction and has for object only the analysis of the 14 chapters of the '*Śatruñjayamāhātmya*'. As a set-off, it contains some important additions, and it is enriched with numerous notes.

2241

P. E. PAVOLINI—*Il compendio dei cinque elementi. Pancatthiyasamgahasuttam I.* Testo (Giorn le della Societa asiatica italiana, vol. XIV, Pp. 1-40). Firenze, 1901.

General characters of the '*Pancatthiyasamgahasutta*' or '*Pavayaṇasāra*', work of Kundakundacarya. The language. The scansion. The manuscripts. Edition of the text, with information about the contents of each stanza according to the commentary of Amritacandra.

2242

Saptabhangī Taranginī by Vimaladāsa. Edited by P. B. ANANTACARYA (Śāstramuktāvali, n. 8). Conjeeveram, 1901.

Treatise of logic attributed to Vimaladāsa or Vimaladeva. Edition of the text with a short preface or some notes.

2243

J. VINSON—*Literature tamoule ancienne : le Sulamani* (Revue de linguistique et de philologie comparee, vol. XXXIV, Pp. 305-339). Paris, 1901.

General considerations on the '*Sūlāmaṇi*'. Age of the poem. Author. Scansion. Analysis of the 12 cantos. French translation of the following passages : Invocation ; preface ; II, 24-30, V, 125 192 ; VII, 120-152, XII, 59-62.

2244

P. HOLLER—*The Student's Manual of Indian Literature.* Rajahmundry, India, 1901.

Part I—Pp. 52-54.

General survey on the Jaina literature. Origin of the Jainism. Fundamental dotrines. Language. Enumeration of the principal Jaina works.

Part II—Pp. 40 and following.

Bibliographical review : Ṛṣabhadeva, Bhadrabāhu, Dhaneśvara, Hemacandra and Amaracandra.

2245

Rāja-Cekhara's Karpūra-mañjari. Critically edited by Sten KONOW and taanslated by Ch. R. LANMAN (Harvard Oriental Series, vol. IV)—Cambridge, Mass., 1901.

The third part of this work, which is a real model of scientific edition, contains some references relating to the Jainism.

P. 180. Biography of Rājeśekhara. This author seems to have been a Śivaite, but not a bigot, for on all occasions he pays homage to the Jaina religion.

P. 192. The influence exercised by the Jains on the development of the Prākrit literature.

P. 193. Review on the *Vajjalagga*, Prākrit anthology composed by Jayavallabha, a Śvetāmbara Jaina.

2246

T. S. Kuppuswami SASTRI and S. Subrahmanya SASTRI—*The Gadyacintāmaṇi of Vadībhasiṁha.* (Sarasvativilasa Series, n. 1). Madras, 1902.

2247

J. HERTEL—*Uber die Jaina—Rezensionen des Pancatantra.* Leipzig, 1902 (Berichte der phil.—hist. Klasses der Konigi. Sachs. Gesellschaft der Wissenschaften).

The reviews of the north in prose, of the '*Pancatantra*' constitute a particular class among all the lessons of this work. They are divided in their turn in two groups:

the simpler texts proceed from a common source, and in all probability, Jain. As regards the more elaborate text, it is certain that its writer was a Jain, namely: Pūrṇabhadra, who lived towards Samvat 1300."

The simpler text served as point of departure to a very extensive series of narratives.

Besides these two texts, M. E. LEUMANN has discovered among the manuscripts of Berlin a third Jain recension of the *Pañcatantra*, entitled '*Pañcpākhyāna*' (Some corrections of this treatise are indicated in the 'Seitschrift fur die Kunde des Morgnlandes' Vol. XVII, Pp. 300-301).

2248

G. BÜHLER—*The Sukritasamkīrtana of Arisimha.* Translated by E. H. BURGESS, under the direction of J. BURGESS (I.A., Vol. XXXI, Pp. 477-495). Bombay, 1902.

2249

A. GUERINOT—*Le Jivaviyara de Santisuri. Un traite jaina sur les etres vivants* (Journal asiatique, IX Serie, Tome XIX, Pp. 231-288). Paris, 1902.

Introduction—Review on Śāntisūri. Rapid analysis of the '*Jīvaviyāra*'. Manuscripts utilised for the edition. Text of the '*Jīvaviyāra*', with French translation and diverse notes.

Prākrit-Sanskrit-French glossary.

2250

K. B. PATHAK—*Nripatunga's Kavirājamārga,* (J.B.R.A.S.—vol. XX. Pp. 22-39). Bombay, 1902.

Antiquity of the '*Kavirājamārga*'.

Review on the author, Nripatuṅga, better known under the name of Amoghavarṣa the First. He belonged to the Rāṣṭrakūṭa dynasty. He ascended the throne in Śaka 737, and abdicated in favour of his son towards Śaka 797-799.

In all probability, he is the author of the '*Praśnottararatnamālā*'. Analysis of the '*Kavirājamārga*'. This work is a poetical treatise. But it contains also useful information on the religious movement at the time of the Rāṣṭrakūṭas. Some quotations of the '*Kavirājamārga*'.

2251

P. E. PAVOLINI—*Appunti di novellistica indiana* (Giornale della Societa asiatica italiana, vol. XII, Pp. 159-169 ; vol. XVI, Pp. 257-268). Firenze, 1899-1903.

Five short articles, of which the following relate to Jaina stories or legends :

1. Two Jaina writings present a close affinity with the '*Mille et une nuits*' :—

(a) The '*Samyaktvakaumudi*', published by WEBER ;

(b) The cycle of enigmas and of novelettes relating to Naggai and some of which have been quoted by Devendra and Lakṣmivallabha in their commentaries on the '*Uttarādhyayana*'. Analysis of the narrative concerning Naggai, published by M. JACOBI in his '*Ausgewahlte Erzahlungen in Maharashtri*'.

2. Sanamkumāra.

Additions and corrections to the translation of this narrative by M.G. de BLONAY, in the 'Revue de l'Histoire des Religions, vol. XXXI, Pp. 29-41.'

5.—Agaladatta. Remarks on the translation of this novelette by M. BALLINI.

5.—Udayana Translation and analysis of the Jaina narrative relating to Udayana, published in the collection of M. JACOBI.

2252

Amitagati—Subhāsita-ratna-sandoha. Edited by Bh. SASTRI and K. P. PARAB (Kāvyamālā, n 82). Bombay, 1903.

Compare on this edition the critical remarks of R. SCHMIDT. The Kāvyamālā Edition of Amitagati's *Subhāṣitasaṁdoha*, in the '*Zeitschrift der deutschen morgenlandischen Gesellschaft*', Vol. LVIII, Pp. 447-450.

2253

J. HERTEL—*Uber Amitagatis Subhasitasamdoha* (Wiener Zeitschrift fur die Kunde des Morgenlandes, vol. XVII, Pp. 105-134). Wien, 1903.

Summary of the '*Yogaśāstra*' of Hemacandra (Samvat 1216). It is probable that Hemacandra was inspired from the '*Subhāṣitasaṁdoha*' of Amitagati (Saṁvat 1050).

The '*Subhāṣitasaṁdoha*' is a didactical and polemical treatise all together: didactical in this that it explains the Jaina moral and precepts to which the laic disciples must conform; polemical for it attacks in more than one occasion the Brahmanical doctrines. Summary of the 32 chapters which constitute the work. Scansion. Comparison of some chapters with the passages borrowed of the Brahmanical works. Text of the chapter XXV, which deals with the play. Analysis of the chapter XXXI (duties of the *śrāvaka*) and comparison with the chapters II and III of the '*Yogaśāstra*'. Comparison of the chapter IX of the '*Subhāṣitasaṁdoha*' with the chapter I of the '*Yogaśāstra*'. Other parallels between the two works. Analysis of several other chapters of the '*Subhāṣitasaṁdoha*:—

Ch. VIII Of the knowledge;

Ch. IX Of the righteous action;

Ch. XXVI Of deliverance;

Ch. XXVIII Of the religious law and of piety

Ch. XXXII Of asceticism.

2254

J. J. MEYER—*Kāvyasaṁgraha--Metrische Uebersetzungen aus indischen und anderen Sprachen.* Leipzig (1903).

Pp. 72-118. Translation of the novelette of '*Agaladatta*' published by M. JACOBI.

Pp. 218-220. Remarks and philological notes with respect to this translation.

2255

Kāvyāvalokana by Nāgavarman. Edited by R. NARASIMHACHAR. Bangalore, 1903.

Besides the poetical treatise of Nāgavarman, the volume contains a revised edition of the *Karnāṭakabhāṣābhūṣaṇa*' of the same author.

2256 (1)

Umāsvāti—Tattvārthādhigama. Edited by K. PREMCHAND MODY (Bibliotheca indica). Calcutta, 1903 sqq.

Edition of the Sanskrit text after nine manuscripts and of the commentary (*Bhāṣya*) of Umāsvāti himself.

2256 (ii)

Umāsvāti—Praśamarati. Edited by K. Premchand MODY. Ahmadabad, 1903.

2257

J. J. MEYER—*Dacakumāracaritam. Aus dem Sanskrit Ubersetzt.* Leipzig, 1903.

Pp. 28-29. Review on the two Jain novelette of '*Maṇḍiya*' and of '*Agaḍadatta*', published by H. JACOBI.

2258

A. BALLINI—*Agaḍadatta.* Firenze, 1903.

Italian version of the two recensions of the novelette of *Agaḍadatta* published, under the Nos. Xa and X, by M. JACOBI in his '*Augewahlte Erzahlungen in Maharashtri,* Pp. 66-86.

2259

J. HERTEL—*Eine vierte Jaina—Recension des Pancatantra* (Zeitschrift der deutschen morgenlandischen Gesellshaft, vol. LVII, Pp. 639–704). Leipzig, 1903.

Review on the '*Pañcākhyānodhāra*', composed in Samvat 1716 by Meghavijaya. Analytical and comparative study of this work. Agreement of the *Pañcākhyānodhāra*' with diverse recensions of the '*Pañchatantra*'. Certain recitals of the *Pañcākhyānodhāra*' are probably of Jaina origin. Such an origin is sure as regards the last part of the book. The text of several recitals is given.

2260

N. MIRONOW—*Die Dharmaparīkṣā des Amitagati.* Leipzig, 1903.

The most complete article published uptil now on Amitagati and the '*Dharmaparīkṣā*'. The work of M. N. MIRONOW comprises the following principal paragraphs. The author—Amitagati belonged to the order of the Digambaras. He was native of Mathura. He composed his '*Subhāṣitasaṁdoha*' in Samvat 1050 and his '*Dharmaparīkṣā*' in Samvat 1070. Previous publications concerning the '*Dharmaparīkṣā*'. Generalities on the *Dharmaparīkṣā*'. Division of the work. Scansion and language. General analysis. Detailed analysis and summary of the most of the legends and doctrines, in the following order :

A. Poetical recitals,

B. Brahmanical and epic histories :—

1. History, already known, of the Sanskrit literature.

(a) According to the *Rāmāyaṇa*'.

(b) According to the '*Mahābhārata*'.

2. Histories drawn, according to Amitagati, from the Brahmanical literature.

(a) From the '*Rāmāyaṇa*'.

(b) From the '*Mahābhārata*'.

C. Criticism of the Brahmanical and Buddhistic doctrines.

1. Doctrine of the gods ;

2. General theology ;

3. Buddhistic doctrines.

D. Jain doctrines.

E. Jain legends. Index.

2261

T. S. Kuppuswami SASTRI—*The Kṣatracūḍāmaṇi of Vādībhasiṁha.* Sarasvativilāsa Series, n. III). Tanjore, 1903.

This edition admits a historical introduction and some varied notes with quotation of perallel passages.

2262

K. B. PATHAK—*On the Jain Poem Rāghavapāṇḍavīya* (Journal of the Bombay Branch of the Royal Asiatic Society, vol. XXI, Pp. 1-3). Bombay, 1904.

Of epigraphical and literary ideas, M. PATHAK concluded that the Jaina poem entitled *Rāghavapāṇḍavīya* of Dvisandhānakāvya was composed between Saka 1045 and 1062, and which is the work of Dhañjaya, a famous Digambara author, known still under the name of Śrutakīrti Traividya.

2263

J. HERTEL—*Uber das Tantrakhyayika.* Leipzig, 1904.

In the introduction. Pp. XXIV-XXVII. Mr. HERTEL indicates the general characters of the Jains recensions of the *'Pañchatantra'*. There are two principal recensions : the 'textus simplicior' and the edition of Pūrṇabhadra still called 'textus ornatior'. These two recenisons do not derive any common origin. The 'textus ornatior' represents a combination of the 'textus simplicior' with the *Tantrākhyāyika*, Kashmirian Brahminical recension. Pūrṇabhadra was seeking indeed to re-establish the fundamental text of the *'Pañchatantra'*. For him, the 'Tantrākhyāyika' was nearer than all other editions of the fundamental text, from which the 'textus simplicior' deviates at the same time by the contents and the order of the narration.

2264

V. HENRY—*Les litteratures de l'Inde.* Paris, 1904.

Pp. 77-80. Some brief lines on Mahāvīra, the language of the Jaina writings and the two great sects, the Śvetāmbaras and the Digambaras.

To see also at the index the titles of the Jains works which are the object of a review or of a remark.

2265

L. SUALI—*I sistemi filosofici dell' India alla fine del secolo XIV* (Giornale della Societa asiatica italiana, vol. XVII, Pp. 243-271). Firenze, 1904.

Translation of the beginning of the *'Ṣaḍdarśana-samuccaya'* of Haribhadra, and of the corresponding commentary of Guṇaratna.

2266 (i)

A. BALLINI—*Un ciclo anedottico del Sultano Firuz II (Suratrana Piroga) del Pancacatiprabodhasambandhah di Cubhacilagani* (Verhandlungen des XIII, internationalen Orientalisten-Kongresses, Pp. 41-43). Leiden, 1904.

The writing of Śubhaśīlagaṇi. The *'Pañcaśati'* was composed in Samvat 1521. It includes 596 moral novelettes. Short analysis of the work. In a series of 16 novelettes, the principal actor is Suratrāṇa Piroja. This personage is

always accompanied by his confident, Jinaprabha. He is also allowed to identify him to the Sultan Firuz II (1220-1296), who had, indeed, for friend, a sūri of the name of Jinaprabha. The languageof the '*Pañcaśati*'.

2266 (ii)

A. BALLINI—*Pancacati-Prabodhasambandhah*, o le *cinquecento novelle antiche di Cubhacila-Gani, edite e tradotte.* (Studi italiani di Filologia indo-iranica, vol. VI).—Renze, 1904.

Introduction. Subhaśīlagaṇi, his life and his works. 'The *Pañcaśatiprabodha-sambandha*'; general character of this collection of nevelettes; the style and the language. Text and Italian translations of the first fifty novelettes.

2267

R. PISCHEL—*Gutmann und Gutweib in Indien* (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. LVIII, Pp. 363-373). Leipzig, 1904.

Study of an ancient recension of the apologue of Goethe contained in the '*Dharmaparīkṣā*' of Amitagati, IX, 43-55. The matter is of two husbands who lay a bet in the matter of knowing who of the two will keep silent for a long time. It is the wife who loses the bet.

2268

E. LEUMANN—*Die Hamburger und Oxforder Handschriften des Pancatantra* (Verhandlungen des XIII. internationalen Orientalisten-Kongresses, Pp. 24-29). Leiden, 1904.

Notes on the imitations of which the '*Pañcatantra*' was the object on the part of the Jains. Some narratives of the *Āvaśyaka* (7th century) presents analogy with those of the *Pañchatantra.*

2269

A. BALLINI—*La Upamitabhavaprapanca Katha di Siddharsi* (Giornale della Societa asiatica italiana, vol. XVII, Pp. 345-368; vol. XVIII, Pp. 217-253). Firenze, 1904-1905.

Review on Siddharṣi, who lived at the end of the 9th century A.D. General analysis of the '*Upamitabhavaprapañcākathā*' : ch.1. Eulogy of the Jaina religion. The allegory and the reality. Summary of the different chapters.

Ch. 2-7. Allegorical description of the human life.

Ch. 8. General summary of the work. Translation, accompanied by notes, of the '*Upamitabhavaprapañcākathā* (canto 2).

2270

Amitagati's Subhasitasamdoha. Sanskrit and Deutsch herausgegeben von R. Schmidt und J. Hertel (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. LIX, Pp. 265-340; 523-577). Leipzig, 1905.

Introduction—Bibliography relating to Amitagati. Lexicographical and grammatical notes concerning the '*Subhaṣitasoṁdoha*'. The manuscripts utilised for the establishment of the text. Critical text of the '*Subhāṣitasaṁdoha*'. German translation.

2271

E. LEUMANN—*Zum siebenten Kapitel von Amitagati's Subhāṣitasaṁdoha* (Zeitschrift der deutschen morgenlandischen Gesellschaft; vol. LIX, Pp. 578-588). Leipzig, 1905.

The dogmatical contents of the chapter VII of the '*Subhāsitasaṁdoha*' : '*Samyaktva*' 'Wahrer Glaube' and '*Mithyātva*' Irrglaube'. Special vocabulary of Amitagati. Grammatical remarks. Comparison with the '*Tattvārthādigama*' of Umāsvāti. This article contains, besides, some observations on the translation of the Ch. VII of the '*Subhāṣitasaṁdoha*' by M.M. HERTEL and R. SCHMIDT.

These observations have provoked on the part of the two translations an explanation which has been inserted, with an answer from M.E. LEUMANN in the *Zeitschrift der deutschen morgenlandischen Gesellschaft*', vol. LIX, Pp. 819-821.

2272

W. SCHUBRING—*Das Kalpa-sutra, die alte Sammlung Jinistischer Monchsvorschriften*.- Leipzig, 1905.

Under the title above, M. SCHUBRING has given an edition of the *Brihatkalpasūtra*. It is the question of the fifth Chedasūtra. This work must not be confused with the *Kalpasūtra*, published and translated by M. JACOBI and which constitutes the eighth section of the fourth Chedasūtra, the *Daśāśrutaskandha*,

The contents of the *Kalpasūtra* is specially historical and legendary. On the contrary, the *Brihatkalpasūtra* deals with the discipline and enumerates the prescriptions imposed on the monks and on the Jaina nuns.

Introduction—The *Brihatkalpasūtra.* Its place among the Chedasūtras. Resemblances that it presents with these treatises and with the other canonical works. The commentaries to which it has given place. Summary explanation of the Jaina discipline. The Utilised Manuscripts. Critical text of the *Brihatkalpasūtra*, with indication of parallel passages in other canonical treatises. Notes and remarks. Translation. Prākrit-Sanskrit glossary.

2273

P. E. PAVOLINI—*Meghadutiana* (Giornale della Societa asiatica italiana, vol. XVIII, Pp. 329-332). Firenze, 1905.

The second study is consecrated to the resemblances which present with the *Meghadūta* the *Nemidūtakāvya*, a short poem of Vikrama, son of Sangana.

2274

L. SUALI—*Saddarsana-samuccaya by Haribhadra.* (Bibliotheca indica). Calcutta, 1905.

The text is accompanied by the commentary of Guṇaratna.

2275

Sanātana Jainagrantha-māla. Volume I. Bombay, 1905.

This first volume of a new Jaina collection, which in many respects deserve to be continued, includes the following fourteen treatises.

1. *Brihatsvayaṁbhustotra* of Samantabhadra.
2. *Ratnakaraṇḍaśrāvakācāra* of the same author.
3. *Puruṣārthasiddhayupāya* of Amritacandrasūri.
4. *Ātmānuśāsana* of Guṇabhadra.
5. *Tattvārthasūtra* of Umāsvāti.
6. *Tattvārthasāra* of Amritacandrasūri.

7. *Ālāpapaddhati* of Devasena.

8. *Nāṭakasamayasārakalaśa* of Amritacandrasūri.

9. *Parīkṣāmukhasūtra* of Mānikyanandin.

10. *Āptaparīkṣā* of Vidyānanda.

11. *Āptamīmāṁsā* of Samantabhadra, with the commentary of Vāsunandin.

12. *Yuktyanuśāsana* of the same Samantabhadra.

13. *Navavivaraṇa*.

14. *Samādhiśataka* of Pūjyapāda, with comment (*ṭippanikā*).

The text of these treatises, except for the numbers 11 and 14, it not accompanied by any commentary. The introduction recall the date of the authors in the same way as their principal works.

2276

P. B. ANANTACARYA—*Sarvadarśana-śiromaṇi by Rāmānujācārya*. Conjeeveram, 1906.

Concise explanation of nineteen philosophical systems among which (the sixth) the Jaina system. This is a summary based, according to all probability, on the *Sarvadarśanasamgraha*. It is extracted from a sort of encyclopaedia due to to the same Rāmānujācārya and entitled *Sarvatantraśiromaṇi*.

2277

J. HERTEL—*Missverstandnisse* (Wiener Zeitschrift fur die Kunde des Morgenlandes, vol. XX, Pp. 113-119). Vienna. 1906.

These few pages consist specially in a rejoinder to the review that M. Ed. HUBER, in the 'Bulletin de l' Ecole francaise d'Extreme-Orient,' vol. IV, Pp. 755-756, dedicated in memory of J. HERTEL : '*Eine vierte Jaina Recension des Pancatantra*'.

J. HERTEL shows how Meghavijaya composed his '*Pañcākhyānoddhāra*' and indicates the relations that presents this work with the text of Pūrṇabhadra and other recensions of the 'Pancatantra'. Certain accounts of the work of Meghavijaya [are, more ancient than parallel Buddhistic narratives. They are probably of Jaina origin.

2278

H. JACOBI—'*Eine Jaina-Dogmatik*'. *Umasvati's Tattvarthadhigama Sutra 'ubersetzt und erlautert*' (zeitschrift der deutschen morgenlandischen Gesellschaft, vol. LX. Pp. 287-325 and 512-551). Leipzig, 1906.

Translation of '*Tattvārthādhigama*' accompanied by a rich and copious commentary. The text is recalled. On the whole, this publication constitutes one of the most important contributions to the knowledge of the Jaina doctrines.

Introduction—Authority of Umâsvāti among the Jains. His *Tattvārthādhigama* has become in some way a dogmatic breviary. Biographical review on Umāsvāti. He was born at Nyaggrodhikāgrâma. The accounts on his period are very divergent. Chronological notes according to the commentators of Umāsvāti. He must have lived before the 6th century of the Christian era, perhaps even at the end of the 4th century. The works of Umāsvāti.

Translation of the *Tattvārthādhigama*.

Ch. I. The real faith. The fundamental truth. The knowledge and its five species.

Ch. II. The soul and its essence. The animate beings, their diverse categories and their general characteristics.

Ch. III. The hell. The continents and the seas, Men.

Ch. IV. The gods.

Ch. V. The non-living being. The substances.

Ch. VI. Of the karma in general.

Ch. VII. Moral presceiptions. The sins.

Ch. VIII. Details on the karma : its diverse species.

Ch. IX. Moral discipline.

Ch. X. The deliverance.

Index of the words.

2279

Pradyumnasūri—'*Samarāditya-saṁkṣepa*'. Edited by H. JACOBI (collection of the Jainajñāna-prasārakamaṇdala of Bombay). Ahmedabad, 1906.

The '*Samarāditya-saṁkṣepa*' is a sort of religious romance in 9 cantos. It was composed in Samvat 1324 [1268 A.D.). It is a Sanskrit summary of the '*Samarāicca-kathā*' of Haribhadra.

Preface. Review on Pradyumnasūri. He was born towards Samvat 1270. He belonged to the Chandra gaccha and was the disciple of Kanakaprabha. He was considered by his contemporaries as a critic of high authority. It is thus that Devasūri submitted to him his '*Upamitabhavaprapañchākathā-sāroddhāra* (Samvat 1298). One can only attribute to him until now the '*Samarāditya-saṁkṣepa*'.

Remarks on the language, the style and the scansion of Pradyumnasūri.

Critical text of the '*Samarāditya-saṁkṣepa*' according to six manuscripts.

Diverse notes and corrections.

2280

BANARASI DAS—*Jinendra-mata-Darpana. The mirror of Jainism.* Part I. Second edition. Lucknow, 1906.

Hindi text enriched with Sanskrit quotations and notes in English. An edition in Urdu characters has been published the same year at Allahabad.

2281

A. BALLINI—*Contributo allo studio della Upamitibhavaprapanca Katha di Siddharsi* (Rendiconti della Reale Academia dei Lincei, Scienze morali, storiche e filologiche, serie quinta, vol. XV. Pp. 309-348 ; 397-438 ; 623-659). Roma, 1906.

I. The life and works of Siddharṣi.

Siddharṣi lived in the 9th century. He composed the '*Upamitabhavaprapañcā-kathā* in (Samvat) 962, that is to say in 906 A.D. He had for master Haribhadra who lived in the 9th century. Besides the '*Upamitabhavaprapañcā-kathā*' he composed the '*Nyāyavatarvṛtti*' and a commentary on the '*Upadeśamālā*' of Dharmadāsa gaṇi.

II. The '*Upamitabhavaprapañcā-kathā*'

The gist and the form of the work. The allegory. Analysis of the first book and the integral translation of the allegorical story of the mendicant.

III. Sources, summary and paraphrase of the '*Upamitabhavaprapañcā-kathā*'.

The principal source of the work of Siddharṣi is the '*Samarāditya-kathā*' of Haribhadra. Among the works which gave rise to the '*Upamitabhavaprapañcā-kathā*',

it is necessary to quote in particular those of Vardhamanasūri, of Haṁsaratna of Devasūri and of Yaśovijaya (*Vairāgy-kalpalatā*)

IV. The language and the style of '*Upamitabhavaprapañca-kathā*'.

V. Corrections to the text of PETERSON.

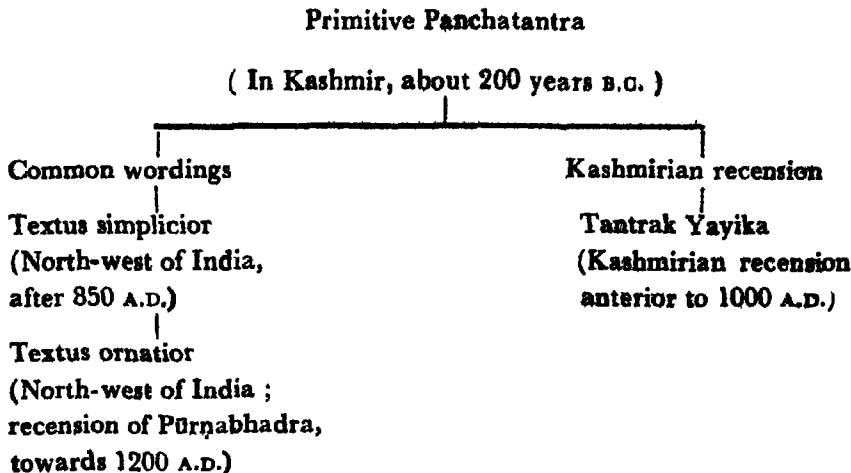
2283

J. HERTEL—*Das sudliche Pancatantra.* Leipzig, 1906.

According to the introduction p. LXXIX, the analogy of the two principal Jaina recensions of the *Pañcatantra* (textus simplicior and textus ornatior) with the other recensions would be as follows ;

Primitive Panchatantra

(In Kashmir, about 200 years B.C.)

Common wordings	Kashmirian recension
Textus simplicior (North-west of India, after 850 A.D.)	Tantrak Yayika (Kashmirian recension anterior to 1000 A.D.)
Textus ornatior (North-west of India ; recension of Pūrṇabhadra, towards 1200 A.D.)	

2283

J. HERTEL—*Meghavijayas 'Auszug aus dem Pancatantra* (zeitschrift des Vereins fur Volkskunde, 1906. Pp. 249-278 and 444). Berlin, 1906.

The Jaina recensions of the *Pañcatantra*' textus simplicior, textus ornatior of Pūrṇabhadra, '*Pañcākhyānoddhāra*' of Meghavijaya.

Review on Meghavijaya. He composed his work in Samvat 1716 (1659 or 1660 A.D.). His principal source was the recension of Pūrṇabhadra. German translation or analysis of 23 narratives of the '*Pañcākhyānoddhāra*', namely : 1, 2, 8, 12, 20, 29 ; II. 7 ; III. 1, 5, 6, 12, 17 ; IV. 2, 13 ; V. outline ; 7, 12-18.

Each of these stories is accompanied by the indication of similar narratives, particularly in the Buddhistic literature (*Jātaka*) and Jaina (*Pariśiṣṭaparvan* of Hemachandra).

2284

J. HERTEL—*Jāt 59, 60 und Parisastaparvan II, 694 ff.* (zeitscrift des deutschen morgenlandischen Gesellschaft, Vol. IX, Pp. 399-401). Lipzig, 1906.

The Jātaka 59, as well in the recital in prose as in the final verse. Besides, the stanza II, 717 of the '*Pariśiṣṭaparvan*' offers some remarkable analogies with the stanzas of the Jātakas 59 and 60 ; but the preceding story (II, 694 and the following) differs from the Buddhistic narration.

Notes and hypothesis on this matter ; it is probable that at the origin a story such as that of Hemachandra accompanied the stanza of the Jātaka 59, and that it has been later replaced by the recital that the actual redaction contains.

2285

K. B. PATHAK—'*Nripatunga and the authorship of the Kavirājamārga*' (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XXII, Pp. 81-155)—Bombay, 1906.

Answer to the critical article published in the 'Indian Antiquary', vol. XXXIII, Pp. 258-280 by Mr. FLEET on the edition by Mr. PATHAK of the '*Kavirājamārga*' of Nripatunga (Bibliotheca carnatica, 1898).

From his philological study, very richly evidenced with documents, M. PATHAK concluded that it is justifiable to continue to attribute the '*Kavirājamārga*' to Nripatunga. This was already the opinion of the celebrated canarese grammarian Bhaṭṭākalanka, in Śaka 1526.

2286

L. SUALI—'*Contributi alla conscenza della logica a della metafisica indiane* (Giornale della societa asiatica italiana, vol. XIX, Pp. 2?3-369, et vol. XX. Pp. 33-64.—Firenze, 1906-1907.

Translation of the chapter II (*Naiyāyika-mata*) and of the chapter V, (*Vaiśeṣika-mata*) of the '*Ṣaḍdarśana-samuccaya*' of Haribhadra, and of the corresponding commentary of Guṇaratna.

2287

T. S. Kuppuswami SASTRI—*The age of the Tamil Jīvakachintāmaṇi.* (IX, xxxvi, 1907, Pp. 285-288).

The works dealing with the story of Jīvaka are four in number, viz. (1) the *Gadyachintāmaṇi* by Vādibhasimha, (2) the *Kṣatrachūḍāmaṇi* by the same author, (3) the Jīvandharachampu by Harichandra, (4) the Tamil *Jīvakachintāmani*. Observation of Paṇḍit Saminatha Aiyar in his edition of a portion of the *Jīvakachintāmaṇi*, published in 1899. The paṇḍit is of opinion that the Tamil *Jivakachintāmaṇi* is not an original work. The Sanskrit poem which treat of the story of Jīvaka are based on the Jain *purāṇas*. The original story of Jīvaka is found in the *Mahāpurāṇa*.

Jīvakachintāmaṇi was composed during the period ranging from the beginning of the 10th to the second half of the cent. A.D.

2288

Amitagati's '*Subhaṣitasaṁdoha*'. Sanskrit and German publication of R. SCHMIDT (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. LXI, Pp. 88-137; 298-341; 542-582; 875-908). Leipzig, 1907.

Continuation and end (cantos XVII-XXXII), by M.R. SCHMIDT alone, of the edition and of the translation of the work of Amitagati, inaugurated in collaboration with Mr. J. HERTEL. An index of the words terminate this publication.

2289

T. S. Kuppuswami SASTRI—*The age of the Tamil Jīvakachintāmaṇi* (Indian Antiquary, vol. XXXVI, Pp. 285-288). Bombay, 1907.

The Jain works which relate the history of Jīvaka are four in number : the '*Gadya-chintāmaṇi*' and the '*Kṣatra-chūḍāmaṇi*' of Vādibhasimha, the '*Jīvamdhara-campu*' of Harichandra, and the '*Jīvaka-chintāmaṇi*' of 'Tiruttakkadevar' ; the first three works are in Sanskrit ; the fourth is in Tamil. The Tamil '*Jīvaka-chintāmaṇi*' is not an original work. The source of it is principally the Sanskrit *Gadya-Chintāmṇi*'. Moreover the Sanskrit poems which deals with the history of Jīvaka are based on the Jain *Purāṇas* in particular on the '*Mahāpurāṇa*', commenced by Jinasena and finished by Guṇabhadra, in Śaka 820-897 A.D. On the other hand, according to Umāpati, 'Śivaite' writer who lived at the commencement of the 14th century, the Chola Anapaya read with pleasure the '*Jīvakachintāmaṇi*'. But this prince is identified as Kulottungo-chola 1st, who reigned from about 1070 to 1118. In results from these reconciliations that the '*Jīvakachintāmaṇi*' was composed in the period included between the beginning of the 10th century and the second half of the 11th century.

2290

W. HUTTEMANN—'*Die Jnata-Erzahlungen im sechsten Anga des Kanons der Jinisten*', Strassburg, 1907.

The sixth Anga : '*Nāyā-dhammokahāo* (*Jñātādharmakathās*). The two parts which constitute it : *Nāyāni* (*Jñātāni*) and *Dhammakahāo* (*Dharmakathās*). Relations between these two parts :

1. The first is much more extensive than the second proportion of 10 to 1.
2. The recitals of the first part are independent, the one from the other. Those of the second, on the contrary, resume the subject dealt within the initial chapter.
3. In the first part, the matter is (inspite of the title) of the *Dharma* : it is the principal part of the *Anga*: the second is only an appendix.

Signification of the word '*nāya*' (jñāta): it designates a determined kind of narratives, in which the latent thought appeared suddenly at the end. In the sixth *Anga*, these recitals have always a religious object. They constitute two groups: the recitals of allegorical character, and those of legendary character. Analytical study of 13 allegorical recitals, and of 6 legendary recitals.

2291

'*The Antagaḍa-Dasão* and *Anuttarovavāiya-Dasão*', translated from the Prākrit by L. D. BARNETT. London, 1907.

Introduction—Generalities on Jainism : history and doctrine. Character of the Jaina writings. Translation of the '*Antagaḍa-dasão*'. Translation of the '*Anuttarovavāiya-dasão*'. The versions of these two canonical treatises are accompanied by numerous notes. Appendix I—Text of the *Anuttarovavāiya-dasão*. Appendix II—Note on the Jaina cosmography. Appendix III—Note on the psychological doctrine of the Jains.

Analytical index—Recension. E. LEUMANN. 'Journal of the Royal Asiatic Society of Great Britain and Ireland, 1907, Pp. 1079-1083.

2292

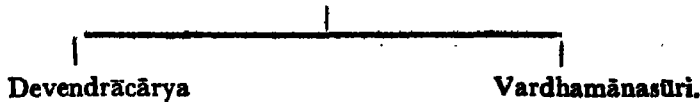
J. HERTEL—*Zu Hemchandra's Parisistaparvan.* II. 446 Sec. (Zeitschrift der deutschen morgen landischen Gesellschaft. Vol. LXI, Pp. 497-500). Leipzig, 1907.

Series of critical remarks and comparatives on the 457, 490, 522 and 570 of the second canto of the '*Pariśiṣṭaparvan*'.

2293

A. BALLINI—*Il Vasupujyacaritra di Vardhamanasuri.* (Rivista degli Studi Orientali, vol. I, Pp. 41-66, 169-195; 439-452; vol. II, Pp, 39-84). Roma, 1907-1908.

Introductian. The author of the '*Vāsupūjyacaritra*', Vardhamānasūri belonged to the Nāgendra gaccha. His spiritual (religious) genealogy is as follows:

1. Virasūri. 2. Cacciga. 3. Vardhamāna. 4. Rāmasūri. 5. Chandrasūri. 6. Devasūri. 7. Abhayadevasūri. 8. Dhaneśvara.

Vardhamānasūri composed his work in Samvat 1299 (1243 A.D.). The principal object of the *Vāsupūjyacarira* is to narrate the legend of the twelfth Tīrthakara. Author of this legend group 20 other recitals. The language and the scansion of the work. Systematical and detailed analysis of the *Vāsupūjya-caritra*. Index of the proper names. Index of the technical terms of Jaina philosophy.

2294

A. BALLINI—*La Upamitabhavaprapanca Katha di Siddharsi* (Giornale della Societa asiatica italiana, vol. XIX, Pp. 1-50; vol. XXI Pp. 1-48). Firenze, 1906 and 1908.

Continuation of the Italian translation of the '*Upamitabhavaprapañcā-kathā*' (Chapter III).

2295

U. WOGIHARA—*Asanga's* '*Bodhisattvabhumi*' (Indica No. VI, Pp. 1-45).—Leipzig, 1908.

P. 42, No. 1. List of the seven 'dangers' or fears (*bhaya*), according to the Jaina doctrine, according to the '*Āvaśyaka-niryukti*', XVI, 14. One finds besides, in this work elucidations on some terms used in the Jaina literature namely: '*Saṁgrahaṇī*' (p. 13), '*pārañciya*' (p. 36) and '*Sāraṇā*' (p. 41).

2296

F. BELLONI-FILIPPI—*La Yogacastravrtti* (Giornale della Societa asiatica italiana, vol. XXI, Pp. 123-222). Firenze, 1908.

First part. Date of the *'Yogaśāstravṛtti'* : Hemachandra would have this commentary after the *'Triṣaṣṭiśalākāpuruṣa-carita'*—the manuscripts. Importance, extent and style of the work, its critical value for the interpretation of the *'Yogaśāstra'*—scansion.

Second part. Text of the *'Yogaśāstra-vṛtti'* (commencement : *'Yogaśāstra* I, 1-8), and translation in Italian, accompanied by notes and by elucidations of I, 1-5 (*Mangalācharṇa*).

2297

Haribhadrasūri—Samarāicca Kahā. Edited by H. JACOBI (Bibliotheca Indica). Calcutta, 1908 and following. Critical edition of the Prākrit text.

2298

The 'Pañchatantra' in the recension called 'Pañchākhyānaka' and dated 1199 A.D. *of the Jain Monk, Pūrṇabhadra* critically edited in the original Sanskrit by Dr. J. HERTEL (Howard Oriental Series, vol. XI). Cambridge, Mass., 1908.

'Editio princeps' of the *'Pañcatantra'* according to the recension of Pūrṇabhadra. This recension generally designated under the name of 'textus ornatior', has for title *'Pañcākhyānaka'*. The volume finishes by a glossary containing the terms little used or which are not found in the *'Sanskrit-Worterbuch in Kurzerer Fassung'* of BOHTLINK.

2299

R. PISCHEL—*Ins Gras beissen* (Sitzungsberichte der K. Preussischen Akademie der Wessenschaften, 1908, Pp. 445-464). Berlin, 1908.

Pp. 449-449-450 and 455. Elucidations on three passages of the *'Prabandhachintāmaṇi'* of Merutunga (Translation Tawney, Pp. 55, 172 and 180).

2300

J. KENNEDY—*The child Krishna and his Critics.* (Journal of the Royal Asiatic Society of Great Britain and Ireland, 1908, Pp. 505-521). London, 1908.

Pp. 509-511. The Jain legend relating to Krishṇa in the *'Antagaḍadasāo.'*

2301 (i)

J. CHARPENTIER—*Studein uber die indische Erzahlungsliteratur.* (Zeitschrift der deutschen morgenlandischen Gesellsshaft, vol. LXII, Pp. 725-747). Leipziq, 1908.

Comparative study of the '*Hatthipula-jalaka*' (Jātaka 509) with the chapter XIV of the '*Uttaradhyayana-sūtra*' and the '*Mahābhārata*', XII, 6522-6561.

2301 (ii)

J. CHARPENTIER—*Studien zur indischen Erzahlungs—Literature'.* 1. Paccekabuddhageschichten. Uppsala, 1908.

Comparative study of diverse legends (Udayana, Domuha, etc.) in the Jain recensions and others.

2302

J. HERTEL—*Ausgewahle Erzahlungen aus Hemachandras Parisistaparvan*—Lipziq, 1908.

Introduction—Life of Hemachandra, according to the memoir of BÜHLER '*Ueber das Leben des Jaina Monches Hemachandra,* Wien, 1889. The *Pariśiṣṭaparvan.* Nature and object of the work. The sources : commentary of Padmamandira on the '*Ṛṣimaṇḍala-prakarana*' of Dharmaghoṣa. Explanation of the Jaina doctrines, in particular according the '*Tattvārthādhigama-sūtra*' of Umāsvāti.

The recitals of the '*Pariśiṣṭaparvan*' translated in German by M. J. HERTEL are the following :

1. History of Prasannachandra, I, 92-258 ;

2. History of Jambu, II-III ;

3. Foundation of the town of Pāṭaliputra, VI, 22-187 ;

4. History of Kalpaka VII, 20-138 ;

5. History of the minister Chāṇakya, VIII, 194-469—IX, 1-13 ;

6. History of Kunāla, son of Asoka, IX, 14-54. Some notes accompany the translation of these recitals.

Appendix I. Indication of similar passages.

Appendix II. Critical text relating to the text. Index.

2303

H. JACOBI—MAYURAVYAMSAKA (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. LXII, Pp. 358-360). Lipziq, 1908.

Study on the signification of the words '*mayuravyamsaka*' according to different sources, among others the commentary of Hemachandra on his '*Kāvyānuśāsana*' and the commentary of Vardhamāna (1140 A.D) on the '*Gaṇaratna-mahodadhi*' II, 115. This word signifies 'Deceiver'. This study nullifies the conclusions of M. J. HERTEL, relatively to the origin of the fable of Phedre : the *Jay* adorned with the feathers of the peacock (see the preceding number).

2304

L. SUALI—*La legge jainica* (Giornale della societa asiatica italiana. vol. XXI, Pp. 223-290). Firenze, 1908.

Introduction—Review on the life and the works of Haribhadra. The '*Dharmabindu*' : explanation of the Jaina doctrine, in 8 chapters : I-III, the law of the laic adepts ; IV-VI, the law for the use of the monks : VII-VIII, the good effects of the law, the condition of Tīrthakara, the *Nirvāṇa*, the commentary of Munichandra (Samvat 1178) on the '*Dharmabindu*'. The sources of the '*Dharmabindu*' : the canonical treatises ; the '*Tattvārtha Sūtra*' and the '*Śrāvakaprajñapti*' of Umāsvāti. Relation of the '*Dharmabindu*' with the '*Yogaśāstra*' of Hemachandra and some other works. Text and Italian translation, accompanied by Notes, of the '*Dharmabindu*' (ch. I—III).

2305

A. BALLINI—*Il Vasupujyachanritra nel Trisastisalakapurusacharitra di Hemacandra* (Rivista degli Studi Orientali, vol. II. Pp. 239-240). Roma, 1908-1909.

Appendix to the analysis of the *Vāsupūjya-charitra* of Vardhamānasūri (supra, No. 1117). Comparative summary study of the legend of Vāsupūjya, the twelfth Tīrthakara, in the '*Triṣaṣṭi-śalākāpuruṣa-caritra*' of Hemachandra (parvan IV, sarga II) and in the work of Vardhamānrsūri. Corrections to the analysis of the '*Vāsupūjyacaritra*'.

2306

H. JACOBI—*Hindu Tales.* (An English translation of Jacobi's Ausgewahlte Erzahlungen in Maharashtri, by J. J. MEYER). London, 1909.

2307

Rabindra Narayan GHOSH—*India's Literary Wealth* : A connected story of her Libraries from the very earliest times downwards. (DSM. v., 1909, Pp. 77-79). Jain libraries in Western India.

2308

U. D. BARODIA—*History and Literature of Jainism*. Bombay, 1909.

I. Origin of Jainism—The twenty-four Jineśwaras—The kings of Magadha—History of Jainism from the *Nirvāṇa* of Mahāvīra up to the present time.

II. The Jain *Siddhānt* or canon—The later literature of Jainism—Secular Literature.

2309

H. JACOBI—Arthamāteva (JRAS, 1909. Pp. 421-423). Interpretation of *arthamāteva*.

Hemachandra's allegory becomes intelligible by reference to the *Upamitibhava-prapanchā Kathā*, a popular work with the Jains. Hemachandra and Siddharṣi in the interpretation of *Bahulikā*

2310

S. P. V. RANGANATHASWAMI—*Literary Wealth of India* : *Search for Prakrit Manuscripts*. (DSM, vi, 1910, Pp. 41-46).

Śrutasāgara, the author of *Audaryachintāmaṇi*, was a fierce Digambara Jain and he devoted the greater part of his attention to crushing the rival sect. He was the pupil of Sri Vidyānandin who was the pupil of Devendrakīrti. He was skilled in Sanskrit and Prākrit poetry. Mention of some of his works—His literary activity must be referred to about the years 1550 Sambet or 1494 A.D.

Two schools of grammar dealing with the two dialects of the Prākrit language. The works of Chaṇḍa, Hemachandra, Trivikrama, Śubhachandra and Śrutasāgara dealing mainly with the Jain dialects of Prākrit and other Prākrit works of Jain authors. The rest such as *Prakrit-prakāśa*, etc. deal with the Aryan Prākrit dialects used in the ordinary works.

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2311

Rabindra Narayan GHOSH—*India's Literary Wealth : A connected story of her Manuscript Libraries :* Some valuable informations from a Mysore correspondent. (DSM, vi, 1910, Pp. 1-3). (see No. 469).

Manuscript libraries in Southern India :

(a) Jain libraries : (1) An ancient Jain *mutt* in Mūḍabidri near the west coast of the Canara District, Madras Presidency, contains a very rich collection of manuscripts. Here are found the only surviving single copies of valuable books. (2) At Śravaṇa Beḷgoḷa, Mysore State, below the hill on which stands the statue of Gommateśvara, there is a Jain monastery containing a large, valuable and well-preserved collection of manuscripts, mostly in palmyra leaves, in the Pāli, Sanskrit, Kannada and Tamil languages. (3) In another Jain monastery in Mysore State, at Humcha, we find a large collection of manuscripts. (4) Paṇḍit Padmarāja and other Jain paṇḍits possess, more or less collections of manuscripts.

2312

N. D. MIRONOV—*Notes Jaines I. Siddharsi.* (Bull., Academie Imperiale des Sciences de St. Petersbourg, 6th Series, v, Pt. 1, 1911, Pp. 349-354). (In Russian).

Notes Jaines II. *Nyāyāvatāraṭippaṇ* de Devabhadra. (Bull , Academie Imperiale des Sciences de St. Petersbourg, 6th Series, v, Pt. 1, 1911, Pp. 501-508). (In Russian).

2313

L. P. TESSITORI—*Two Jaina versions of the story of Solomon's Judgment,* in Gujarati and Jaipuri. (IA, xlii, 1913, Pp. 148-152).

The version in the commentary of the *Nandisutta*—The version in the *Antarakathāsaṁgraha.*

2314

Arthur A. MACDONELL—*A History of Sanskrit Literature.* London, 1913.

P. 25. The older tradition of both the Buddhist and the Jain religions ignored Sanskrit entirely, using only the popular dialects for all purposes—In course of time both the Buddhists and the Jains endeavoured to acquire a knowledge of Sanskrit,

P. 26. In the Jain inscriptions of Māthura an almost pure Prākrit prevails down to the first century A.D.—In the seventh century the Jains, like the Buddhists, used Sanskrit even in oral theological discussions, though without entirely giving up Prākrit.

P. 386. On the Sānkhya system were based the two heterodox religious systems of Buddhism and Jainism.

P. 390. The popular beliefs about heavens and hells, gods, demi-gods, and demons, were retained in Buddhism and Jainism.

Pp. 395-396. On the Sānkhya system are based the two philosophical religions of Buddhism and Jainism in all their main cultures. The two passimistic religions are very nearly similar.

Jainism has survived as an insignificant sect in India alone.

2315

G. K. NARIMAN—*References to Buddhist Authors in Jain Literature.* (IA, xlii, 1913, Pp. 241-242).

P. 241. The names of authors like Devabhadra—His works *Nyāyāvatāraṭīkā.*

P. 242. Authors like Bhadrabāhu, Haribhadra and Prabhāchandra. The last wrote *Prameyakamalamārtaṇḍa & Nyāyakumudachandra.*

2316

Satis Chandra VIDYABHUSANA—*All-India Jain Literary Conference.* (MR, September, 1914).

Pp. 255-258. An address delivered at the Conference held at Jodhpur.

2317

Rickhab Dass JAIN—*The Paramātma-Prakāsh.* Arrah, 1915.

An English translation with introduction and notes, of the *Paramātma-Prakāsh* by Sri Yogindra Ācārya.

2318

Mohanlal D. DESAI—*The Naya-Karnika,* Arrah, 1915.

Pp. 1—25, A discussion on Jaina metaphysics,

Pp. 27-37. Life of Srī Vinaya Vijaya and a list of his Sanskrit and Gujrati works.

Pp. 39-58. English translation with notes of the *Naya-Karnika.*

2319

J. K. P. *Vijñapti-Triveni, a Jaina epistle.* (IA, xlvi, 1917, p. 276).

This paper is a review of the work, *Vijñapti-Triveṇi*—The work is a Sanskrit epistle dated in 1484 v.s.—It is in imitation of the *Meghadūta.*

2320

G. P. QUACKENBOS—*The Sanskrit Poems of Mayura, etc.* New York, 1917. (Columbia University, Indo-Iranian Series, ix).

Pp. 16-50. The Jain tale about Mayūra and Bāṇa. The date of *Mānatuṅga.* The Jain tale first found in the *Prabhāvakacharita.* The four versions of the Jain tale. The Jain tale as told by an anonymous commentator. Variations from the Jain tale as narrated by the anonymous commentator. The Jain tale as given in the *Prabandha-chintāmaṇi.* Allusion to the Jain tale in the *Kāvyaprakāśa*, *Sudhāsāgara* and Jagannatha's commentary on the *Sūriyaśataka* of Mayūra.

Comments on the Jain tale—Origin of the tale. The legend of Sāmba. The real reason for the composition of *Sūryaśataka.* The real reason for the composition of *Chaṇḍiśataka.* Mayūra not a Jain. King Bhoja. The *Bhojaprabandha.* Allusions to the Mayūra in the *Bhojaprabandha.* A list of poets at Bhoja's court. The poet Kritachandra joins the court circle of Bhoja. The banishment of Kālidāsa. The Śukadeva joins the court circle of Bhoja. Mayūra in disfavour. Comment on the *Bhojaprabandha :* Bhoja not a contemporary of Mayūra.

The credibility of Jain tradition : BÜHLER's opinion.

Pp. 56-60. Summary of the life of Mayūra. Traditions concerning Mayūra fall into two classes : traditions separate from the Jain tale itself.

2321

G. K. NARIMAN—*Literary History of Sanskrit Buddhism.* (From Winternitz, Sylvain Levi, Huber), Bombay, 1920.

P. 199. *Nirgranthas* or Jains are religious sects of non-Buddhistic persuasion-They are the adversaries whom Aśvaghosha detests with greater virulence than Brahmans—There is a story in which king Kaniṣka is made to be enraged against the Jain rivals of the Buddhist. Inscriptions at Mathura show that the Jains were flourishing under the Indo-Scythian kings.

Pp. 288-289. The Jain work *Darśana Sāra* contains a virulent attack on the Buddhists charging them not only with consumption of animal food but also of spirituous liquor.

2322

Dinesh Chandra SEN—*The Bengali Rāmāyaṇas*. Calcutta, 1920.

Pp. 27-31. Jain *Rāmāyaṇa* of Hemachandra Āchārya (1082-1172)—its characteristics—elevated notion about the *Rākṣasas* and monkey, Rāvaṇa's character depicted as noble and grand ; Rāma is introduced only in later chapters.

P. 38. Hemachandra's *Rāmāyaṇa* proves that the story of Rāma in the Southern works was a later engraftment on Dravidian legends about *Rākṣasas* and monkeys.

Pp. 53-4. Forecast of the birth of Hanumana, the Ape god, and the stories about the banishment of his mother Añjanā for a moral flaw, as given in the Jain *Rāmāyaṇa*.

Pp. 204-212. Influence of Jain *Rāmāyaṇa* on Bengali poems—various episodes, e.g. Lakshmaṇa's love-making, Sītā's drawing of Rāvaṇa's picture, etc. incorporated into Bengali from the Jain source.

Bengal once a great Jaina centre—twenty-three Tīrthankaras attained *Siddhi* in Samet-sekhara (Pareshnāth Hills, Hazaribagh)-Sreyansganath, and Vāsupūjya, Tīrthankaras, born in Bengal—Mahāvīra preached in Rāḍa Desha (Western Bengal)—statutes of Tīrthankaras discovered in Bikrampur and other parts of Bengal.

2323

J. N. FARQUHAR—*An outline of the Religious Literature of India*. London, etc. 1920.

Ch. 2, P. 73. Transmigration and Release : Y to 200 B.C. iv (D). The Jain School.

Ch. 3. The Movement Towards Theism: 200 B.C. to A.D. 200. P. 119. (iii) Jainism.

Ch. 4. Pp. 162-165. Philosophies and sects. A.D. 200 to A.D. 550. (iii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literature.

Ch. 5. The Śākta System: A.D. 550 to A.D. 900. Pp. 213-215. (iii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literature.

Ch. 6. Bhakti: A.D. 900 to A.D. 1350. Pp. 277-281. (iii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literature.

Ch. 7. Mulsim Influence: A.D. 1350 to A.D. 1800. Pp. 359-60, (ii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literarure.

2324

F. E. KEAY—*Hindi Literature*. Calcutta, 1920.

P. 84. Banarasi Dās (b. 1586, d. sometime after 1641) of Jaunpur, a follower of the Jain religion.

P. 85. Bhudhar Das, flourishing in 1724, was a Jain. Wrote works connected with the Jain religion, including *Jain Śataka* and the *Pārśva-purāṇa*.

P. 97. Jaichand of Jaipur wrote in 1806 *Svāmi Kārttikeyānuprekṣā* dealing with the doctrines of the Jains. Brindaban Ji (circ. 1791-1858) of Benares, a Jain of considerable merit was also a forceful writer on Jainism.

2325

P. D. GUNE—*Apabhraṁśa Literature and its importance to Philology*—(A.I.O.C. Session I; 1920).

P. XLvf. Points given (e) stray quotations in a few Jain legends and Alaṅkāra works etc.

2326

M. WINTERNITZ—*Geschichte der Indischen Literatur*. (History of Indian Literature) vol. 2. Leipzig, 1920. (English translation published by the University of Calcutta, 1933).

Vol. 2. Pp. 289-296. Religious text of the Jains. Jain canon (*Siddhānta*). Canonical Jain literature.

2327

P. D. GUNE—*Pradyota, Udayana and Śreṇika—A Jain Legend.* (ABI, ii, 1920-21, Pp. 1-21).

The author traces the history of Pradyota, Udayana and Śreṇika from Jain legendary sources.

2328

F. KINGSBURY and G. E. PHILIPS—*Hymns of the Tamil Śaivite Saints.* Calcutta, 1921.

Pp. 10-11. Influence of the Śaiva pilgrim poet Sambandar in conquering in argument a vast multitude of Jains in the presence of the king of Mandura. Conversion of the king to Śaivism—Impalement of eight thousand stubborn Jains with the consent of Sambandar.

P. 27. Sambandar's poems contain frequent denunciations of Buddhism or Jainism proving that the poems were composed at a time when the struggle between Hinduism and these other religions was at its highest.

P. 33. Jains setting fire to Sambandar's house—His prayer for an attack of fever of the Pāṇḍyan king, then a Jain.

P. 59. Apparsvāmi, a Śaiva, got sunk in the sea by the Jain persecutors, but he began to float on the surface on crying 'Hail, Śiva'.

P. 61. Apparsvāmi when smitten with an inward disease forsook Śaivism and became a Jain.

2329

Edward P. RICE—*A History of Kanarese Literature. Second Edition.* Calcutta, 1921.

Pp. 17-41. The Jain period to A.D. 1160. The Jain religion in the Kanarese country. Its dominance in the Kanarese country—Its introduction into South India—Principal tenets—The vow of *sallekhanā*—Syādvāda—Decline. The *Kavirāja-mārga* (C. 850) and early writers. Stanzas from *Kavirājamārga* Jain writers from the Kavirājamārga to the Lingayet revival (1160). Illustrative extract from the *Pampa Rāmāyaṇa.* Note on the date of Samanta Bhadra and Pūjyapāda.

Pp. 42-48. Jain literature from 1160-1600. In the time of the later Ballala Rājās (1160-1326). Under the Rājās of Vijayanagar (1336-1610).

Pp. 93-94. Jain writers of the 17th and 18th centuries.

2330

Sivaprasad KAVAYATIRTH—*Popular Element in the Classical Skt. Drama.* (A.I.O.C., Session II, 1922).

P. 259. (1) Hemachandra quoted, some lines from *Alaṅkāracintāmaṇi*. (2) Jain rhetorician, the junior *Vāgbhaṭa* in his *Kāvyānuśāsan*, some verses quoted. (3) Mallināth's *Meghdūta Sañjīvani* quoted.

2331

Jarl CHARPENTIER—*The Uttarādhyayana Sūtra, being the first Mūlasūtra of the Śvetāmbara Jains.* Uppasala, 1922. Pp. 409. (Text edited with an introduction, critical notes and a commentary).

Contents—Śvetāmbara Jain canonical literatures - contents of the *Siddhānta* and the identification of the author ; a short review of the oldest canon with traditions concerning its history and its gradual development ; points of dispute about the existence and non-existence of *Dṛṣṭivāda* (the 12th *Aṅga*) ; the beginning of Jaina commentaries like Niryukti, cūrṇi, ṭīkā, dīpikā etc. ; What is Mūlasūtra ? The structure of *Uttarādhyayana sūtra* and its contents. It is not the work of one single author ; a short survey of the commentary and explanatory literature of the text. Text and commentary, words-notes etc.

2332

P. V. Jagadisa AYYAR—*Periyapurana* (or the lives of the great Śaiva Devotees). Q J.M.S. Vol. xll. No. 2. Bangalore, 1922.

P. 197. Regretting the regard paid by king Anapaya Chola (Kulottinga II) to a Jain work '*Jeevakachintāmaṇi*' and the consequent evil effect upon the people to ban towards that religion, and in accordance with the proverb 'As is the king so are the people' Sekkilar (the kings prime minister) attempted to narrate the importance of the merits of Śaivism through *Periapurāṇa*, a Śaiva work.

2333

E. HULTZACH—*The story of Jivandhara.* Q.J.M.S. vol, xll, No. 4. Bangalore, 1922. Pp. 317-348.

Pp. 317ff. A legend of the Digambara Jainas translated from the *Uttarapurāṇam* of Guṇabhadra (897 A D.). Works on stories by Jain authors available in English Translation : *Kathākośa,* by C. H. TAWNEY (London, 1895). Merutunga's *Prabandhachintāmaṇi,* by the same (Calcutta, 1901), Hindu tales, by J. B. MEYER (London, 1909), and the analysis of Hemachandra's *Parisishṭaparva* (Calcutta, 1891). Critical editions of the story of Jīvandhara or Jīvaka by Mr. T. S. KUPPUSVAMI SASTRI :

(1) Jīvandharacharitram by Guṇabhadracharya (Tanjore, 1907).

(2) *Jīvandharachampu* by Harichandra, Tanjore, 1905.

(3) *Kshatrachūḍāmaṇi* by Vādībhasimha, Tanjore, 1903.

(4) *Gadyachintāmaṇi* by the same, Madras, 1902.

A Tamil poetical version of the same story was published by Mahamahopadhyāya Saminath AIYAR.

(5) *Jīvakachintāmaṇi* by Tiruttakkadevar, with the commentary of Nachchinarkkiniyar, Madras, 1887.

Pp. 320-348. Jīvandhara's birth, youth and other events described fully as also his previous births—he was a contemporary of Mahāvīra and attained salvation.

2334

Walter Engine CLARK—*The influence of Oriental Literature on the West.* QJMS, vol. xll, No. 2. Bangalore, 1922.

P. 129. The chief interest of the Jain monks, was religious, and the early literature was composed by them.

P. 130. Jains and others added to the folk tales, animal stories, fables, apologues, etc., a strong moralising element. Such stories or collections of stories were handed down for centuries by oral tradition, but in India they received a literary development earlier than anywhere else.

P. 134. There were many vernacular works in Prākrit, collections of tales which have been entirely lost. A few of the most famous have been preserved in later Jain and Buddhist and Sanskrit versions.

2335

P. C. NAHAR—*A Note on the Jain Classical Sanskrit Literature.* (Calcutta, 1922, Second Oriental Conference).

This kind of literature is divided into three periods : (1) Period from 1st cent. B.C. to 10th cent. A.D., classed as ancient, (2) the next period from 11th cent. A.D. to 15th cent. A.D., classed as mediaeval and (3) the third period from 16th cent. to 19th cent. A.D., classed as modern.

2336

Batuknath BHATTACHARYYA—*A Brief Survey of Sāhitya-Shāstra*. [JDL, ix, (Pt. 2), 1923, Pp. 97-206].

P. 123. In an inscription dated 1128 A.D., discovered by Mr. Lewis RICE, is a verse by Dandin praising the Jain writer Śrivardhadeva, author of *Chuṭāmaṇi*.

Pp. 152-153. Amarasiṁha or Amarachandra, a disciple of Jinadatta Sūri-Hemachandra and his production of *Kāvyānuśāsana*.

2337

Banarasi Das JAIN—*Ardha-Māgadhi Reader*. (Lahore, 1923).

Deals with Ardha-Māgadhi, the sacred language of the Jains and serves as an introduction to the study of the Jain Āgamas.

2338

Helen M. JOHNSON—*The Story of the thief Rauhineya in the Mahāvīracharitra of Hemachandra*. (JAOS, xliv, 1924, Pp. 1-10).

This popular story forms a side-episode in the story of the life history of the last Tīrthankara of the Jains.

2339

T. R. Ramakrishna SHASTRY—*The Sanskritic Element in Tamil Literature*. (A.I.O.C. Session III; 1923).

P. 205. The influence of Sanskrit on the Dravidian Literature of this period (time of Agastya's migration) is very indirect and small and would probably reduce itself to nothing. The real effect of Aryan association is to be witnessed in clearer light in the literature of the next period when Jainism had gained ground in the Dravidian country.

P. 207. The coming of the Jains into Southern India witnessed an influx of Sanskritic ideas and vocubulary into Tamil Literature. The *Śilappadikāram*, the

earliest work of the Jains in the Tamilnad, presenting a clear picture of their religious and social customs and manners.

P. 210. In the writings of the Jains and the later sectarian poets we meet with a prose style in which the admixture of Skr. expressions was veay large.

2340

M. BLOOMFIELD—*The Sālibhadra Charita, a story of conversion to Jaina Monkhood.* (JAOS, xliii, Pp. 257-316.).

2341

Maurice BLOOMFIELD—*On Recurring Psychic Motifs in Hindu Fiction and the Laugh and Cry Motif.* (JAOS, xxxvi, Pp. 54-89).

Pp. 54-55. Jains' performances of the type of Devendra's stories and the commentaries (*chūrṇi* and *ṭīkā*) to the Āvaśyaka literature.

Comment on the critical habits of the *charitas or prbandhas* of the Jains: They illustrate conspicuously the Hindu inability to discriminate between fact and fancy—They weave into their narrative once more the whole apparatus of Hindu fiction—Hemachandra's *Triṣaṣṭiśalākā-puruṣa Charita* gives an idea of the extent of this type of literature—Not very different and scarcely less numerous are the Jain writings called *Kathā* (*Kahā*), or *Kathānaka*—They moralize more directly and obviously (*dhammakahā*), but they are intimately connected with the traditional names of saints, emperors and kings.

2342

Franklin EDGERTON—*Presidential Addrss to the B. C. I.*; in Poona. (ABORI Vol. VIII; 1927).

P. 225. A Jain Authority Lakshmivallabha's commentary on the *Uttarajjhayan Sutta*, p. 1099 and so on.

2343

Chakravarty, CHINTABARN—Origin and Development of Dūtakavya (I. H. Q. Vol. III, 1927).

P. 277. Mention of Jain *Meghadūta* of Merutunga of Ancalagaccha—15th century A.D. dealing with the story of Neminātha the 22nd Tīrthankara.

P. 280. Mention of a Jain work named *Manodūta*.

P. 282. *Śīladūta* of Caritrasundaragaṇi—deals with the story how Sthūlabhadra, a Jain prince renounced the world and became a disciple of Jain saint Bhadrabāhu.

P. 293. *Vijñaptipatras*—means messenger poems of the Jain poets intended to serve the purpose of letters.

P. 294. *Dūtakāvya*—whether Hindu or Jain are more or less mythological in character.

2344

Maurice WINTERNITZ—*A History of Indian literature*. Vol. I, Calcutta, 1927.

P. 27. Traditions of the Jains with regard to formation of their canonical works is fairly trustworthy.

P. 48. The Jaina used Middle Indian dialects for their sacred writings—the Jaina Prākrit (Ardhamāgadhi or Ārṣa) and the Jaina Mahārāṣtri.

P. 125. Jain monks are forbidden to devote themselves to the exorcism of the *Atharvaveda* and to magic.

P. 338. According to Jain stories, Draupadi chooses all the five Pāṇḍavas simultaneously.

Pp. 472-473. The Jains made Krisna cult part of their religions in the 3rd or 2nd century B.C.

P. 511. Jain monks composed and preached in popular dialects.

P. 513. In the second half of the first century A.D. the Jain monk Vimala sūri recast the Rāma legend in his Prākrit *Paumacariya* (*Padma carita*).

P. 514. The Jain Rāmāyaṇa influenced the Bengali versions of the *Rāmāyaṇas* continued on p. 2 see p. 2.

P. 525. The Digambara Jains, composed Purāṇas from the 7th century onwards. Raviṣeṇa wrote the *Padmapurāṇa* in 660 A.D.

P. 538. Sṛṣṭikhaṇḍa i.e. section of the Creation (from *Padma Purāṇa*, Bengali manuscripts)—in the chapter on conflicts between gods and demons and history of religion it is written that Viṣṇu aided Bṛhaspati by causing the phantom figure of

a nude Jain monk (Digambara) to appear, to initiate the demons into Jain doctrine.

P. 551. Book iii of the *viṣṇu-purāṇa*—The last two chapters of the book describe the origin of the heretical sects—the Jains, called Digambara.

Vol. II, Calcutta, 1930.

P. 50. *Mojjhimanikāya*—several *suttas* throw light on the relation of Buddha to the sect of the Jains, especially the *Upāli-sutta* No. 56 but also Nos. 57, 101 and 104.

P. 72. Sutta No. 58. Story of prince Abhaya who urged on by Nigaṇṭa Nātaputta, comes to the Buddha and asks a very difficult question.

P. 195. *Dhammopada* (commentary)—story of Moggaltana indicates a very hostile attitude towards the naked ascetics, viz. the Jain monks. Opposition to the naked ascetics also shown in the story of Visakha.

P. 206. *There Gāthās* (commentary)—legend of Bhadda Kundalakesa who first becomes a Jain ascetic and afterwards she becomes a Buddhist nun. Same story in Manorathapurani.

P. 269. Kalpanamanditika—confutes the religious views of the Jains.

P. 288. *Divyāvadāna*—persecutions of Jain monks.

P. 293. *Sumagadhavadana*—legend of Sumagadha, who alienates her husband from the Jain monks.

Pp. 424-595. Jaina literature.

Pp. 424-28. Jainism and its literature.

Pp. 428-74. The canons (siddhānta) of the Jains.

Pp. 475-595. The Non-canonical Jaina literature.

Pp. 614-15. The year of the death of Mahāvīra.

2345

Helen M. JOHNSON—*Kathā* and *Vṛttaka*—(Miscellanea—Ind. Ant. Vol. LVI, 1927, Bombay).

P. 17. In the *Triṣaṣṭiśolākāpuruṣacaritra*, Hemachandra raises a question of fiction terminology—A *vṛttaka* is one's own adventures (*carita*); a Kathā is the

adventures of men of former times. Does any one know of any *Vṛttakas* or auto-histographical *caritras* ?

2346

H. D. VELANKAR—*Vairāgyasāra of Suprabhāchārya* (A poem in Apabhraṁśa) (ABORI vol. IX ; 1927-28). Discovered in the Digambara Jain Saraswati Bhuvan, Bombay.

Pp. 272-280. It contains 77 stanzas in the Dohā metre, which teach general moral principles of Jainism. From V. 46 it is clear that Suprabha, the author, was a Digambara. Written in Apabhraṁśa. The Apabhraṁśa of our poem seems to belong to the Eastern School represented by Rāmaśarman Tarkavāgīśa rather than to the western which is represented by Hemachandra. Grammatical notes and glossary given.

2347

Hira Nand SHASTRI—*About Kalpa-Sūtra of Bhadrabāhu*. (AIOC, Session V ; 1928).

Pp. 1109-10. Manuscripts ranging from Sam. 1100 one written in Sam. 1100 existing in the Dharmavijaya Library at Agra. H. JACOBI owned a copy dated in Sam. 1484. Other Jain works are also known e.g. *Upadeśamālā*.

2348

AJITA PRASAD—*Sāmāyik Pāṭh of Shri Amitagati Sūri*. Calcutta.

English Translation of 32 meditative verses in Sanskrit.

2349

J. L. JAIN—*Ātmānushāsana of Shri Guṇa Bhadra Āchārya*. Lucknow, 1928. (Sacred Books of the Jains, vol. VII).

P. 75. Text with English Translation and commentaries. A discourse to the soul.

2350

A. Berriedale KEITH—*A History of Sanskrit Literature* Oxford, 1928.

P. 15. Jains showed conservatism in adopting Sanskrit in the place of Prākrit.

Pp. 142-3. Attempts of Jains to write epics—the *Yaśodharacarita* of Kanakasena Vādirāja (whose pupil Śrivijaya flourished in A.D. 950)—*Yaśastilaka* of Somadeva-*Yaśodharacarita* of Māṇikya Sūri (C. 11th century), a work of a Śvetāmbara Jain of Gujrat, as opposed to the Digambara version of Vādirāja-Hemachandra (1098-1172), author of *Triṣaṣṭiśalākāpuruṣacarita*—Haricandra (of unknown date), author of the *Dharmaśarmābhyudaya*, a life of Dharmanātha, the 15th Tīrthankara, Devaprabhasūri's *Pāṇḍavacarita* and *Mṛgāvatīcarita* 13th century) Cāritrasundra Gaṇin's *Mahipālacaritra*—Buddhaghoṣācārya's *Padyacūḍāmaṇi*.

P. 148. No tradition of historical writing among Jains—their *Paṭṭāvalis* only stereotyped lists of pontiffs and invented legends.

Pp. 172-3. Hemacandra's *Kumārapālacarita*—its values—Sarvananda's *Fagaḍūcarita*—a minor historical *Kāvya*.

Pp. 214-5. Jain writer Manatunga's *Bhaktāmarastotra*, written in praise of Ṛṣabha—merits of his style and the question of his identity.

P. 226. A Śvetāmbara Jain Jayavallabha's *Vajjālagga*, a Prākrit anthology, which illustrates by examples the three ends of men, conduct, practical wisdom and love.

Pp. 240-1. Amitagati's *Subhāṣitaratnasaṁdoha* a work on Jain ethics—Hemacandra's *Yogaśāstra*, dealing with Jain philosophy—Somaprabha's *Sṛngāravairāgyataranginī*—which glorifies *Ahiṁsā* and constantly depreciates women.

P. 246. The Jain versions of the *Pañcatantra*—their origins.

Pp. 260-1. First Jain version of the *Pañcatantra*—about 1100, proofs of its Jain origin—second Jain version written by a monk Pūrṇabhadra in 1199—works which grew up from these two versions, e.g. the *Pañcākhyānodhāra* of Mahāvijaya (1659-60).

Pp. 291—3. Romantic tales written by Jains—version of a Śvetāmbara Jaina—recension of Kṣemaṁkara, Jain compilation of the 15th century *Pancadaṇḍacchatraprabandha*—the *Bharaṭakadvātrincikā*, a work obviously of Jain inscription.

Pp. 293—5. The Didactic tales—Hemacandra's *Pariciṣṭaparvan*—*Kathās* or *Kathānakas* used to illustrate Jain tenets e.g. *Campka—cresthikathānaka* and *Bālagopāla kathānaka* of Jinakīrti, who wrote in the 1st half of 15th century.

P. 414. Jain writtings on lexicography and metrics—Hemacandra's *Abhidhānacintāmaṇi*, *Nighaṇṭuśeṣa*, *Anekārthasaṁgraha*—the Jain Dhanamjaya's *Nāmamālā* (written between 1123 & 1140)—Maheśvara's *Visvaprākaśa* (1111 A.D.)—Mankha's

Anekārthakośa—Keśavasvāmin's *Nanārthārṇavasaṁkṣepa* (1200 A.D.)—Medinikara's *Anekārthaśabdakośa* (14th century) — Irugapa's *Nanārtharatnamālā* (14th century).

Pp. 417-8. A bibliography of original Jain works on philosophy.

P. 516. Work on astronomy—*Sūryaprajñapti*.

2351

A. VENKATASUBBIAH—*The authors of the Rāghavapāṇḍaviya and Gadyacintāmaṇi* (J.B B.R.A.S., 1928, vol. III, Pp. 134—160).

P. 134. Abhinava-pampa (or Nāgachandra) in his *Rāmacandracaritapurāṇa* (I, 25), mentions a famous Jain *guru* named Śrutakīrtitraividya.

A Jain *guru* named Śrutakīrti traividya is mentioned in a Kannada inscription at Tardal. (I.A.14, 14ff).

P. 136. A verse from the *Rāmāyaṇa* of Abhinavapampa in praise of the Jain *guru* Meghacandra is cited in a SB inscription (No. 47 or 127).

P. 140. Vādirāja, the author of the *Pārśvanāthacarita*.

P. 141. SB. inscription No. 40 (64) records the setting up of an epitaph in memory of the Jain *guru* Devakīrti, disciple of Gandavimukta-siddhānta-deva, who was a disciple of Maghanandin.

P. 142. A custom of Jaina authors who have written in Kannada is to praise their *gurus* ; e.g. Aggala praises *Chandraprabhapurāṇa*, Kumudendu's *Rāmāyaṇa*, *Janna's Anantanātha-purāṇa* Nayasena's *Dharmāmṛta*.

P. 147. Durgasimha (11th century A.D.) mentions in his Pañchatantra the *Rāghavapāṇḍavīya* of Dhanañjaya, who was a Jain.

P. 149. Jainism practically a part of Hinduism in the 11th century.

2352

Arthur, A. MACDONELL—*A History of Sanskrit Literature*. London, 1928.

P. 26. In the Jain Inscriptions at Mathura, an almost pure Prākrit prevails down to the 1st century A.D.—Jains began gradually to use Sanskrit, without entirely giving up Prākrit

P. 386. Jainism based on the Sānkya system.

P. 390. Popular beliefs about heavens, hells, gods, demi-gods, and demons were retained in Jainism and Buddhism.

Pp. 432-433. Hemachandra (1088-1172 A.D.) author of a Prākrit grammar and of the *Unādigaṇasūtra*, four dictionaries—*Abhidhāna chintāmaṇi*, *Anekārtha-saṁgraha*, *Decināmamālā* and *Nighaṇṭucesha.*

2353

Kurt von KAMPTZ—*Uber die vom Sterbefasten handelnden altern Painna des Jaina-Kanons.* 16 × 20 cms. Pp. 1-40. Druck von J. J. Augustin in Gluckstadt und Hamburg. Hamburg, 1929.

This is a dissertation submitted by the author for the Doctorate degree of the University Hamburg. It gives a list of the *Painnas* of the Ardhamāgadhi canon of of the Jainas. Some of the *Prakīrṇaka* texts are analysed and illustrated with some extracts. The various types of Death which a Jaina monk encounters are explained. Almost all the *gāthās* from these texts which refer to certain religious heroes who met their end in a worthy manner are quoted and some explanations on them are added. Some of the striking names among these are : Amayaghoṣa, Avaṃti-Sukumāla, Usahaseṇa, Gaṃgadatta, Gayasukumāla, Cāṇakya, Cilāiputta etc.

2354

A. VENKATASUBBIAH—*The Ādipurāṇa and Bṛhakathā.* (I.H.Q. Vol. V, 1929),

P. 31. Jinasena, the author of *Ādipurāṇa* written in C. 825 A.C. deals with life story of Ṛṣabha, Adināthа or Puru, the first of the Jaina Tīrthankaras.

P. 32. *Bṛhat-Kathā* of Gunāḍhya consisted of 7,00,000 *śloka*—measures of which 6,00,000 were destroyed and only 1,00,000 gained currency. Original *Bṛhat-kathā* may have contained the story of Tīrthankaras.

Pp. 33—35. Kannada *Ādipurāṇa* written by Pampa (Adipampa) in A.C. 941 subject matter discussed. *Triṣaṣṭilakṣana-Mahāpurāṇa* a Kannada book written in A.C. 977 by Cāmuṇḍarāya relates to the life story of 24 Tīrthankaras. Other contents of the book fully discussed. Jinasena—pontiff in the lineage of Jaina priests and teachers of the Senāvaya of the Mūlasangha who had their seat at Mulgund (in Dharwar dist., Bombay). Word *Bṛhat-kathā* used by Jinasena refer to mythical works of Kucibhaṭṭāraka, Nandimuni of Kavi-parameśvara.

2355

K. P. JAIN—*The Ādipurāṇa and Bṛhatkathā.* (I.H.Q. Vol. V, 1929).

P. 547. Jinasena's *Ādipurāṇa* completed by Sri Guṇabhadra-svāmi. The book based on the life of first Tīrthankara upon the Gadyakathā of Shri Kavi-Parameśvara. *Jayadhavalā-ṭīkā*—a manuscript of Jinasena kept in Bhandara at Śravaṇabelgoḷa. Jinasenā-cārya belonged to Pañca-stūpānvaya of the Jaina Sangha and names his ancestors as Vīrasena, Āryanandi and Candrasena in the above manuscript written in mixed Sanskrit when Amoghavarṣa was ruling.

2356

H. SARMA—*Jayamangala and the Other Commentaries.* (I.H.Q. Vol. V, 1929).

P. 419. *Sarvajña* may mean Buddha, Śiva or Jina. Author of *Bhaṭṭi Jayamangala* either a Buddhist or Jaina.

2357

L. B. L. JAIN—*Jain Vairāgya Shatak*, Bijnor, 1930.

P. 1. Virtue alone can give eternal happiness according to Jains.

P. 2. Sufferance of *Jīva Ātmā* discussed.

P. 3. Effect of Karma over *Jīva Ātmā* and the consequences thereof explained.

Pp. 4-11. Inter-relation of body, *Ātmā* and *Karma* discussed.

Pp, 12-20. Jain canons mentioned and explained.

2358

C. V. VAIDYA—*History of Sanskrit Literature.* Poona, 1930.

Sec. I. P. 3. Mahāvīra era, named after the preacher probably came into use not in 5th century B.C. immediately after his death but some centuries after the dates of their commencement.

P. 13. Mahārāshṭrī and Ardha-Māgadhi language used by Jains in their canonical writings for the first two or three centuries. Later the Jains used Sanskrit.

P. 16. Hemachandra, anthor of original Sanskrit grammar, defies Pāṇini.

P. 191. Rishabha, a Ṛgvedic *Rishi*.

Sec. II. P. 16. *Arhat*, *Śramaṇa* and *Pratibuddha* words in later literature apply only to Jain and Buddhist monks.

Sec. III P. 153. Mention of Jain female recluses by Pāṇini. Pārśvanātha not the first Jain preacher.

2359

P. L. VAIDYA—*The Uvāsagadasāo*. Poona, 1930.
Pp. XIII 248.

It deals with the duties of *Uvāsagas*. The introduction discusses the age and authority of this *aṅga* and its substance. Content—Text with word-index and two appendices concerning quotation from *Bhagavati sūtra*, *Sūtrakṛtāṅga*, *Sāmaññaphala sutta* about Go-śāla and English notes.

2360

R. Shama ŚASTRY—*The Author of the Gadāyuddha*. (Q. J.M.S. Vol. 21. No. 1, 1930, Bangalore).

"*Gadāyuddha*", well-known Kannada work briefly narrating the story of the Mahābhārata War ; another work in Kannada, the *Ajitanāthapurāṇa*, a story of Ajitanātha Tīrthankara. Both these works have all along been ascribed to a single poet known as Kavi-Ranna, a gem of poets. In the first chapter of *Ajitanāthapurāṇa* its author says that besides that work he has written two more works called *Paraśurāma Charita* and *Chakreśvara Charita*. There were two poets of the same name or title. Srinivasa RANGACHAR concludes that the authors of the two works are quite different one being a Jaina and the other a Brahman *Gadāyuddha*).

2361

A. N. UPADHYE—*Joindi and His Apabhraṁśa works*. (A.B.O.R.I. Vol. XII ; 1930-31).

Pp. 132-163. Preliminary remarks on the publication of Apa. literature—Apa. study and the growth of modern vernacular—the moderate ambition of this paper—*Yogasār* publication and contents of *Yagasār*—excerpts from Yogasār—*Paramātma Prakāsh*—Publication and Material—Popularity of *Paramātma Prakāsh* strength of Paramātma Prakāsh—appreciation of its contents—an important extract from *Paramātma Prakāsh* with English Tran.—*Śrāvakāchār Dohaka* manuscript—material—contents analysed—extensive excerpts—quotations traced and the problem of authorship—*Dohāpāhuḍ*—manuscript—material—nature of the text conflicting

evidence as to the authorship—textual comparison of *Dohāpāhuḍ* with other works of Joindu—contents of *Dohāpāhuḍ* a few excerpts remarks on the style of Joindu and bearing thereof on the authorship of *Dohāpāhuḍ*. The Skr. form of the author's name—Joindu—date—concluding remarks—an Appendix.

2362

Uggar SAIN—*Niyamasāra.* (*The perfect Law of Kunda-Kunda Ācārya.* Lucknow, 1931. Pp. 9 78.

(The original text in Prākrit, with its Sanskrit renderings, translation, exhaustive commentaries, and an introduction, in English).

Niyamasāra of Kunda-kunda with the Sanskrit commentary written by Padma Prabha (about 1000 A.D.) deals with the path of liberation, i.e. right belief, right knowledge and right conduct—the three Jewels (*Tri-ratna*) of faith combined *Niyamasāra* signifies the right rule.

2363

Helen M. JOHNSON—*Triṣaṣṭiśalākāpuruṣacharitas or lives of 63 illustrious persons*, by Hemacandra, vol. I, Baroda, 1931.

Translation of the first book of the *Triṣaṣṭiśalākāpuruṣacaritra*—Cosmography-karma—The fourteen *Guṇasthānas*—the Nine *Tattvas*—the qualities of the *Pañcaparameṣṭhins*.

Plates :— Frontispiece—Ṛṣabhanātha, statue in the Provincial Museum, Lucknow, dated 1177 A.D.

I. Manuṣyaloka, reproduced from the Ardhamāgadhi Kośa.

II. The *Lāñchanas* of the Twentyfour Tīrthankaras (Śvetāmbaras).

III. The Dreams of Ṛṣabha's Mother.

IV. The Eight Auspicious things.

Do. vol. II. Baroda, 1937.

Translation and notes of the second and third books of the *Triṣaṣṭiśalākāpuruṣacaritra*.

2364

Herbert H. GOWEN—*A history of Indian Literature.* New York and London, 1931.

Pp. 255-66. Origins of Jainism—Jain architecture—the Jain canon and its commentaries—canon of Śvetāmbaraś, written in Prākrit (Ardha-Māgadhi) was fixed in 454 A.D. by the monk Devarddhi. Jain scriptures rendered into Sanskrit about 1000 A D.—the *Āchārānga sūtra*—influence of Jainism on other religious literature of India—Jain influence on Tamil literature—*Jīvaka cintāmaṇi,* Tiruvallavar's *Kurral* and Lady Avsaiyar's works distinctly Jain—Jain influence on Telugu literature—Hemachandra—his *Arrhan-nīti, Yogaśāstra, Trishashṭicalākapurushacharita*—Amitagati's (10th century A.D.) collection of Jewels of Happy Sayings, a work on Jain ethics and *Dharma-parīkshā* (written in 1014)—Jain influence in beast fables of the *Panchatantra* one of its recensions brought out in 1199 by a Jain named Pūrṇabhadra.

2365

Champat Rai JAIN—*The Householder's Dharma or the Ratna-Karanda-Srāvakāchāra of Samanta Bhadra Āchārya.* 2nd edition. Bijnor, 1931.

P. 99. Right Faith, characteristic of right knowledge; necessity for the adoption of right conduct; *Guṇa Vratas, Śikṣā Vratas, Sallekhanā,* the *Pratimās,* Appendix—Householder's life, Yoga-Samadhi.

2366

A. N. UPADHYE—*An Old Prefatory Gloss on Iṣṭopadeśa* (Annals of the B. O. R. I., XIII, I, Pp. 86-7, Poona, 1932).

A scrutinising study of Āśādhara's Sanskrit Commentary on the *Iṣṭopadeśa* of Pūjyapāda leads us to the conclusion that Āśādhara is not the first to write a commentary on that work and that he incorporated in his commentary some earlier gloss consisting of short prefatory statements possibly composed by Pūjyapāda himself to make the context clear.

2367

H. R. KAPADIA—*Rājapraśnīyasūtra, its claim as Upanga, its title, etc.* (A.B.O.R.I. Vol. XIV; 1932-33). Pp. 145-149.

2368

P. L. VAIDYA—*Prakrits Section—Presidential Address.* (A. I. O. C., Session VII; 1933).

Pp. 411-418. Important works on Jain philosophy, literature and manuscripts mentioned. References in his lecture; W. SEHUBRING *'Die Lehre der Jainas nach den alten Quellen largestell'* in the 'Grundriss'—a book of reference.

A. N. UPADHYE—*edition of Pravacanasār.*

2369

H. Chennakesava AYYANGAR—*Jainism in Kannada Literature.* P. 1299 (A.I.O.C. VIIth Session, 1933).

Jainism in South India has been in existence for a period extending over 2,200 years now. The first permanent abode of the Jains after their migration to the South from Pataliputra or Ujjain in about 297 B.C. is at Śravaṇa Beḷgoḷa...history Digambar Jain migration to the Karnatak...There is no subject or Śāstra of the original Jaina works, which has been left untouched in its Kannad rendering. Rāṣṭrakūṭas, Gangas, and the Hoyasalas...works by Jain authors mentioned—Jaina works, on the whole, form a very great important section of Kannad Literature and throw a flood of light on the history and tenets of Digambara Jainism in South India particularly in the Kannada country.

2370

R. NARASINHACHAR—*Antiquity of Kannad Literature so compared with that of Ku Literatures of the Sister Languages of Southern India.* (A. I. O. C. VIIth or VIIIth Session, 1933).

P. 807f. Kannad Jain Literature referred—Tamil *Chūḍāmaṇi*, a classical Jain poem.

2371

Ajit Prasad JAIN—*Puruṣārtha—Siddhyupāya of Amrita Chandra Sūri.* Lucknow, 1933. Pp. 49+85+4+4.

(Text edited with an Introduction, Translation and onginal commentaries in English).

This book mainly deals with the Doctrine of *Ahiṁsa* from its various aspects. The Introduction has animal sacrifice—the flesh food—must life be killed?—Hunting—killing for trade in bone and leather—municipal slaughter—Hiṁsā

in the name of Science—Is killing ever an act of mercy? The survival of the fittest—the significance of *Ahiṁsa*—Intentional hunting—*Ārambhi Hiṁsā* (committed in the exercise of one's profession)—*Virodhi Hiṁsā* (committed in defence of person and property)—Jainism, a practical religion—conclusion. Synopsis of the book.

2372

K. A. ŚĀSTRI—*Brief History of Sanskrit Literature.* Calcutta, 1933.

P. 18 (n). 30,000 manuscripts kept in 2 Jaina libraries in Khambay which was mentioned by BÜHLER.

P. 56. Udyotakara attacked by Dharmakīrti mentioned in Jain *Śloka-Vārtika.*

P. 57. Diṇnāga and Dharmakīrti—contemporaries of Udyotakara pupils of Asanga mentioned in Jaina *Śloka-Vārtika.*

P. 63. *Brihatkathā*—a work of Somadeva 7th century A.D.

P. 70. Jinasena's—*Pārśvābhyudaya* written in 813 A.D.—in the court of Rāshṭrakūṭa king Amoghavarsha.

P. 72. Pravakaracharita of the Jainas mentions Siddharṣi, the composer of *Upamitibhava Propañchakathā* in 906 A.D. as grandson of Suprava Deva and a cousin of poet Māgha.

P. 73. *Yaśastilaka*—a Jain romance of Somedeva in 959 A.D. in the reign of Rāṣṭrakūṭā Krishṇa.

P. 77. The author of Kathā Saritsāgara (Somadeva) states that Guṇādhya, Kātyāyama and Vararuchi are all contemporaries. 11th century. A prose revision of *Betāla Pañcha Viṁśatikā* is attributed to Sivadas Jaina.

P. 102. *Betāla Pañchaviṁśatikā*—a prose recension attributed to Sadaśiva, a Jain—exists in a collection of 25 tales. A Jaina recension of Jambhala Dutta is available also.

P. 104. *Pañchākhāyanikā*—a book of fables a Jain work not earlier than 11th century A.D. a new version of the same was made by Jaina Pūrṇabhadra in 1199 A.D.

2373

Hiralal JAIN—*Nāyakumāracariu of Puṣpadanta. Karanja*, Berar, 1933.

A work of 10th century A.D. (written about 965 A.D.) by Puṣpadanta author or *Mahāpurāṇa* 965 A.D.).

P. xviii-xxvi—Full information given about the life of Puṣpadanta.

P. xx. Mānyakheṭa (Malkhed)—Library centre.

P. xxl. Nāga kumara recognised by the Jains as one of the 24 Kāmadevas, i.e. the most beautiful persons that ever lived. He attained his personal charms and heroism by observing the fast of *Śrī Pañchamī* in his previous birth. Various authors wrote the account of his life in different languages at different times—20 such given.

P. xxvl. Picture of palace and public life.

P. xxlx. Political divisions of India as found in *Nāyakumāracariu*.

Pp. xxxl—xxxvl. The Nāgas and the Nāgaloka.

P. xxxvll. Analysis of the work.

Pp. xLv—Lxll. Language and grammar.

2374

A. N. UPADHYE—*Pamcasuttam of an Unknown Ancient writer* : Prākrit Text edited with Introduction. Translation, Notes with copious Extracts from Haribhadra's Commentary, and a Glossary. Second Ed., Revised and Enlarged, Crown pp. 96, Kolhapur, 1934.

CONTENTS

2375

A. N. Upadhye—*Darśanasāra of Devasena*: Critical Text of the B.O.R.I. XV, 3—4, Pp. 198—206, Poona, 1934.

The *Darśnaasāra* of Devasena is an important text for the study of Jaina schisms. The Prakrit text is critically editted here with the help of five Mss. from the Bhandarkar Oriental Research Institute. Varous readings are given in the footnotes.

2376

Hiralal Jain—*Karakaṇḍa Cariu of Muni Kanakāmara*. Amravati, 1934. An apabhraṁśa work (of 11th century A.D.) on the life of Karakaṇḍu recognised as a saint or Pratyeka-Buddha by the Jains as well as the Bauddhas—critically edited with introduction, translation, glossary, Indices, Notes and appendices and illustrations of the hill and the caves, images and pillars at Tirapur (Dhārāśiva).

2377

H. R. Kapadia—*A note on Jaina Hymns and Magic Squares*. (I.H.Q. Vol. X, 1934).

P. 148. Hymnology holding an important place in Jainism.

Pp. 150—53. Insertion of a number of magic squares with notes.

2378

A. M. Ghatage—*Narrative Literature in Jain Maharastri*. (A.B.O.R.I. Vol. XVI; 1934-35). Pp. 26-43.

2379

D. L. Narsimhachar—*The Jain Ramayanas*—(A.I.O.C. Session VIII; 1935). Synopsis.

P. 57. (1) Introductory: The Jain *Rāmāyaṇa* an interesting study in the history of the *Rāmāyaṇa*.

(2) The attitude of the Jains towards Vālmiki *Rāmāyaṇa*—mainly religious—A popular epic adapted for their own particular purpose—The *Rāmāyaṇa* tradition.

(3) Consequent changes in characterisation and structure of the story—the character of Rāvaṇa all important—The evils attendant upon an uncelibate life—the *Brahmacharyavrata* of the Jainas.

(4) Differences between Jain *Râmayaṇa* and the Vālmiki *Rāmāynṇa*—(i) in the story, (ii) in characterisation, (iii) in religious instruction.

(5) Two schools of Jain *Rāmāyaṇa*—(i) The school of Vimalasūri, author of the *Pauma cariya* the earliest extant version of the Jain *Rāmāyaṇa*, (ii) the school of Guṇabhadra as is known from the story of the *Rāmāyaṇas* given as in appendix to the story of the Tīrthankara, Munisuvrata—Distinguishing features of both these schools—(1) one follows the Vālmikī *Rāmāyaṇa* as is known to us from the *Daśaratha Jātaka*, (2) the *Adbhuta Rāmāyaṇa*.

The Prākrit and Sanskrit versions of both of these schools. Kannad literature particularly rich in Jaina *Rāmāyaṇas*.

(6) Which of these is more popular and why ?

(7) Artistic merits of both of these schools.

(8) Conclusion.

2380

Hiralal JAIN—*Nāyakumāracariu*, (An apabhraṁśa work of the 10th century)—Jain Ant. Vol. I ; No. I ; Arrah, 1935.

Pp. 11-17. Authors—Puspadanta ; the poet's patrons ; the story in brief ; the poetry of *Nāyakumāracariu*.

N.B. This work has been published with an exhaustive introduction, glossary, indices and notes as the first volume of the Devendrakīrti Jaina Series, Karanja.

2381

A. N. UPADHYE—*Pravacanasāra of Kundakunda*. An authoritative work on Jaina ontology, epistemology etc. : Prākrit text, the Sanskrit commentaries of Amṛtacandra and Jayasena, Hindi exposition by Pāṇḍe Hemarāja : Edited with an English Translation and a critical elaborate Introduction etc. New Edition, Published in the Rayachandra Jaina Śāstramālā, vol, 9. Royal 8 vol ; Pp. 16+132+376+64, Bombay, 1935.

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2382

A. M. GHATAGE—*The Daśavaikālika-Niryukti.* (I.H.Q. Vol. XI, 1935).

P. 627. *Daśavaikālika-Niryukti*—a work of Niryukti literature giving a better insight into the secular and profane subjects—subject matter of Niryukti literature discussed—the *Daśavaikāḷika-Niryukti* deriving name from *Daśavaikālika Sūtra*, the second of the Mūlasūtras of the Jain canon.

Pp. 628-630. *Niryukti*—Sanskrit word originated from Prākrit *Nijjutti*—critically examined.

Pp. 630-637. *Daśavaikālika—Nijjutti*—attributed to Bhadrabāhu according to Jain tradition. The age of Nijjuttis and their *Gāthās* discussed.

2383

F. W. THOMAS—*The Pravacanasāra of Kundakunda Ācārya, together with the commentary, Tattva-dīpikā by Amṛtacandra Sūri.* Cambridge, 1935.

An English translation of the *Pravacanasāra* which embodies the teachings of the Digambara sect, and its commentary by Amṛtacandra (c. 905 A.D.), with introduction and notes.

2384

Barend FADDEGON—*The Pravacana-sāra of Kunda-Kunda Ācārya, togethor with the commentary, Tattva-dīpikā by Barend Faddegon, edited with an introduction by* F.W. THOMAS. Cambridge, 1935.

Pp. I-XXIV & 1-127. The Translatoı's preface, Introduction, Translation gathas given only in the *Tātparya-Vṛtti*; Appendix to the *Tattva-dīpikā*, Eulogy attached to the *Tattva-dīpikā*, eulogy belonging to the *Tātparyavṛtti*. Division of the *Pravacana-sāra*. As indicated in the *Tattva-dīpikā* ; Index. The *Pravacana-sāra*, (Essence of the scripture or 'of the Doctrine', since pravancana does not necessarily imply writing), is an early and authoritative Jain text in Prākrit Gatha stanzas embodying the teaching of the Digambara sect. The author of the Prākrit stanzas Kunda-Kunda, is held in very high esteem among the Jainas.

2385

A. N. UPADHYE—*Review of Pravacanasāra. Ed. by Baren Faddegon.* (A.B.O R.I. Vol. XVII ; 1935-36), P. 87.

.. a modarate attempt, so far as *Pravacanasār* is concerned has been already made (by A. N. UPADHYE) in the Journal of the University of Bombay, Vol. II, Part VI. Towards the problem of Kundakunda's date vide...Merkara Copper plates of 466 A.D. (looked upon as apocryphal by some) mention Kundakundānvaya, and *Sarvārthasiddhi* (II, 10) of Pūjyapāda quotes some gathas in the same order as found in *Bāras Anuvekka* of Kundakunda. A close study of their works shows that the relative chronology should be like this : Kundakunda, Umāsvāti, Samantabhadra, Siddhasena, and Pūjyapād (5th century A.D.). So it is more probable that Kundakunda flourished at the beginning of the Christian era...

2386

A. M. GHATAGE—*A few parallels in Jain and Buddhist works.* (A. B. O. R. I. Vol. XVII; 1935-36), Pp. 340-350.

2387

O. STEIN—*Jainist Literature.* (P.O. vol. I; No. III ; 1936).

Pp. 28—33. The discussion of the Numeral 18...many works mentioned. see f.n. also.

2388

Bibhutibhushan DATTA—*A lost Jaina Treatise on Arithmetic.* (Jain Ant. vol. II· No. II; Arrah; 1936).

Pp. 38—41. The formulae concerning the mensuration of a segment of a circle. This formulae has been stated by the celebrated Jaina metaphysician Umāsvāti several centuries before Bhāskara I. It also occurs in the *Bṛhat Kṣetra-samāsa* of Jinabhadra Gane (529-589 A.D.) the *Gaṇitasār-saṁgraha* of Mahāvīrācārya (825 A.D.) ; *Laghu kṣetrasamāsa* of Ratnaśekhara Sūri (1440 A.D.) etc.

2389

Bimala Churn LAW—*The Kalpasūtra.* (Jain Ant. Arrah, Vol. II; No. III; 1936, Pp. 71—74; vol. II; No. IV; 1937, Pp. 81-85).

Kalpasūtra is supposed to have been written by Bhadrabāhu in 454 A.D. Its several commentaries date from 15th to 17th century. Biographies of Jinas narrated. Lives of Pārśvanāth, Ariṣṭanemi & Ṛṣabhadeva given. Rules of *Yatis* and *Sāmācāris* given.

2390

A. N. UPADHYE—*A comparative Study of Śvetambara and Digambara Literature*, (The Atmananda Janmasatabdi Smaraka Volume, Pp. 82—4, Bombay, 1936).

This note presents a list of Prakrit words which are differently Sanskritized by Digambara and Śvetāmbara authors. This shows that both of them had the same stock of literature in the beginning.

2391

Ludwig ALSDORF—*Harivaṁśapurāṇa*, Alt—und Neu— Indische Studien herausgegeben vom Seminar fur Kultur und Geschichte Indiens an der Hansischen Uuiversitat. 5. Super Royal (roughly 28 x 20 cms.) Pp. 12 516. Hamburg, 1936.

This is a critical edition of the *Harivaṁśapurāṇa* in Apabhraṃśa extracted from the *Mahāpurāṇa* also known as *Tisaṭṭhimahā-purisaguṇālaṁkāra*, of Puṣpadanta, Chapters 81—92. The critical Text in Roman characters is accompanied by variant readings and followed by a German translation, informative Notes, Glossary of Apabhraṁśa words, Index of Proper Names, extracts from the *Ādipurāṇa*, and *Uttarapurāṇa* and photographs of some folios of the Mss. used. The Introduction in German is quite thorough and elaborate. It gives details about Puspadanta, the author, and sheds abundant light on the contents of the *Harivaṁśa* comparing the details with those available in the works of Jinasena and Hemachandra. The Jaina version of the Pāṇḍava legend is incidentally discussed. The *Vasudevahiṇḍi* has been studied as the prototype Jaina of the *Bṛhatkathā*. The critical apparatus is fully described and the orthographical peculiarities of the Mss. are discussed at length. The Apabhraṃśa grammar based on these chapters is elaborately prepared; and it covers the syntactical and stylistic peculiarities as well. The metrical forms used in the *Harivaṁśa* are exhaustively studied.

2392

A. M. GHATAGE—*The Sūtrakṛtāgña Niryukti.* I.H.Q. Vol. XII, 1936.

P. 270. The subject matter of Niryukti described.

P. 271. *Sūtrakṛtāṅga Niryukti* comprising of 205 Gāthās—not later than 1st century A.D.

Pp. 272-73. Relation of Niryukti to others explained.

P. 274. Gaṇadharas—held as authors of *Sūtrakṛtāṅga Niryukti.* Contents explained.

P. 274. Four kinds of *sūtras* viz. *Saṃjñā-sutra, Sangraha-sūtra, Vṛtta,* an *Jatinibaddha* explained together with sub-divisions.

Pp. 275-280. The Gist of the chapters of *Sūtrakṛtāṅga Niryukti* and Gāthā explained.

P. 280. The story of Ārdraka and his conversion of 500 robbers to Jainism—narrated.

2393

N. ROY—*History of Sanskrit literature.* Calcutta.

Pp. 2-3. Two dialects used by Jains in sacred writings—Ardha-Māgadhi and the Jaina Mahārāṣṭri.

P. 56. *Pariśiṣṭa-parvan* of Hemachandra—an example of *Kathā* literature.

P. 60. Jain rommance *Yaśastilaka* of Soma deva, written in A.D. 959 in the reign of Rāshṭrakūṭa Krishṇa.

2394

V.R.R. DIKSHITAR—*Studies in Tamil Literature and History,* (Madras, 1936).

Pp. 136-7. The problematical reference of Valluvar the Tamil classical author being a Jain. The epithets Malarmiśai Yeḥinan, aindavittaṉ aravāḷiyantaṇan denote *Arhat* and the philosophical ideas of the *arhats.* Indra-worship common to Hindu sects including Buddhism and Jainism.

Ahiṁsā not the exclusive doctrine of the Jainas—a fundamental doctrine of the *Upaniṣada* and the philosophical sections of the Vedic literature.

2395

L. ALSDORF—*Eine Neue Version der verlorenen Brhatkatha des Gunadhya*' (P.O. Vol. I; 1936-37).

Pp. 116—118. Review–Journal—Atti Del XIX Congresso Internazionale degli Orientalisti, Roma, 29—29 settmbre, 1935—XIII, Pp. 722.

Dr. L. ALSDORF of Hamburg expounds that apart from the two Kashmere Sanskrit versions of Guṇādhya's *Bṛhatkathā*, viz, Somadeva's *Kathāsaritasāgara* and Kṣemendra's *Bṛhatkathā-Mañjari*, there exists another version which has so far been overlooked. And that the *Vasudevahiṇḍi* by Sanghadāsa, a text in Prakrit prose, covering about 370 pages of quarto size. This Jain version is referred to thrice in the *Āvaśyaka Cūrṇi*, which, therefore, leads to the conclusion that *Vasudevahiṇḍi* is prior to 6th century A.D. But its language is very old and it should, therefore, be much earlier. Thus, it is the oldest extant version of Guṇādhya's *Bṛhatkathā*.

2396

Rajendra Chandra HAZRA—*Viṣṇu Purāṇa*. (A.B.O.R.I. Vol. XVIII; 1937).

Viṣṇu Purāṇa III, 17 & 18—story—referring to Digambara Jainas—Māyāmoha, with his body stripped of all garments, his head shaved, and a peacock feather in hand, went to the banks of Narmada where the Asuras were living, preached to them the religion of the 'naked' (i.e, Jainism) and turned them *Arthas*, etc.

2397

J. F. KOHL—*Notes—Die Suryaprajñapti*, (Bonner Orientalistische Studien 20, Stuttgart, 1937), XXVIII ff. .On the Jaina Calendar Cf. S.R. D^s, Jaina Antiquary III, 2, 1937, 31 ff.

2398

Dasharatha SHARMA—*Studies in the Prabhāvaka—Charita*— (a) The *Bappabhaṭṭi-sūricharita*. (Jain. Ant. Vol. III, No. I), Arrah, 1937. Pp. 1 to 7.

The *Prabhāvakacharita* of Prabhachandra (ninth century of the Vikrama era) containing a review of the whole of Northern India from Gujarat in the West Bengal, in the east, the biographies of several persons and an account of sixtyfour Kalas is important for a student of history. According to *Prabhāvakacharita*, having a Pratihara lineage Amawas the emperor of Kanoujin v.s. 890. Nāgāvaloka, Nāgabhaṭa, Nāhaḍa and Āma are names of one and the same person. According to the

Satyapurakalpa, Āma was a scion of the Mandore family which connects him to the line of Chandragupta Maurya.

2399

A. N. UPADHYE—*Paramātma-prakāśa of Yogindudeva.* An Apabhraṁśa work on Jaina Mysticism : Apabhraṁśa text with Various Readings, Sanskrit Ṭīkā of Brahmadeva and Hindi exposition of Daulatarama, also the critical Text of *Yogasāra* with Hindi paraphrase : Edited with a critical Introduction in English. New Ed. Published in the Rāyachandra Jaina Śāstramālā vol. 10, Royal 8vo Pp. 12 124, 396, Bombay, 1937.

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2400

P. L. VAIDYA—*The Mahāpurāṇa of Puṣpadanta*. Vol. I. ed. by Bombay, 1937. Pp. xlii 669. (text edited with Introduction, variants notes and appendices).

The *Mahāpurāṇa* or *Tisaṭṭhi-mahāpuruṣa-guṇālaṁkāra* of Puṣpadanta is a Jain epic in Apabhraṁśa of the 10th century A.D. It deals with the lines of the 63 great persons known as *Śalaka-puruṣa*. Introduction—Introductory—critical apparatus—The *Praśasti* stanzas of the *Mahāpurāṇa*. Bharata, the patron of Puṣpadanta—what is *Mahāpurāṇa* ?—books on sixty-three great men — text with foot-notes—notes, glossary of important Prākrit words.

Vol. II. Bombay, 1940. Pp. xxi 570.

Introduction—Critical apparatus—summary of context—the appendices—text foot-notes, notes and 5 appendices.

Vol. III. Bombay, 1941, Pp. xxxii 28 314.

Introduction—critical Apparatus—the poet and his works—the date of the poet—his patrons—Malkheḍ, the capital of the Rāṣṭrakūṭas—the gloss on the constituted text, summary of contents of vol. III. Text with foot-notes, notes, etc.

2401

Prof. HANDIQUI—*Śrī Harṣa's Naiṣadhacarita* (PO. Vol. II; 1937-38).

E. I. P. 195. references to Jain philosophy, litearature in his introduction.

2402

A. VENKATASUBBIAH—*The Yaśastilaka and the Pañcatantra.* (P.O. Vol. II ; 1937-38.).

Pp. 181-4. The work of Jain author Somadeva—written in the Śaka year 881 (A.D. 958) under the patronage of Prince Vagaraja, feudatory of the Rāṣṭrakūṭa emperor Krishṇa III.

2403

M. WINTERNITZ—*Jinist Literature.* (PO. Vol. II; 1937-38). P. 42. (in 1920). Vol. published—referred to.

2404

Bata Krishna GHOSE—*A review of Madhavadasa Chakravarti's 'A Short History of Sanskrit literature,'* Calcutta, 1936—2nd edn. (Ind. Cul. Vol. IV, 1937-38, Calcutta).

P. 376. The author has also paid attention to Jaina literature.

2405

A. CHAKRAVARTI—*Jaina Literature in Tamil.* (Jain Ant. Arrah).

Vol. IV; No. II; 1938; Pp. 35-43.

Antiquity of the Jains—a section among the Aryans opposed to the religions of sacrifice. The eastern Aryans were opposed to the sacrificial ritualism and were led by Kṣatriya heroes who were believers in *Ahimsā* doctrine and as such were the forefathers of the Jainas.

Tamil literature refers to the 3 *Sangams* or Academies under whose guidance Tamil literature was cultivated. In the earlier works supposed to be *Sangam* literature the several collections such as the 8 collections, the 10 idylls etc., there is no reference to Sangam literature. The modern oriental scholars conclude that the whole tradition is fictious and was created by some fertile imagination. After elaborate discussion Mr. Sivaraja PILLAI in his *'Chronology of the Early Tamils'* writes about the Sangam tradition as entirely apocryphal and not deserving any serious historical consideration, the eigth century tradition is a faint reflex of the earlier *sangam* movements of the Jains. Vajranandi, a Jain grammarian and scholar went over to Madura with the object of founding a *sangam* there. That sangam could not have been anything else than a college of Jaina ascetscs and scholars engaged in a religious propaganda of their own. This movement must have first brought in the idea of a *Sangam* to the Tamil country. The orthodox Hindu party resorted to the creation of *Sangams* with divinity too playing a part therein, for the express purpose of adding to the authority and dignity of their literature. The very name *'sangam'* are known to the early Tamils proclaims its late origin and to attempt to foisting the idea it signified on the so-called *Sangam* literature as its inspiring cause is little short of perpetrating a glaring and absured anachronism.

Vol. IV; No. III; 1938; Pp. 69-76.

Traces of Jain influence discernable in the earliest Tamil literature extant such as grammatical work of Agastya etc.

(1) *Talkappiyam*—a work on Tamil grammar also contains information about the social policy of the early Tamilians—its author, a student of Agastya; according to S. Vaiyapuri PILLAI Tolkappiyar was a Jain—reasons given.

Kural—The ethical work *'Kural'*—a most important work in Tamil literature, composed in the form of couplets known as *Kural Venka*. It is a work based on the doctrine of *Ahimsa*. The work is claimed by almost all the religious sects of the Tamil land. The Jaina tradition associates this great ethical work with Elācāriyar of Sri Kundakundācārya of first century B.C. and the former half of the first century A.D.—unbiased Tamil scholars accept the Jaina authorship of this work. According to one tradition the author Tiruvalluvar was born of a Caṇḍāla woman.

Vol. IV; No. IV; 1939; Pp. 101-108. *Kural* (contd.)—In the chapter on Dharma, the author says that 'it is far better and more virtuous to abstain from killing and eating any animal than to perform 1,000 sacrifices.' The author would not have acquiesced in any form of Vedic sacrificial ritualism. In another section the author distinctly condemns the Bauddha principle of purchasing meat from the butcher. The only religion that conforms to the principle enunciated in the book is the religion of *Ahimsā* as upheld by the Jains. The Jaina commentator of the Tamil work *Neelakesi* freely quotes from *Kural* and introduces the quotations with the words 'as is mentioned in our scriptures'—the commentator considered this work as an important Jaina scripture. *Prabodhacandrodaya*, a non-Jain Tamil drama where the representatives of various religions are introduced on the stage, where the Jain *Sannyāsi* is made to recite that particular verse from the *Kural* which praises the *Ahimsā* doctrine. In the eyes of this dramatist the *Kural* was characteristically a Jaina work.

Nāladiyār—The work consists of 400 quatrains. The tradition supposes that each verse is composed by a separate Jaina monk—tradition given. It is one of the earliest didactic work in the Tamil language and is probably of the same age or slightly earlier than the *Kural*.

Aranericcāram—*Aranericcāram*—the essence of the way of virtue by Tirumunaippādiyar describes five Jaina moral principles—*Ahimsā*, *Asteya*, *Satya*, *Brahmacarya* and *Parimita Parigraha*.

Palamoli or Proverbs by Hunrunaiyār Araiyanār contains principles of conduct and worldly wisdom. *Tinaimālai Noorraimbatu* by Kanmedaiyār treats of the principles of love and war.

Nānmanikkadigai by Vilambinathar deals with four important moral principles in the other works. *Elati*, *Cardamon* and others by Kanimedaiyār is supposed to contain five or six *fragrant* topics.

Vol. V; No. I; 1939; Pp. 1-8—*Śilappadikāram or 'the epic af the anklet'*, a Tamil classic. Its author, the Chera prince, Ilangovadiyal, a Jaina ascetic. This great work is an authority for literary usages. The three great kingdoms Pāndyam, Chera and Chola are involved in this story describes the three great capitals—Madura, Vanji and Puhar. Full story given.

Vol. V; No. II; 1939; Pp. 35-42.—In this 'epic of anklet' the term '*Andanam*' is interpreted by the commentator to mean '*Śrāvaka*' the householder among the Jainas. It again occurs in the famous *Kural* defined as 'as one who is all love and

mercy to all the living creatures'. Evidently it is used to describe the followers of *Ahimsa* doctrine. *Jivaka Cintāmaṇi*—the greatest of the five Tamil *Mahākāvyas* by Tiruthakkādeva. It describes the life history of Jīvaka and contains *Śṛngāra Rasa*, story given. This work is later than the 8th century.

Vol. V; No. III; 1939; Pp. 67-74. Jīvaka story continued. Its commentary by Naccinārkkiniyar.

(i) *Yaśodhara Kāvya* : Nothing is known about its author except that he was a Jaina ascetic. From the nature of the story it is inferred that it is later than the Hindu doctrine of *Yāga* as reformed by Mādhavācārya, i.e., the Vedic ritual could very well be continued without involving animal sacrifice, if a substitute for the animal be introduced in the same form made of rice-flour. The story *Yaśodhara Kāvya* is intended to reject this ritualism even with this substitute.

Vol. VI; No. I; 1940; Pp. 1-8.—Yaśodhara story continued and described in four sections.

(ii) *Cūlāmani* : by poet Jolamoḷittevar. The hero of the story is one Tinṭṭan one of the nine Vāsudevas according to the Jaina tradition of whom, Kṛṣṇa of Bharata fame, is one, story given.

(iii) *Neelakeśi* by a Jaina philosopher poet about whom nothing is known. It deals with the system of Indian philosophy and has a commentary called *Samaya Divākara* by one Vāmana Muni, the author of another classic called *Mērumandira-purāṇam*. *Neelakeśi* appears to be a refutation of the Buddhistic work, *Kuṇḍalakeśi*, story of *Kuṇḍalakeśi* given.

Vol. VI; No. II; 1940; Pp. 35-42. Story of *Neelakeśi* continued.

Vol. VII; No. 1; 1941; Pp. 1-20. Story continued, upto the fifth chapter. The sixth chapter is devoted to Ājīvak religion. The seventh chapter to Sānkhya school; the eigth chapter—Vaiśeṣika Darśana; the ninth chapter—examination of Vedic ritualism; the tenth or last chapter—examination of the materialistic school (*Bhūtavāda*).

(iv) *Udayana kāvya*—relating to the life of Udayana, the Vatsa prince of Kausambi.

(v) *Nāgakumāra Kāvya—Perunkathai* by Prince Kongnvel, a classic dealing with the story of Udayana of Kausambi. Story given. Its last chapter (sixth) describes Udayana's renunciation.

Merumandira Purāṇam by Vamana Muni (about the 14th century) a Tamil classic. It is based upon a Purāṇic story relating to Meru and Mandira. The story is used as frame-work for expounding Jaina philosophical doctrines. Story given.

Śrīpurāṇa by an unknown author, written in prose style in the Manipravala, mixed Tamil and Sanskrit. The 63 heroes whose history is narrated in this work are the 24 Tīrthankaras, 12 charavartins, 9 Vāsudevas, 9 Baladevas and 9 Prativāsudevas.

Tāpparungalakkārikai by Amṛtasāgara; a work on Tamil prosody. Its commentary by one Guṇasāgara.

Tapparungala Virutti by Amṛtasāgara; a work on Tamil prosody. Neminātham by Gunaviranandita; a work on Tamil grammar (early century of the Christian era). *Nannool* by Bavanandi Muni; a work on Tamil grammar. Its commentary by the Jain grammarian Mailainathar. *Arapphoruḷvilākkam* by Nār-Kavirāja Nambi. It is an exposition of the psychological emotion of love and allied experiences. *Divākara Nighaṇṭu* by Divākara Muni; a Tamil lexicography. *Pingala Nighaṇṭu* by Pingala Muni; a Tamil lexicography; *Cūdāmani Nighaṇṭu* by Maṇḍala Purusa. This Tamil lexicography contains twelve chapters dealing with the names of: (1) Devas; (2) Human beings; (3) Lower animals; (4) Names of trees and plants; (5) Place names; (6) Names of several objects; (7) several artificial objects such as metals and timber; (8) Attributes of things in general; (9) Names relating to sounds—articulate and inarticulate; (10) words which are rhyming with one another (prosody); (11) Groups of related words.

Tirunūṟṟantadi by Avirodhi Alvar; a devotional work addressed to God Neminath. The '*Antadi*' is a peculiar form of composition where the last word in the previous stanza becomes the first and the leading word in the next stanza.

Tirukkalambagam by Udici Deva; a devotional and philosophical work discussing the doctrines of the rival faiths. *Encuvadi*, a popular work on Arithmetic, and *Jinendramalai*, a work on Astrology.

2406

A. N. UPADHYE—*Varāṅgacarita of Jaṭāsiṁhanandi*. A Sanskrit Purāṇic kāvya of A.D. 7th century: Edited for the first time from two palm-leaf Mss. with various Readings, a critical Introduction, Notes, etc. Published in the Manikachandra D. Jaina Granthamālā No. 40, Crown Pp. 16, 88, 396, Bombay, 1938.

CONTENTS

2407

A. N. UPADHYE—*A Tamil Commentary on Pravacanasāra.* (Anals of B. O. R. I., XIX, 1, Pp. 1-2, Poona, 1938).

The opening verse of the Tamil commentary is correctly interpreted in this note.

2408

A. B. M. HABIBULLAH—*Medieval Indo-persian Literature relating to Hindu Science and philosophy*, 1000-1800 A. D. A Bibliographical survey. (I. H. Q. vol. xiv, No. 1. Calcutta, 1938).

P. 170. Jainism. *Pancāśata Gai* (Govindācārya). Dilaram (of Bijapur) (Persian commentary of the Sanskrit version of the original Prākrit collection of 346 distichs) copied 1796. *Karmakāṇḍa* (Ascribed to Nemicandrācārya). Dilaram (of Bijapur). *Karmakāṇḍa* (written for Gen. Claud Martin) Persian commentary of the original Prakrit text. 1796. Both of the above 2 works are mentioned in the Catalogue of the Persian MSS. in the British Museum, by C. *Rien*, London, 1879. Supplement 1895. Nos. Add. 25022 and 502211).

2409

A. N. UPADHYE—*Jambudvipa-prajnapti-samgraha of Padmanandi.* (I. H. Q. Vol. XIV, Calcutta, 1938).

Pp. 388-391. On Cosmography; total *gāthās* 2426 in Prakrit. Dr. W. KERFEL's account of Jaina cosmography in *Die Kosmographie der Inder* (Bonn u. Leipzig, 1921. Pp. 208-340), among the Digambara works he mentions Indravamadeva's *Trailokya-dīpikā* and Nemicandra's *Trailokyasāra* ; *Tiloyapannatti* of Jadivasaha and *Jambuddiva-pannatti* of Paumanandi—works on cosmography.

2410

A. M. GHATAGE—*The title Daśavaikālika Sūtra.* (I. H. Q. Vol. XIV. Calcutta, 1938).

Pp. 432-439, *Daśavaikālika Sūtra*—the title means ten chapters dealing with the rules of conduct and of begging food.

2411

A. M. GHATAGE—*Parallel Passages in the Daśavaikālika and The Ācārānga.* (N.I.A., Vol. I, 1938-39) Pp. 130-137.

There are three chapters in the *Daśavaikālika* which have a very close parallel in three chapters of the second part of the *Ācārānga.* These passages were noted by W. SCHUBRING and PATWARDHANA. Both concluded that the *Daśavaikālika* is younger of the two. The two texts given in parallel columns. Conclusion—out of the two parallel texts the one found in the *Daśavaikālika* is the older and is preserved in the original form while the prose of the *Ācārānga* is younger and is a mutilation of the original verses.

2412

L. ALSDORF—*A New Version of the Agadadatta Story.* (N. I. A., Vol. I, 1938-39). Pp. 281-299.

Some light on the three versions of the Agadadatta tale and a description and comparative analysis of the same—Sanghadasa's in *Vāsudevahiṇḍi*, Śāntisūri's and Devendra's.

2413

Hiralal R. KAPADIA—*The Date of composition and Authorship of a well-known verse in Sanskrit.* (N. I. A., Vol. I, 1938-39). Pp. 340-341.

The date of composition and authorship of the verse :

श्रेयांसि बहुविघ्नानि भवन्ति महतामपि ।
अश्रेयसि प्रवृत्तानां क्वापि यान्ति विनायकाः ॥

This verse frequently met within Jaina exegetical literature. Haribhadra Sūri is the earliest commentator to quote this verse in his Anekānta-jayapataka he died in Vira Samvat 1055 i. e. in Vikrama Samvat 585 (some believe he flourished about two centuries later).

2414

A. N. UPADHYE—*A Tamil Commentary on Pravacanasār.* (A.B.O.R.I. Vol. XX; 1938-39).

P. 80. A Tamil commentary on *Pañcāstikāya*, *Pravacanasār* and *Samayasār* of Kundkund...brought out to light by M. M. Prof. S. KUPPUSWAMI Shastri in his 'A Triennial Catalogue of Manuscripts', vol. VI, para (i) Sanskrit, R. No. 5346 and P. 7677 (Madras, 1935).

Manuscripts give the name of the scribe and the date of transcription of the original Manuscripts : 'Sixth day (i. e. Thursday ?) of the month of Āṣāḍha in the year Virodhikṛt, at Ponnur in the Sannidhi of Alvar in Kanakamalai, by Padumannangal, disciple of Ajitapenadevaraiya'.

2415

Review—*Upadeśamālā*. (A.B.O.R.I. Vol. XX, 1938-39), P. 97. *Upadeśamālā*. *Bālāvabodha*—a Gujarati commentary on the Pr. Verses entitled *Updeśamālā*, and is by a Jain ascetic named Nann-Sūri, the date of composition is A. D. 1487 (i. e., Vikrama Samvat 1543).

2416

B. C. LAW—*Studies in the Vividha Tirtha Kalpa*. (Jain Ant. Vol. IV; No. IV; Arrah, 1939, Pp. 109-123).

The *Vividatīrtha Kalpa*, a Jaina work is important and helpful in the study of Ancient Indian Geography. The undernoted stories are given Kaparddi yakas, Pārśvanātha in Sudhadanti, Akhinandanadeva in Avanti, Pratisthanpura, Campapuri, Pātaliputranagara, Srāvastinagari, Varāṇāsinagari, Śrī Mahāvīra Gaṇadhara, Pārśvanātha in Kokā vasati, Koṭiśilatīrtha, Vastupāla Tejapāla, Dhingpuri tīrtha, Nābheyadeva in Kudungeśvara, Vyaghri, Aṣṭāyadagiri, Hastināpuratīrtha, Kanyānaya Mahāvīra, Padmavātidevi in Amarakuṇḍa, Mānikyadeva in Kollapaka, Pārśvanātha in Śrīpura, Stambhanaka, Pārśvanātha in Phalavardhi, Ambikādevi.

2417

Hiralal JAIN—*The Ṣaṭkhandāgama with the Dhavalā Tīkā* in 16 volumes, 1939—Amraoti-Nagpur and each volume containing about 500 pages,

The only surviving pieces of the original Jain canon of twelve Angas, are according to Digambara tradition, preserved in what are popularly known as *Dhavalā*, *Jaidhavalā* and *Mahādhavalā*. Manuscripts of these were preserved only at the Jain pontifical seat of Mudbidri in South Kanara.

The *Sūtras* of this Prākrit text were composed by Puṣpadanta-Bhūtabali originally communicated by Dharasenācārya (1st century A. D.), and its Sanskrit-Prākrit

commentary was written by Vīrasenācārya (9th century A. D.) in 60 thousand *ślokas*.

The whole work deals with the karma philosophy, the first three divisions from the point of view of the soul which is the agent of the bondage, and the last three from the point of view of the objective karmas, their nature and extent.

Vol. I. Introduction—How *Ṣaṭkhaṇḍāgama* was reduced to writing; date of *Ṣaṭkhaṇḍāgama*; its commentaries; *Dhavalā*, its date and author; literature before Vīrasena (commentator); Relation with the canon, and the six *khaṇḍas*; Language, conclusion. Hindi introduction, text with commentary and Hindi translation.

2418

V. R. Ramachandra DIKSHITAR—*The Śilappadikāram*, Madras, 1939. Pp. XIV, 392.

P. 16. The date of the composition of the *Śilappadikāram* was in the second half of the 2nd century after Christ.

Pp. 47-48. The earliest extant work in Tamil, the *Tolkappiyam* shows that the assimilation and the blend of the two cultures, Sanskrit and Tamil, was a thing of the ancient past. Similar ideas found scattered in the Śilappadikāram, and the twin epics betray clear imfluence of the Buddha and the Jaina cults which had come to stay in the Tamil land. Alongwith the three dissenting sects—the Buddha, the Jaina and the Ājīvaka, the established religion of the land was in a flourishing condition. At the outset no nice distinction between the orthodox religion and the dissenting sects; fundamental principles of all these sects were the same; Madari, a devotee of Kṛṣṇa paid respects to Kavundi-Ādigal, a Jain *sannyāsinī*.

P. 52. Details about the Jain practices and customs furnished by the *Śilappadikāram*; Kovalan and Kannaki followed Jain practices of bathing, clothing and eating; Senguttuvan's brother Ilango-Adigal was a Jain; Kovalan's parents were Buddhists; those of Kannaki embraced Ājīvaka faith.

Pp. 66-67. The author of the Poem was Ilango, the younger son of King Ceralatan and his elder brother was the Cera king Senguttuvan clebrated in the Śilappadikāram; took to a life of renunciation.

P. 68. His religion—Ilango was a monk of the Nirgrantha sect of the Jainas; the term Kuṇavāyirkoṭṭam is interpreted by Aḍiyarkkunalār as *Aruhankoil* (Jain temples).

P. 69. According to Dr. V. SWAMINATHA AIYAR, Śaivism was the religion of Ilango ; V. R. Ramachandra DIKSHITAR makes him a Hindu, and according to V. KANAKASABHAI '*The Tamils 1800 years ago*' p. 208) he was a Jain.

P. 71. Arumpadavuraiyāśiriyar a commentator of the *Śilappadi Kāram* quotes the extant astrological work *Jinendramalai.*

Pp. 71-73. Adiyarkkunaunallar, another commentator of the *Śilappadi Kāram* lived in the 15th century A. D. ; a critical and research scholar, an astronomer and astrologer ; made a special study of musical treatises ; whole of the commentary not available ; a Śaiva by faith but his leaning towards Jain is proved.

P. 73. Ilango-Adigal must have been a Jain.

Pp. 77n2. Adiyārkkunallar describes Kottam as a Jain temple; *Koṭṭam* (Sans- *Koṭṭha*) means any building sacred to any divinity and not particularly to Aruhan, the Jain deity.

P. 88nl. According to the Jain scriptures the joys in the Nāgaloka are greater than those in Svargaloka.

P. 92nl. *Uttarakura*—six such places distinguished in Jain literature.

P. 118. Inside the city (Puhār) were the Jain temples.

P. 188n4. The term *paḷḷi* means Jain temple.

P. 122nl. Cedi a city of the Vidyādharas according to the Jainas.

P. 152. Niggantakkoṭṭam, the temple of the Nigranthas (Jainas).

P. 156n4, 157. Jaina *śilātala* ; little difference between earlier Jain and Hinduism.

P. 157. Jain Caranar ; yogis—*Pañcaparameṣṭins—Arhat, Siddha, Ācārya, Upādhyāya* and *Sādhu*; practice of the Savakas.

P. 158n3. Kavundi was a Jain.

P. 159n4. Honey forbidden to Jains.

P. 160nl to n4. Principles of *Ahiṁsā*, cardinal doctrine of the Jains, begging fowl (Katijnai). the uri, and pecocks feathers are the outfit of the Jain ascetic. *Pañcamantra* : a, si, a, u, sa these represent *Arhat, Siddha, Ācārya, Upādhyāya* and *Sādhu*. The first letters of the *Pañcaparameṣṭhin.*

P. 163. *Perumakan*—an epithet for *Arhat*, *Cāraṇar—Samana* sages of whom there are eight classes; knowledge of past, present and future—Avadhijñānam according to Arumpadavuraiyasiriyar.

P. 164. Jinendra, the great victor; Kṛtakritya, accomplisher *Cāraṇa*, he who could move about at his will ; *aṅgas* (*aṅga-āgama*).

P. 165. God. Possessor of 8 qualities—*anatajñānam*, *anantadarśanam*, *anantavīryam*, *nirnamam*, *nirgotram*, *nirāyusyam* and *aliyāviyalpu*; the three āgamas, *Aṅgāgama*, *Pūrvāgama*, and *Bahusrutāgama* the Vedas of the Jainas; *Sahasranāmas* (108 names).

P. 171 n1. The temple at Uraiyur was a Jain temple.

n2. Uraiyur Kandanpalli, the sacred hall of the *Nirgranthas*.

P. 175 n4. *Aindra Vyākaraṇam*, the oldest school of Sanskrit grammarians.

P. 177 n3. The Aindra Vyākaraṇam, belongs to the Paramagamas of the Jains.

P. 177 n4. Truthfulness and non-injury, the Chief Jaina doctrines.

P. 199 n2. *Paḷḷi*—Jain Temples (p. 64).

P. 214 n5. Yakṣi-devatā, everyone of the 24 Tīrthankaras was served by a Yakka and Yakkini.

P. 216 n1. The *Sāvakas* were Jain householders who heard preachings of dharma from the *cāraṇār*.

P. 220 n1. Jain customs of not eating after nightfall.

P. 308 n1. The practice of *Sallekhanā* or committing suicide by slow starvation commended to Jainas and their ascetics. Chandragupta Maurya starved himself to death.

P. 308 n5. Ājīvaka.

2419

S. M. KATRE—*Review—the Ṣaṭkhaṇḍāgama of Puṣpadanta and Bhutabali with the commentary Dhavalā of Vīrasena* : Vol. I, Satprarupana—Amraoti, 1939.

Pp. 46-47. According to the Digambara tradition the only surviving pieces of the original Jain canon of twelve *Aṅgas* are preserved in the Trilogy entitled *Dhavalā*, *Jayadhavalā* and *Mahādhavalā*. The *Ṣaṭkhaṇḍagama* summarising the teaching of the fifth Anga Viahapannatti and the twelfth Anga *Diṭṭhivāda* as

known to Dharasana (Ist, 2nd century A.C.) was reduced to writing by Puspadanta and Bhūtabali in Sūtra Form; Vīrasena took 21 years to complete the commentary, *Dhavalā* of 60,000 *ślokas* (8th Oct. 816 A. D.). Jinasena completed his commentary *Jayadhavalā* of 40,000 *ślokas* in the Saka Year 769. Virasena and his pupil Jinasena were both prolific writers, the first completing his philosophical prose writing amounting to 92,000 *ślokas* in the course of 31 years and the second writing the *Jayadhavalā*, the beautiful poem *Parshva-bhyudaya* and the Sanskrit *Ādipurāṇa*. For a proper survey of Jain doctrines, whether Śvetāmbara or Digambara, before the schism took place and for a study of Middle Indo-Aryan language as utilized by Jain sources, *Dhavalā* and *Jayadhavalā* will prove to be indispensible.

2420

A. N. UPADHYE—*Review of Aijhatta-tattāloo, The Spiritual Light, by Muni Nyayavijaya with translation in Engligh and Introduction in Prakrit*, Pp. 8 32 16 294 24. Jamnagar 1938 (N. I. A. vol. 2, 1939-40).

A Prākrit *rūpāntara* of the Sanskrit text of *Adhyātma-tattvālokaḥ*. A work on yoga essential details about meditation and concentration are explained. The work belongs to the category of *Jñānārṇava* of Śubhacandra and *Yogaśastra* of Hemacandra.

2421

H. C. AYYANGAR—*Jainism in Kannada Literature*. (Pro. Tr. of the 9th A. I. O. C., Trivandrum, 1937, Trivandrum, 1940.

Pp. 1299—1302. Jain Literature in Kannada.

2422

H. R. KAPADIA—*Anekanta Jayapataka of Haribhadra Suri*. Vol. I, Baroda, 1940 (Gaik. Ori. Ser. No. 88).

Critically edited with an Introduction Pp. XXXII & 404. History of Anekāntavāda. Survey of *Anekāntajayapatākā* and its commentaries, life and works of Haribhadra Sūri and those of Municandra Sūri. Text.

2423

K. G. KUNDANGAR—*Bahubali story in Kannada Literature*. (Jain Ant. Vol. V; No. IV; Arrah; 1940, Pp. 144-146).

(1) In the published Kannada Literature the story of Bāhubali is first noticed in the *Ādipurāṇa* of Adi-Pampa (about 941 A.D.).

(2) *Cāvuṇḍarāya-purāṇa* of Cāvundarāya (abaut 978 A. D.).

(3) Shravaṇa-Beḷguḷa inscription No. 234 of about 1180 A. D. composed by Boppana who had the little *Sujanottaṁsa*.

(4) *Bhujabali Carite* (about 1614 A. D.) by Pañcabana.

(5) *Gommateśvara Carite* of Ananta-kavi (about 1780 A. D.), *Rājāvalikathe* of Devacandra (about 1838 A. D.), and the *Sthalapurāṇa* of Shravaṇa-Beḷgoḷa are other works in Kannada giving the story more or less in the strain of *Bhujabali-Śataka* and *Bujabali-carite*.. *Sthalapurāṇa* contains measurement of the image. Description of the image.

2424

A. C.—Review of the *Śilappadikāram* or *the Lay of the Anklet* (translated with an introduction and notes) by V. R. Ramachandra Dikshitar. (Jain Ant. vol. VI; No. II; Arrah: 1940; Pp. 64-66).

Mr. DIKSHITAR bases his conclusion that Ilango, the author of *Śilappadikāram* could not have been a Jaina by faith for he attended the fire sacrifice performed by the Chera king, his brother, who is assumed to be a Sanatanist Hindu by faith. In Tamil, the term *Velvi* is always used to denote 'fire ritual' while Veda-vevi is used to denote Vedic sacrifice involving animal slaughter. Fire ritual has never been condemned by Jains, while they were opposed to Vedic sacrifice on the ground of *Ahiṁsā*. Ilango was a Jaina by faith.

2425

Hiralal JAIN—*Remnants of the 12th Jaina Srutanga Diṭṭhivāda*. (Jain Ant. vol. VI; No. II; Arrah; 1940; Pp. 75-81).

(1) Tradition about the Angas; (2) How fragments of *Diṭṭhivāda* were saved from oblivion; (3) Period of restoration; (4) Commentaries on the restored texts; (5) Variations in the texts and dogmas and the language of the Sūtras; (6) Extent of *Diṭṭhivāda* and relation to it of the *Ṣaṭkhaṇḍāgama*.

It is noteworthy that the Śvetāmbara Jainas have preserved versions of the first eleven Angas but they take the twelfth Anga to be entirely lost. The eleven Angas are disowned by the Digambara school which, however, has scrupulously preserved the above mentioned portions of the twelfth Anga unknown to the Śvetāmbaras. The two traditions thus inscrutably seem to complement each other.

2426

B. A. CHAUGULE—*Pauma-cariya and Padmapuran* (A. I. O. C. Session XI; 1941). P.

2427

N. C. Narasinha ĀCHARYA—*The Andhra Mahābhārat.* (A.B.O.R.I. Vol. XXII, 1941). P. 98.

Reference to Jainism—There is no trace of the Buddhist and Jain *Bhāratas* now. Possibly Nannyabhaṭṭa's rendering in the Kāvya style was in answer to those that prevailed prior and upto his time which were conceived as Buddhist or Jain versions of the *Mahābhārata.*

2428

A. N. UPADHYE—*Review of Neelakeśi, the original text and the commentary of Samayadivakaramanamuni, edited and published by Prof. A. Chakravarti.* (Jain Ant. vol. VII; No. I; 1941; Pp. 49-52).

Neelakeśi, a well known Tamil classic. It expounds the doctrine of *Ahiṁsā*, in all its aspects and it critically examines other systems of Indian Thought. The commentator is identical with *Vāmanācārya*, the author of *Merumandarapurāṇam* of the 14th century A.D. The date of the text is yet to be ascertained. The Jains are known by the names of *Nirgrantha* and *Śramaṇa* in Tamil literature.

2429

H. R. KAPADIA—*A History of the Canonical Literature of the Jainas.* Pp. XII, 972s Surat, 1941.

History of the Śvetāmbara Jain canon.

2430

P. L. VAIDYA—*The Mahapurāṇa or Tisaṭṭhi—Mahāpuruṣa-Cuṇṇalaṁkara.* (A Jain Epic in Apabhraṁśa of the 10th century A.D. of Puṣpadanta, vol. III (English and Hindi introductions), Bombay, 1941—Pp. XXXII 314.

It contains a section of the work known separately under the title of *Harivaṁśa Purāṇa* and consists of Saṁdhis 81 to 92. The English introduction gives information about the critical apparatus, the poet and his works.

2431

D. L. NARASIMACHAR—*Vaddārādhane* (Kannada text) (Jou. of the Kannada Literary Academy—Vol. 26, Part I; Pp. 67-88; Pt. II; Pp. 89-108. Bangalore, 1941.

Ancient Jain prose work. The 6th story is completed. Throws light on the development of the Kannada language and on many points of historical interest. In part four more stories are presented.

2432

N. V. VAIDYA—*Nāyādhammakahāo—sixth Anga of S. Jain canon.* edited. (ABORI. Vol. XXII, 1941). P. 299.

2433

H. Shesh AYYANGAR—*Nemināth Purāṇam.* (Kannada text). Madras, 1941. Pp. 3 Lii 599.

Karnaparya (author) belonged to the 12th century and wrote his monumental work during the reign of Vijayāditya of Shilāhār line of Karahataka, i.e. modern Karhad in Satara Dist. *Nemināthа Purāṇa* narrates the story of Krishṇa, altered and adopted to suit the Jain religious traditions.

2434

A. N. UPADHYE—*Tiloyapannatti of Jadivasaha.* (J. S. B., II ff., Arrah, 1936 onwards; also separately issued in a book form, Pp. 1-20, Arrah, 1941).

The *Tiloyapaṇṇatti* is an important text of the Karaṇānuyoga group of the pro-canon of the Jainas. A thorough study of the text is likely to throw abundant light on many a link in the history of Jaina literature and on the growth of Prākrits.

2435

A. CHAKRAVARTI—*Jaina Literature in Tamil, Arrah,* 1941, P. 80.

In this book the author has attempted to take a survey of Jaina contributions to Tamil literature. Contents—Cultural background of Jainism—Jainas in the Tamil country—Three Sangamas and Jaina influence—*Tolkāppiyam* and its commentaries—*Kural*, its authorship and date—Nāladiyār—Minor didactic works—Kāvya literature—*Śilappadikāram-Jīvakacintāmaṇi*—Minor kāvyas—*Yaśodhara Kāvya-Culāmaṇi—Neelakeśi—Perunkathai—Merumandarapurāṇam—Śripurāṇa*—works on Prosody and Grammar—Tamil lexicons—miscellaneous works—estimate of the Jaina influence—index.

2436

H. R. KAPADIA—*A History of the Canonical Literature of the Jains.* 1941.

Preface, Analysis, Genesis of the Jain scriptures, classifications of the *Āgamas*, Redaction of the Jain canon, The extinct *Āgamas* of the Jains, the extant *Āgamas* of the Jains, the canonical comparison and Evaluation.

2437

Mariappa M. BHAT—*Chandassaram of Guṇacandra.* (Kannada text) Annal of Ori. Res. The University, Madras, 1941-42.

Pp. 1-36. A short prosody by Guṇacandra (C. 1650 A.D.). Introduction and technical terms; *Mātrāvṛttas* and metres *Ṣaṭpadis*; *Samavṛtta* and *Varnavṛttas*; Miscellaneous metres and *Talavṛttas.*

2438

A. N. UPADHYE—*Vaddaradhaneyambha Halegannada Gadya Grantha* (in Kannada, Prabuddha Karnataka, 24, 2, Pp. 99-109, Mysore, 1942).

The *Vaddārādhane* is an important Kannada Text which has evoked a good deal of discussion amongst Kannada scholars. In this paper are discussed the authorship, the title, the nature of the language and lastly the date of the work which needs to be assigned probably to the 11th century A. D.

2439

A. N. UPADHYE—*Harisena's Dharmaparīkṣā in Apabhraṁśā.* Annals of the B.O.R.I., xxlll, Poona, 1942.

Pp. 592-608. Mahāvīra. The man of Dauntless Engery. Aryan Path, xlll, Malabar Hill, Bombay, 1942, Pp. 97-99.

2440

A. N. UPADHYE—*Padmaprabha and his commentary on the Niyamasāra.* Journal of the University of Bombay, xl, ii, Bombay, 1942.

Pp. 100-110. *Niyamsāra* is one of the works of Kuṇḍakuṇḍa, an authority on Jaina dogmatics. The article is a critical study of Padmaprabha and his commentary on this work.

2441

H. L. JAIN—*Some recent finds of Apabhraṁsa literature.* Nagpur University Journal, No. i, Nagpur, 1942.

Pp. 81-82. *Pajjumana Kahā, Sukumāla cariu, Chhakkammovaesa, Anuvayar rayanapaiu* and *Nemiṇahacariu.*

2442

P. K. ACHARYA—*Mānasāra Vāstuśāstra, the basic text on Architecture and sculpture.* Manuscripts in various scripts found, composed by some *Śilpin*...reference to the Jain sculptures; deities etc. [A.B.O.R.I. (S.J.V.) Vol. XXIII, 1917-42]. P. 2 and 14. IX. 2.

2443

K. Madhava Krishṇa SHARMA—*The Jīvānuśāsana vṛtti of Devasūri.* (Jain Ant. vol. VIII; No. II; Arrah; 1942; Pp. 87-88).

Ms. of this work in the Anup Sanskrit Library, Bikaner. A Prākrit text and a Sanskrit commentary by Devasuri dated Samvat 1162. Ms. was copied in Samvat 1561 (A.D. 1504). It consists of 39 sections given.

2444

A. N. UPADHYE & Hiralal JAIN—*Tiloyapaṇṇatti by Jadivasaha,* Part I. (A.B.O.R.I. Vol. XXIV; 1943); P. 270. Review by R.D. VADEKAR.

2445

Nathuram PREMI—*Jain Sāhitya aur Itihās.* (ABORI. Vol. XXIV; 1943). P. 115. Reviewed by R.D. VADEKAR.

2446

H. D. VELANKAR—*Metres and Music.* (P.O. Vol. VIII; 1943).

P. 213. Vaitālīya metre—this metre is of a frequent occurance in the holy literature of the Jainas—Vaitālika or māgadhikā...we are at present unable to say how and when this metre was first composed. But it is significant that the literature where this metre frequently occurs was dominated by the deeply learned and educated Sādhus of Jainistic orders.

2447

H. R. KAPADIA—*A History of the Canonical Literature* of the Jains—review by R. D. VADEKAR—(A.B.O.R.I. Vol. XXIV; 1943); P. 114.

2448

K. Madhava Krishna SHARMA : *The Pramāṇa-sundara of Padma Sundara.* (Jain Ant. Vol. IX; No. I; Arrah; 1943; Pp. 30-31.

Author's three works known so far were—(1) *Rāyamallābhyudaya*; (2) *Pārśvanāthakārya* and (3) *Akbarsāhi Śṛngāradarpaṇa.* A fourth work of him, namely *Pramāṇasundara* recently found. Its description and the beginning and the end of the text given.

2449 (i)

A. N. UPADHYE—*Tiloyapaṇṇatti of Jadivasāha.* An Ancient Prākrit Text dealing with Jaina Cosmography, Dogmatics etc. : Authentically edited for the first time (in collaboration with Prof. Hiralal Jain) with various readings etc. Part I, published by Jaina Samskriti Smaraksaka Samgha, Sholapur, Double Crown, Pp. 8, 38, 532, Sholapur, 1943.

2449 (ii)

A. N. UPADHYE—*Tiloyapaṇṇatti of Jadivasāha.* As above, Part II, with Indices, etc., Introduction, Double Crown, Pp. 116-540, Sholapur, 1951.

CONTENTS

2450

A. N. UPADHYE—*Bṛhat Kathākośa of Hariṣeṇa* (A.D. 931-32) : A Thesaurus of 157 Tales in Sanskrit connected with the *Bhagavati Ārādhanā* of Sivārya. The Sanskrit Text authentically edited for the first time, with various readings, with a Critical Introduction (covering 122 pages), Notes, Index of Proper Names etc.

Published in the Singhi Jaina Series, No. 17, Bharatiya Vidya Bhavana, Bombay, Super Royal, Pp. 8, 20, 128, 406, Bombay, 1943.

Contents.

2451

V. RAGHAVAN—*Somadevasūri, Author of Nitivakyamrita, Yasastilakacampu etc.*—A review in New Indian Antiquary, vol. VI, 1943-44, Bombay.

Pp. 67.69. The anonymous commentary with which Somadeva's *Nitivākyāmṛta* has been published in the Manikyacandra Digambara Jaina granthamālā (No. 21) says that Somadeva produced this work at the instance of King Mahendra-pāla of Kānyakubja. Sri Nathuram PREMI discounts this story in his introduction. It will be not unlikely if his *Nitivākyāmṛit* was written for a Mahendrapāla of Kanauj, probably Mahendrapāla II.

The Lemulavada grant (edited in Bharata Itihāsa Samsodhaka Patrika (XIII. 3) and reproduced by Sri Premi in the chapter on Somadeva's *Nitivākyāmṛta* in his Hindi book '*Jaina Sāhitya Aur Itihāsa*' (Pp. 90-92). The Lemulavada grant mentions Somadeva's grand-preceptor as Yaśodeva of Gaudasangha Sri Premi explains the '*Gauda*' here as referring perhaps to the name '*Golla*' occuring in

Śravaṇabeḷagoḷa inscriptions (p. 89 of his Hindi book). If Gaudasamgha cannot but mean a Samgha of Bengali provinance, is it possible to explain the reference in the grant to Somadeva as a student of the Gauda Samgha? It may be suggested that Somadeva a pupil of the Gaudasamgha in Gaudadesa and one probably patronised by the Bodhgayā Rāṣṭrakūṭas migrated to Lemulavada under the Rāṣṭrakūṭa feudatory. Chālukya Arikesarin and his successors, and either touched enroute Kanauj, the Cedi and the Rāṣṭrakūṭa courts or after having come to Lemulavada, had occasions to visit the above three courts.

2452

A. N. Upadhye—*The Dhūrtākhyāna*—A Critical Study. This is a critical essay on tee *Dhūrtākhyāna* (of Haribhadra) which is a unique satire in Indian literature. Included in Āchārya Jinavijayaji's edition, Bharatiya Vidya Bhavana, Bombay, Super Royal Pp. 1-54, Bombay, 1944.

Contents.

2453

Pandit Ranjit Sitaram—*Mudrā-Rākshas*, Bombay, 1944. (New Book Co. 188-90, Hornby Road).

P. 162. From Pataliputra spread Jainism, the earliest pacific creed in the world, to all parts of India including Afghanistan.

P. 163. In the Jaina records and literature Pātaliputra is also referred to as Kusum-pura or its synonym Pushpapura—the city of flowers—Pātali is the name of a flower.

P. 165. Jaina council held in about 300 B. C. at Pātaliputra to collect and revise the scriptures according to the Digambaras, it was compiled at a much later date by Jina Chandra at Valabhi (modern vala) in Kathiawad. The Jainas, pacifist from ancient times, have also used *simha* as part of their names to symbolise the courage of non-violence.

P. 178. The Jainas—In the days of Viśakha-datta about 400 A.C. (*Mudrārakshas*) Ujjain in Malwa and Valabhi in Kathiawad were important centres of the Jainas. Jain influence a factor in the social background of the drama. Chandragupta Maurya a Jain.

Pp. 184-185. According to Bana's *Harsha-charita*, in Divakara Mitra's retreat there assembled Jainas, Buddhists etc.

P. 188. Annual sacrifice was the main part of the Vedic religion opposed by the Buddhists and the Jainas who laid stress on *Ahimsā* or non-violence Brahmans from Kashmir to Bengal are meat-eaters while only in those parts where Buddhism or Jainism predominated for a long time, including the south, the Brahmans are now vegetarians. Non-violence or Ahimsā, is indeed, part of the ancient national religion of India, and as much an intrensic part of its culture as the doctrine of Karma which, too, is accepted by the Buddhists and the Jains.

P. 201. Buddha and Mahāvīra were pioneers of rationalism and their radical thought influenced the rulers in their respective countries.

P. 248. *Kshapaṇaka*—a Jain monk.

P. 257. *Kshapaṇaka*—the Jain monk of the Digambara order was nude. *Arhat.* Epithet of the founder of Jainism *Śrāvaka*—literally one who listens, a layman ; in current use for the Jain laity, *Bhadanta*—designation of a Jain or Buddhist monk.

2454

A. N. UPADHYE—*Vrihatkathākośa of Acharya Harisen* edited for the first time—Singhi Jain Series—(A.B.O.R.I. Vol. XXV; 1944). P. 253. Review :

PHULCHANDRA Siddhānta Shastri, MAHENDRAKUMAR Nyāyacārya and KAILASH CHANDRA Siddhānta Shatri *Kaṣāya-pāhuḍa of Guṇabhadrācārya with the cūrṇi sūtra of Yativṛsabhācarya and the commentary Jayadhavalā of Virasenacārya.* . Chaurashi, Muttra). (Text edited with introduction and Hindi Trans.)

The work deals with the classification and detailed description of *Kaṣāyas* (such as, *Krodh, Mān, Māyā* & *Lobh*) which are the fundamental Jaina doctrines of Karma Philosophy.

Vol. I, 1944, Pp. 14 2 125 408 16.

Introduction—The contents of this edition—Dates (2nd cent. A.D.) of Kaṣāyapāhuḍa, Chūrṇi, (6th Cen. A.D.) and *Jayadhavalā* (894 A.D.)—gloses and commentaries on Kaṣāyapāhuḍas. Language Prākrit—Subject matter. So far 9 volumes have been published. The entire text of *Kaṣāya pāhuḍa sūtra* along with the *Cūrṇisūtra* of Yativṛṣabhācārya together with Hindi translation by HIRALAL Siddhānta Sastri has been published in one volume from Calcutta.

2455

M. N. DESHPANDE—*Kṛṣṇa legend in the Jaina canonical literature.* (Jaina Ant. Vol. X; No. I; 1944; Arrah; Pp. 25-31).

The life history of Kṛṣṇa has been from ancient times a favourite subject for all writers on various topics ; religious, philosophical, didactic and mundane. The materials taken from the books represent the tradition before the beginning of the Christian era. Comparison with the *Mahābhārata.*

1. Kṛṣṇa's genealogy—(a) Kṛṣṇa's person—He was ten *Dhanus* in height.

2. Kṛṣṇa's sovereignty—(a) Samudravijaya ; (b) Baladeva leading the five Mahāvīras ; (c) Pajjumna ; (d) Samba ; (e) Vīrasena ; (f) Ugrasena leading warriors. Kṛṣṇa's wives.

3. Exploits of Kṛṣṇa. 4. Destruction of Dwarka and the death of Kṛṣṇa—(i) future births of Kṛṣṇa. 5. Kṛṣṇa and the Pāṇḍvas. (i) Paṇḍu ; (ii) Drupada : (a) Draupadi; (b) *Svayaṁvara* of Draupadi ; (c) Draupadi's choice ; (iii) Nārada : (a) Nārada persuades Paumanabha of Avarakankā ; (b) Ganges episode. 6. The end of Paṇḍavas.

2456

A. N. UPADHYE ; JINAVIJAYA—*Review Section—Dhūrtākhyāna of Haribhadra Sūri* edited by Jinavijaya Muni with a critical study by A. N. UPADHYE—(P.O. Vol. X; 1945). P. 124.

2457

B. R. KULKARNI—*Jain works on Astronomy referred to...* (A.I.O.C., Session XII; 1946) ; P. 154.

2458

A. N. UPADHYE—*Harisena's Dharmaparīkṣā in Apabhraṁsa* (Silver Jubilee Number, Annals of the B.O.R.I., XXII, Pp. 592-608, Poona, 1942; in Hindi Anekanta, VIII, Pp. 48--53, 90—96, Saharanpur, 1946).

The following topics are discussed in this paper—(1) Various *Dharma-parīkṣās* of Amitagati, of *Vṛttavilāsa*, of Padmasāgara, of Hariṣeṇa, Hariseṇa, his date and the composition of Dp., works of Hariṣeṇa, and Amitagati compared.

2459

A. N. UPADHYE—*The Prakrit Dhūrtākhyāna, a Unique Indian Satire.* (Proc. and Trans. of the A.I.O.C., XII, Pp. 464—67, Banaras, 1946).

The *Dhūrtākhyāna* of Haribhadra is evaluated as satire. Related tendencies of this type of literary form in Indian literature are discussed and Haribhadra's contribution is appraised.

2460

A. N. UPADHYE—*Sricandra and his Apabhraṁśa Kathākośa.* (Bharata Kaumudi, II, Pp. 1005-16. Allahabad, 1946).

The Apabhraṁśa *Kathākośa* of Śrīcandra is introduced here from a single MS. Śrīcandra gives his genealogy and mentions his contemporaries. It appears that he flourished in the last quarter of the 11th century A.D. The sources of this *Kathākośa* and its relation with Harisena's Sanskrit *Kathākośa* are discussed here.

2461

A. N. UPADHYE—*Prākrit Literature.* (Encyclopaedia of Literature, I, Pp. 481-90, ed. J.T. Shipley, Philosophical Library, New York, 1946). Contents—

(1) Prākrit Language : its growth, usage and dialects. (2) Prākrit Inscriptions and Dramas. (3) The Jaina Canon, Pro-canon and Post-canonical works. (4) Lyrical Anthologies, Didactic works and Hymns. (5) Narrative Literature in Jaina Maharastri and Apabhraṁsa. (6) Classical Kāvyas and Campus. (7) Doctrinal Treatises. (9) Grammars. (10) Lexicons. (11) Works on Poetics and Metrics. (12) Astronomical and Medical Texts. (13) Conclusion.

2462

J. C. JAIN—*The Jain canons and their place in the study of Ancient Indian Culture.* (Jain Ant., Arrah, 1946).

Vol. XI, No. II, Pp. 17 to 24.

The Jain canons extending from 2nd century, B.C. to 7th century, through much light on various traditions historical or semi-historical presenting the political administrative, social economic and geographical conditions of Ancient India.

The Jain canons discussed under the following heads—the Redaction and the age of the Jain canon; their antiquity.

Vol. XII, No. I, Pp. 7 to 15.

Modifications in the Jain canons and their Authenticity ; their date, and their exegetical literature—(1) *Nijjutti;* (2) *Bhāṣā*; (3) *Cūṇṇi*; (4) *Tīkā.*

2463

P. K. GODE—*Some notes on the Manuscripts of Medical works by Jain authors.* (Jain Ant., Vol. XIII, No. I), Arrah, 1947. Pp. 1 to 8.

The contribution of the Jainas to Indian medical literature with the help of the manuscripts mentioned will be of great value to students of Indian medical literature. Information about 26 mss. given.

2464

Sumeru Chandra DIWAKAR—*Mahābandha of Bhūtavali with Mahadhavalā commentary* ed. by (Text. edited with introduction and Hindi translation).

The *Mahābandha*, popularly known as *Mahādhavalā*, is the sixth part of the *Ṣaṭkhaṇḍāgama.* It deals with the Bandha category which is one of the Sauraseni Prākrit.

Vol. I, Kāshi, 1947, Pp. 19 76 350.

Introduction—*Mahābandha* and its importance. Its date (Ist century A. D.), commentary (9th century A. D.). Historical references—the subject matter (bondage of karma)—varieties of Karma—utility of study (completed in seven volumes : from volumes two to seven. ed. by PHOOL CHANDRA Siddhānta Shastry).

2465

Sushil Kumar DE—*Sanskrit Devotional Poetry and Hymnology.* (New Indian Antiquary. Vol. IX; Bombay, 1947).

P. 133. Mānatunga, author of *Bhaktāmara* in praise of Ṛṣabha in Sanskrit and the *Bhavahara* in Prākrit. Jaina monastic records place him in the 3rd century A. D. and other Traditions bring him down between the 5th and the 9th century A. D.

P. 134. Siddhasena Divākara's *Kalyānamandira Stotra Pārśvanātha.* Both these early Jaina hymns become the starting point of a large number of Jaina *stotras* of later times.

P. 139. *Nemi-bhaktāmara* of Bhavaprabha Sūri alludes to the legend of Neminātha and Rājamati. There are several *Aita-śānti-stava*, both in Sanskrit and Prākrit e.g. by Nandisena (earlier than 9th century), Jinavallabha (12th century), Jayaśekhara and Santicandra Gani (16th century), which celebrate Ajita and Śānti Tīrthankaras. Vidyanandin wrote the *Pātrakesari-stotra* in praise of Mahāvīra.

P. 140. Besides eulogies particular Jinas, there is quite a number of *stotras*, generally known as *Caturviṁśati* or *Chaturvimśikā*, in which all the 24 Jinas are extolled. Such *stotras* are composed by teachers such as Samantabhadra (c.a. in first half of the 8th century), Bappabhaṭṭi (C. 743-838), Śobhana (second half of the 10th century), Jinaprabha Sūri (beginning of the 14th century) and others. In his *Siddhipriya-stotra*, Devanandin, who is probably not identical with the old Pūjyapāda, employs *Antya-Yamaka* in the same order of syllables over nearly half the foot in two consecutive Vasantatilakā feet of each stanza. Sometimes the poems are what is called *Ṣaḍbhāṣā-nirmita*, each stanza being written in a different language, the six language being Sanskrit, Mahārāṣṭri, Māgadhi, Sauraseni, Paiśāci, and Apabhraṁśa. Such *stotras* are the *Pārśva-jina-stavana* by Dharmavardhana and the *Śāntinātha-stavana* by Jinapadma (first half of the 14th century). Some of the *stotras* have a distinctly instructive or philosophical colouring, such as *Ekibhava-stotra* and the *Jñāna-locana-stotra* of Vādirāja (about 1025 A.D.). The *Vitarāga-stotra* of Hemacandra is a poem in praise of Mahāvira but it is also a poetical manual of Jain doctrine.

2466

A. N. UPADHYE—*Sricandra and his Apabhraṁśa Kathākośa.* (Bharata-Kaumudi, Part ii, Allahabad, 1947).

Pp. 1005-1016. Earlier acquaintance; the author, his genealogy and contemporaries, his date; the apabhraṁśa *Kathākośa*, its source and basis; comparison with Harisena's *Kathākośa*. Śrīcandra composed this work in the last quarter of the 11th century A.D.

2467

Umākānt Permanand SHAH—*A Peep Into the Early History of Tantra In Jain Literature*, (Bhāratakaumudi, Part II, Allahabad, 1947).

Pp. 839-854. Tantrism has a hoary antiquity, belief in magic and witchcraft is primitive and the use of charms, amulets etc. was universal from very early times; worship of symbolical diagrams traced from Vedic terms; Mahâvira believed in supernatural powers, which he called Ṛddhis *Labdhis;* Gods possess powers of transformation and supernatural cognition, powers of *āmaraṣausadhi, vikriyā-labdhi, cāraṇa* saints can move in space; *Vidyānupravada-purāṇa* dealt with powerful *vidyās*; in the 2nd or 3rd century B.C. Jainism knew of both the pure and the impure form of *mantras* and *Vidyās*; evidence of the growth of the Jain Tantra in the early centuries of the Christian era supplied by the Panmacarium of Vimala Sūri; before the 3rd or the 4th century of the Christian era, Jainism had a *Tantra* of its own based upon ancient traditions.

2468

B. C. LAW—*The Jaina Bhagavati Sūtra.* (Jain. Ant., vol. XIII, No. II), Arrah, 1948. Pp. 37 to 43.

The fifth Jain aṅga, popularly known as the *Bhagavatisūtra* is entitled *Viāhapaṇnaṭṭi.* The Standpoint of Jainism as presented in the *Bhagavati* is in no way different from that in other texts of the Jaina *Āgama.*

2469

K. K. HANDIQUI—*Yaśastilaka And Indian Culture* (Or Somadeva's Yasastilaka and Aspects of Jainism and Indian Thought and Culture in the Tenth Century), Pp. VIII 540. Sholapur, 1949.

Contents : Prefaces; Somadeva and his age; Synopsis of *Yaśastilaka*; the story of Yaśodhara and its Sources; Yasastilaka as a Prose Romance—as a socio-political record—as a Riligious Romance—as an Anthology of Sanskrit Verse; Philosophical Doctrines; schools of Thought; Jains Dogmatics and moral and spiritual discipline; the *Anuprekṣās* and Jaina Religious Poetry; a controversial dialogue; Jainism and other faiths; Jaina criticism of Vedic sacrifices; non-Jaina cults, customs and beliefs; Jaina religious and moral stories; myths and legends; quotations and references. Appendix : Somadeva and the Pratihāra Court of Kanauj; the verses in the courtesan's corpse and a Buddhist Legend; Śaiva temples and their Geographical Distribution; the Kālāmukha sect. Index of Geographical names mentioned in *Yaśastilaka.* General index.

2470

H. R. KAPADIA—*Āgamonun Digdarśana.* (A.B.O.R.I. Vol. XXX; 1949).

P. 366. Short account of the Śvetāmbara Jain canon—Ch. XXI, briefly refers to the Digambara view about these canonical texts—last Ch: mentions the critical literature about the *Āgamas*.

2471

Bimal Charan LAW—*Some Jaina Canonical Sūtras*, Bombay, 1949. P. XV. 203 in 8 (Bombay Branch Royal Asiatic Society Monograph No. 2). Reviewed by Louis Renou—(A.B.O.R.I. Vol. XXX, 1949) Pp. 353-354.

2472

A. N. UPADHYE—References to Earlier works in the Tiloyapaṅṇatti (Proc. and Trans. AIOC, XVth Session, Bombay, 1949). Pp. 292-93.

Cosmographical works—W. KIRFEL—*Die Kosmographic der Inder* (Kwrt Schroder Bonn u. Leipzig, 1920) Yativṛṣabha—*Tiloya-Paṇṇatti* Jivarāja Jaina Granthamālā, Sholapur, 1943).

Aggayanīy (Loyavinicchaya-m-Aggayanie IV, 1982.

Loyavinicchaya (Lokavinicchaya).

Loyavibhāga (Lokabhivaga). Logaini (Lokayam).

Ditthivāda (Dṛṣṭivāda). Parikamma (Parikrama).

Mulāyāra (Mulacara).

2473

K. G. KUNDANGAR—*Contribution of Jains to Kannada Language and Literature*. (Jain. Ant., Vol. XIV, No. II), Arrah, 1949. Pp. 78 to 87.

Jains are the pioneers in the making of Kannada language and in the production of Kannada literature. A short account of the Jains in Kannada language and literature upto the beginning of the fourteenth century is given. Though the Cola princes in the Tamil country peresented Jainism the ruling princes of Ganga, Cālukya, Rāṣṭrakūta, Kadamba, Hoysala and other dynasties in Karnātaka were sympathetic to all religions and therefore they could easily take root and grow. Examples of Kannada words grouped under three heads—*tatsama*, *tadbhava* and *Deśya* given. Jains gave to Kannada grammar, a tinge of Sanskrit form. *Tatārthamahā-śāstra's* commentary by Srivardhadeva, also called Tumbalurācārya (about 650 A.D.). Prabhṛta in Kannada by Sam Kumdācharya, a contemporary of Śrīvar-

dhadeva, Guṇavarma composed *Harivaṁśapurāṇa* and Śudraka verses, Nemicandra made his commentary on *Nītivākyāmṛtam* of Somadeva in Kannada. The authors with their dates and works mentioned.

A literary revolution after the middle of the 12th century led by *Basava* who established Vīraśaiva faith and preached his philosophy in *Vachana* (sayings). Jain poets and writers attempting to bring round the public to put faith in Jainism with their works mentioned. Jain authors on scientific subjects with their dates and works mentioned. The Jains have supplied to the Kannada reading public classical poetry, fiction, short-story, works or philosophy, science and fine arts such as music, dancing, sculpture, architecture and painting.

2474

H. L. JAIN—*Dharmaparīkṣā of Śrutakīrti.* (Proc. and Trans. A.I.O.C., XVth Session, Bombay, 1949). Pp. 290-91.

Apabhraṁśa work of about 1500 A. D., the author being identified with the author of *Harivaṁśapurāṇa.* The line of teachers of the Nandi Samgha is given.

2475

K. M. MUNSHI—*Ancient Gurjardesa and its Literature.* (Presidential Address, Gujarati section, Proc. and Trans. A.I.O.C. XVth Session, Bombay, 1949).

P. 206 & 217. During the reign of Vatsarāja (c. 780 A.D.) Udyotana wrote his *Kuvalayamālā* at Jhalor and Jinasena wrote his *Harivaṁśa Purāṇa* at Wadhwan.

P. 212. About A.D. 500, Brahmanism and Buddhism dominated Saurastra and Gujarat, but Valabhipura was hospitable enough to welcome the conference of *Sādhus* which redacted the Jaina canon, thereafter called the Valabhi Vāchanā. Jainism, an off shoot of the Aryan thought and religion. Mahāvīra and his disciples tought Aryan doctrine. Jaina *sādhus*, often drawn from the Brahmanical class. Vimala's *Paumachariyam* is an attempt to alter *Rāmāyaṇa* to suit the needs of the Jainas. Works like *Nandisūtra* show that the religious and literary activities of Jaina *sadhus*, were influenced by the *Vedas, Mahābhārata, Rāmāyaṇa, etc.*

P. 217. In Gurjaradeśa around Bhillamala, Jainism acquired great influence and the Jaina *sadhus* were active in pursuit of literature in the 8th century. Udyotana's *Dharmakathā* embodies the cordinal sins through a succession of lives. Jaina *Dharmakathā* was losing, or had lost, touch with real life. Siddharshi (906 A.D.) wrote his *Upamitibhavaprapañchakathā*, an allegory on the world's worthlessness,

Śīlāchārya's *Chaupanna Mahāpurusha Cariyam* in Prākrit, on which Hemacandra modelled his, *Trishaṣṭi-śalākāpurusha-charita*; *Bhuvana-Sundarikathā* by Vijayasimha (919); *Kalakāchārya Kathānaka* by Maheśvarasūri; *Bṛhatkathā-kośa* by Harishena (931-2); *Yaśastilaka campu* by Somadeva (959); *Tilakamañjari* by Dhanapala (973).

2476

C.S.K. JAIN—*Contribution of the Jainas to Hindi Literature.* (Jain. Ant., Vol. XVI; No. II), Arrah, 1950. Pp. 73-77.

The art of Tulsi owes much to Jain poet Swayambhu Dev (791 A.D.), the composer of the great epic *Paumchariu* (The Jain *Rāmāyaṇa*) in *Chaupias* and *Ghattas*. The romantic and mystic flavour of Sufi poets like Jayasi owes to Muni Naya Nandi 1100 A.D., through his composition *Sudarshan Chariu.* Some lines of Kabir resemble with those of Muni Ram Singh (near about 1100 A.D.). Composition of epics in Hindi literature owes its origin to the Jain poets, the most important of which known uptill now, are acquainted herewith along with their works. Banarasidas (1586) was one of the few early prose writers of Hindi. His *Ardhakathānak* (autobiography) is the only work of its kind in old Hindi. Pt. Daulatram Jain of Baswa (Madhya Pradesh) translated Jain *Padma Purāṇa* of Ravisheṇāchārya into Khari Boli in 1766 A.D.

2477

A. M. GHATAGE—*Kahāṇaya-Tigam.* Prākrit reader. Kolhapur, 1951. Pp. vii 64 56 48 152.

Various readings, translation, vocabulary, notes and an introduction. Stories of—

(i) Baravi-vinaso. (ii) Muladevo. (iii) Karakaṇḍu.

2478

N.A. GORE—*Selections from the Kumārapāla-pratibodha—the stories of Nala and Varuṇa.* Poona. Pp. 18 122 51 5.

It contains an introduction and the two stories.

2479

I. B. HORNER—*The Book of the Discipline.* (*Vinaya Pitaka*), vol. IV (Mahavagga), London, 1951.

P. 11. Gotama's utterance to Upaka, the naked Ascetic i.e. ājīvika.

P. 110. Naked ascetics (Vin. iii 212).

Pp. 318-325. General Sīha, a disciple of the Jains. Nātaputta the Jain (Mahāvīra)-Vin. Texts ii 109 n. I Sīha—His conversion by Gautam Buddha.

P. 88, 114. If a former member of another sect comes naked, he should be provided with a robe.

P. 436. Buddha said—nakedness an observance of members of other sect is not allowable.

2480 (i)

V. S. AGRAWALA—*A Review of the Śilappadhikāram translated into English by V. R. Ramchandra Dikshitar.* (J. U. P. Hist. Vols. 24-35. 1951-52), Lucknow. Pp. 293-95.

2480 (ii)

V. S. AGRAWALA—*A review of Mahāpurāṇa of Jinasenāchārya edited by Pannalal Jain.* (J.U.P. Hist. Soc. Vols. 24-25, 1951-52) Lucknow.

Pp. 287-288. *Mahāpurāṇa*, a work of Jinasena—close of the 9th centy. A.D. The *Purāṇa* literature of the Digambara Jainas—a list of 52 *Purāṇas* ranging from the 9th to the 17th century given by the editor.

2481

Fatehchand BELANY—*Prākrit Sāhitya.* (J.U.P. Hist. Vols. 24-25, 1951-52), Lucknow. Pp. 265-276 in Hindi.

Sources of the Prākrit Literature, Redactions of the *Āgamas.* Commentaries on *Āgamas* ; Sanskrit commentaries. *Aṅga* literature, *Upāṅga* literature, 4 original sūtrās, 2 chūlikas, 6 Chheda sūtras, 10 payannas ; Kalpasūtra, Āvaśyaka sūtra, 20 Payannas, Āgamic literature, Karma Śāstras, Upadesha Charitra, Jyotish, and Apabhramsha literature—the above with the names of works, the names of authors and their dates.

2482

Charlotte KRAUSE—*Ancient Jaina Hymns.* Scindia Oriental Institute, Ujjain, 1952, Pp. 2 ii iv 144.

Eight texts critically edited with Introduction, Discourses, Notes, Index and Bibliography.

1. Jñānasāgara sūri's *Munisuvratastavanam.*
2. Sarodaya Gani's *Devakulādinātha-stavanam.*
3. Hemavimala Sūri's *Varakāṇa-Pārśvanātha stavanam.*
4. Nayavimala's *Sankheśvara-Pārśvanātha-stavanam.*
5. *Tīrthamālā-caitya-vandanā.*
6. *Vīra-stuti.*
7. Jinapatisūri's *Mahāvīra-stuti.*
8. *Sīmandhara-stavana.*

2483

Kalipada MITRA—*Some tales from the Nandisūtra and their parallels.* (Jain. Ant., Vol. XX, No. II), Arrah, 1954. Pp. 19 to 33.

Some 74 tales from the *Nandisūtra* under *autpattiki* cited with their parallels.

2484

Kalipada MITRA—*Some tales of the Bṛhatkathākośa, their originals and parallels.* (Jain. Ant., Vol. XX, No. I), Arrah, 1954, Pp. 4 to 21.

Some tales from the *Bṛhatkathākośa* (c. A.D. 931-32) with their originals and parallels given.

Śreṇika-kathānakam its parallels in tales, Indian, Arabian, Tibetan and European.

Motif of quasi-impossible task in Śreṇikakathānakam described. Motif intelligence test in bride choosing discussed.

2485

Jinasenāchārya and Guṇabhadrāchārya—*Mahāpurāṇa in three handy volumes*, (Murtidevi Jain Granthamālā Sanskrit Series, Kasi), 1954.

The Sanskrit text, Hindi paraphrase, alphabetical Index of the verses and an Introduction in Hindi by Pannalal Jain, Vol. III—preface in English by H.L. Jain and A.N. Upadhye.

The *Mahāpurāṇa* (MP) or the *Triṣaṣṭi-lakṣaṇa-mahāpurāṇa-saṃgraha* (TLMPS) is a great narrative of the ancient times, basically describing the lives of 63 *śalākā-puruṣas*, namely, 24 Tīrthankaras, 12 Cakravartins, 6 Balabhadras, 9 Nārāyaṇas and 9 Pratinārāyaṇas recognised and honoured by Jainism. These biographies also cover their earlier births. These biographies embody in the work mythological, religious, dogmatical, sacramental and ritualistic details, and thus make the whole work almost an encyclopedia of Jainism. We get here a graphic description of the evolution of human society along the march of time and of what the great souls of the past did for man in the beginning. The *MP.* is a magnificent traditional history so far as the great heroes of Sramanic culture are concerned. This *MP.* has served as model to authors like Puṣpadanta, Hemacandra, Āśādhara, Cāmuṇḍarāja and the author of Tamil *Śrīpurāṇa*, etc. who composed their works in Apabhraṁśa, Sanskrit, Kannada and Tamil. The *MP.* consisting of 76 Purāṇas is divided into two parts—(1) *Adipurāṇa* in 47 Parvans and *Uttara-purāṇa* in 29 Parvans. The total Granthagra comes to about 20 thousand *ślokas* of the *Adipurāṇa*, 42 Parvans and three verses more were composed by Jinasena (about 12 thousand *ślokas*) and the remaining work by his pupil Guṇabhadra. The *Adipurāṇa* covers the biography of the first Tīrthankara and first Cakravartin, and the *Uttarapurāṇa* deals with the lives of the remaining. Jainasena, the disciple of Vīrasena, whose *Jayadhavalā*, commentary he completed in 837 A.D., occupies a unique place in Indian literature by both the quantity and quality of his contributions. His disciple Guṇabhadra completed his *Mahāpurāṇa* posthumously some year before 897 A.D. He was a contemporary of Rāṣṭrakūṭa Amoghavarṣa. Sometime before 783 A.D., he completed the *Pārśvābhyudaya*, a Sanskrit Kāvya, which incorporates in every verse one or two lines of the *Meghadūta* of Kālidāsa in their serial order, the remaining lines being composed by himself.

2486

I. B. Horner—*The Middle Length Sayings. (Majjhimanikāya)*, vol. I, London, 1954.

P. 39. *Anaṅgasutta* (No blemishes)—The naked ascetic, Paṇḍu's son, who had formerly been the son of a Vehicle maker. Commentary on *Majjhima-nikāya* I. 151 explains *ājīvaka* as nagga samaṇa.

Pp. 121-24. *Culadukkhakkbandhasutta* : Gotama's discussions with the Jains on the Black Rock on the slopes of (Mount) Isigili near Rajagaha and conversations.

Pp. 214-25. Gotama's meeting with Upaka, a naked Ascetic (ājivaka).

Pp. 245 46. *Culasaropamasutta* : Pingalakoccha's conversation with Gotama about the Jain (Nigantha) Natha's son and others.

Pp. 280-291. No. 35—lesser discourse to Saccaka *Culasaccakasutta*, discourses addressed to a Jain-saccaka, a contraversialist.

Pp. 291-305. *Mahasaccakasutta*—Greater discourse to Saccaka, a Jain controversialist.

P. 305-n. 2. Gotama saw that two hundred years after his parinibbana his teaching would be established in Ceylon—by saccaka, the Jain after his rebirth in Ceylon.

2487

A.N. UPADHYE—*On the Text of the Dhūrtākhyāna*. (Proc. and Trans. of the A.I.O.C., XVI, Pp. 173-76, Lucknow, 1955.

It is shown in this paper that some passage quoted in the Sanskrit commentary of Abhayadeva (of the 2nd half of the 11th century A.D.) on the *Praśnavyākaraṇāṅga* have a close agreement wiih the text of the *Dhūrtākhyāna*, though he does not specify the source.

2488

V.M. KULKARNI—*Anādi Vimśikā—a critical study* (Jain. Ant., Vol. XXI, No. II); Arrah, 1955 ; Pp. 35 to 42.

Vimśati Vimśikā of Haribhadra—score of Twenties, is a manual of Jainism. His *Anādivimśikā* is also of the same type. Contents with critical remarks and translation.

Vv. 1-5. The Jain view of universe.

Vv. 6-12. Refutation of the theory of creation and the true nature of God.

Vv. 13-17. The principle of Bondage.

Vv. 18-19. Refutation of the Upaniṣadic views of the beginning of the universe.

V. 20 The universe is devoid of beginning.

2489

A. CHAKRAVARTI—*Jīvaka Chintāmaṇi Muktialambakam*—Chapter of Liberation. (Jain Ant., vol. XXI, No. I); Arrah, 1955.

Pp. 1 to 12 ; No. II, Pp. 15 to 34. The *Jīvaka Chintāmaṇi*, one of the five *Mahākāvyas* in Tamil dealing with the Puranic story of Jīvaka is probably later than the 8th century A.D.

Section I—Vijaya Devi's renunciation—The facts relate to the period of Jīvaka's reign.

Section II—Water sports.

Section III—Enjoying the seasons.

Section IV—Birth of sons.

Section V—Enjoying in the royal pleasure garden.

Section VI—Worshipping the Omniscient.

Section VII—The rare acquisition.

Section VIII—Its nature is impermanent.

Section IX—The misery of life in hell.

Section X—The life of animals is also misery.

Section XI—Misery of Human life.

Section XII—Life of Devas in *Svarga* is also miserable.

Section XIII—Right Belief.

Section XIV—Moral Discipline.

Section XV—Gift.

Section XVI—Fruits resulting from Gift.

Section XVII—The fruit of moral discipline and right belief,

Section XVIII—Attaining *Moksha*.

2490

A. N. UPADHYE—*The Śāntinātha-cariu in Apabhraṁśa* (Proc. and Trans. A.I.O.C., XVIIIth Session, 1955); Annamalainagar, 1958. Pp. 244-249.

Some important aspects of the Ms. of the *Śāntiṇāha cariu* discussed. The work was completed in 1587. V.S. Mahimdu (Skt. Mahicandra) composed this work.

2491

S. Arumuga MUDALIYAR—*Śaiva Siddhānta works* (*Sattiram and Tottiram*) *in Tamil in the days of the Vijayalaya line of Cholas* (*9th to 13th centuries A.D.*). (Proc. and Trans. A.I.O.C., XVIIIth Session, 1955). Annamalainagar, 1958.

P. 595. *Arul Nandi* Sivacharyar's work *Sivagnanasittiyar*, a Śaiva Siddhānta work, contains a cemprehensive statement of the doctrine (Supakkam) preceded by a critical discussion of rival systems (*Para Pakkam*) including two schools of Jainism.

2492

H. L. JAIN—*Parallelism of Iales between Apabhraṁśa and Western Literature.* (Proc. and Trans. A.I.O.C., XVIIIth Session, 1955); Annamalainagar, 1958, Pp. 270-273.

The basic framework of Apabhraṁśa (*Sugandh-daśami-kathā*), French (*Cabinet des Fees*), English (*the little glass slipper,*) and German (*Ashputtel*) is the same.

2493

A. Chidambaranātha CHETTIAR—*An early Tamil Epic.* (Proc. and Trans. A.I.O.C., XVIIIth Session, 1955). Annamalainagar, 1958, Pp. 361-365.

Containing a wide sweep of history, philosophy, relationship between the Chola, the Pāṇḍya and the Chera kings of the Tamil country. Ilanko's *Cilappadikaram* celebrates the great achievements of Kannaki. It has an unparalleled variety of appeal and deserves to hold a high place not only in Tamil literature but also in world literature. In later periods, poets like Tiruttakadevar, Sekklar and Kambar attempted to copy it and even rival it.

2494

A. N. UPADHYE—*Dhūrtākhyāna in the Niśīthacūrṇi.* (Submitted to the A.I.O.C., XVII; revised and published in the Acarya Sri Vijayavallabhasūri Smaraka Grantha; Pp. 143-51; Bombay, 1956).

The *Dhūrtākhyāna* found in the *Niśīthacūrṇi* is introduced here with a summary of the contents which are compared and contrasted with those in the work of Haribhadra who, it is concluded, is indebted to the *Cūrṇi*. The Appendix gives the text as found in the *Cūrṇi*

2495

A. N. UPADHYE—*The Saṁtināha-cariu* in Apabhraṁśa (J. of the University of Poona, 5, Pp. 144-65, Poona, 1956).

This is an unpublished Apabhraṁśa text. The following topics are discussed here : (1) Ms. material. (2) Age of the work. (3) Evidence on the Authorship of Mahiṁdu, Mahadu and Baṁbhajjuṇa. (4) Sādhāraṇa, the Patron. (5) Contents and Form.

2496

A. N. UPADHYE—*The Literature and Philosophy of the Jainas.* (The Indo-Asian Culture, IV, 4, Pp. 440-49, Delhi, 1956).

Here are presented broad outlines of the Jaina literature and Philosophy in a non-technical manner.

2497

Muni PUNYAVIJAYA—*Aṅgavijjā* (Science of Divination through Physical Signs and Symbols), Banaras, 1957. Pp. viii 94, 372.

(Text critically edited with Hindi and English introduction).

It is a Prākrit work of c. 4th century A.D., in 60 chapters, ascribed to Śāntisūri thārapadragaccha, on astrological deductions from the linear marks and signs on the body. It supplies also a good deal of culture—historical material relating to the age of the Kuṣāṇas and the Guptas. It may be regarded as a supplement to Varahamihira's *Bṛhatsaṁhitā*.

Pp. 35-55. English Introduction by Dr. MOTICHANDRA. Summarises the chapterwise contents of the text. (It contains valuable lists of textiles, containers and utensils, seats and furniture, ornaments and jewellery, gods and goddesses, conveyances and boats, government officers, articles of food and drink, arms and weapons, birds and animals, personal names of men and women, architectural terms etc.).

Pp. 87-94. Coin names in the *Aṅgavijjā* by V.S. AGRAWALA. Here the author has recorded the numismatic data incorporated in this text in the form of lists of coins constituting the wealth during that period, which served as the basis of foretelling the fortune of a person. 22 names of the coin are given and discussed.

2498

A. N. UPADHYE—*The Śāmtināha-cariu* in Apabhraṁśa (Pr. & Tr. A.I.O.C., 18th Ses., 1955, Annamalainagar, 1958).

Pp. 244-249. *Śāmtināha-cariu* in Apabhraṁśa, composed by Mahimdu (Mahadu) (Skt. Mahichandra) who could finish only seven Sandhis and a half and the remaining five and a half Sandhis were composed by Bambhajjuna, the elder brother of Mahadu. It was completed in 1530 A.D. It contains the life of Śāntinātha, the 16th Tīrthankara.

2499

H. L. JAIN—*Parallelism of Tales Between Apabhraṁśa and Western Literature.* (Pr. & Tr. A.I.O.C., 18th Sess., 1955. Annamalainagar, 1958).

Pp. 270-273. Numerous stories found in Pāli and Sanskrit literature, have in the past, travelled from India to the West. The *Sugandha-daśami-kathā* in Apabhraṁśa: It narrates the life of a rich man's daughter whose mother died while she was young. The father married again and had another daughter from his second wife. The step daughter was ill-treated and married to a cowherd, who ultimately turned out to be the king. The unfortunate daughter suddenly became a queen. Its two counter-parts in French and German. The German story (*Ashputtel*) was collected by J.L. Karl GRIMM—(1785-1863), while the time of French (story in *Cabinet des Fees*), writer Charles PARRAULT was from 1628 to 1703 A.D. The English version's title is *Cindrella* or *The Little Glass Slipper.* The date of the Apabhraṁśa story is uncertain but its manuscripts are dated earlier than the 17th century. Another is that of Srutasāgara, who lived about 1500 A.D. Thus the Indian story is the earliest of the versions mentioned above.

2500

K. C. HAZRA—*Studies in the Upapurāṇas*,. Vol. I; Calcutta, 1958.

P. 100 n. 149. Round about Jodhpur there is a class of Sākadvipa Brahmanas known as Sevakas, who are religious dependants of the Osvāl Śrāvakas. (Ep. Ind. IX ; p. 279).

P. 112. As both the Pancarātras and the Bhāgavatas believed deeply in the doctrine of ahimsā (non-killing), their ideas became the subject matter of many of the Purāṇic works, which were meant for saving the Vedic religion specially from the onslaught of Buddhism, Jainism and other non-Vedic and anti-Vedic religious systems. With the rise and spread of Buddhism, Jainism and other non-Vedic and anti-Vedic religious faiths, the protagonists of the Vedic way of life must have been actively busy in devising ways and means for creating a favourable field for the *Vedas* in popular mind. As a matter of fact, during the few centuries preceding and following the beginning of the Christian era, the Smarta adherents compiled a number of works entitled '*Viṣṇudharma*', '*Śivadharma*', *Sauradharma*, and so on, prescribing religious and other duties to the respective sectaries.

P. 149. *Viṣṇudharma* in Chap. 105, gives a dismal picture of *Kali* age—'While other wicked Śūdras will turn Śākyas, Srāvakas, Nirgranthas and Siddhaputras in the *Kali* age'.

Pp. 292-93. In his *smṛti-candrikā*, I, Pp. 18-23. Devanabhaṭṭa quotes from the earliest *Ādi-purāṇa* fifteen verses on the selection of a habitable tract of land. Dharma-deśa and adharma-deśa—the latter was to be shunned. A person born in Āryāvarta was not allowed to go beyond the rivers Narmadā (in the south), Sindhu (in the north and west) and Karatoya (in the east). The people of Kanchi, Kosala, Saurastra and Devarastra, of the two countries known by the name Kaccha, and of Sauvira and Konkana were very much condemned; not to reside permanently in those tracts of land which were watered by the 'five rivers' and were known by the names Āraṭṭa. People who went beyond the Narmadā, Sindhu and Kāśī (river Kośī) and to the western side of Padmā and lived there for a period longer than that required for visiting the holy places, were sure to visit the hells after death. No marriage or funeral ceremony, nor any sacrifice was to be performed in Anga, Vanga, Kalinga, Vindhya and Malavaka, in the countries lying on the south of the Narmadā, on the north of the Sindhu, and in Paundra, Saurastra, Caidya, Kerala and Magadha. If a twice-born man chanced to go, out of his own accord and not for visiting holy places to Saurastra, Sindhu, Sauvira, Avantya, Dakṣiṇāpatha, Kalinga or other bordering countries, he was ex-communicated and was to be purified by sacraments.

2501

Satya Ranjan BANERJEE—*A Note on the remarks of Piscel on the Illustrative Gathas of Hemachandra's Deśīnāmamālā*. (Pr. & Tr. A.I.O.C., 18th Sess. 1955. Annamalainagar, 1958).

Pp. 274-279. Interpretation of some verses of Hemachandra's *Deśīnāmamālā* in which PISCHEL finds no meaning at all. A careful perusal of the illustrative Gathas of Hemachandra shows how unjust PISHCEL's remarks regarding some of the gathas have been. 5 examples given.

2502

A. Chidambaranātha CHETTIAR—*An early Tamil Epic.* (Pr. & Tr. A. I. O. C., 18th Ses., 1955, Annamalainagar, 1958).

Pp. 361-365. *Cilappadikaram* consists of not more than 5,000 lines of poetry and celebrates the great achievements of Kannaki (the heroine of the poem) and of a Pāṇḍya and a Chera king, who are to be regarded as the other heroes of the poem. Kannaki stands pre-eminent. Her essential nobility shines throughout the book. The poet, Ilanko, expresses the significance of human achievements. At the time of composition of the epic, the second century A.D. the Tamils had become a well-settled race.

The Pāṇḍyan king deserves to be regarded as a hero of the epic. Senkuttuvan, the Chera king, has the valour of Achilles; his victory in many battles mentioned.

Ilanko had a rich supply of stories which can be detached and enjoyed by themselves. He avoided stock phrases and embellished his poem by fashioning his words with care and artistry. Many are the ways in which he describes familiar things in his book whick show a pleasing variety in language. Ilanko's characters speak with variety. His style is ornate in places.

Cilappadikaram contains a wide sweep of history, philosophy, religion and ethics. It contains accounts of the relationship between the Chola, the Pāṇḍya and the Chera kings. Philosophy is conveyed through the characters. Ilanko thought that poetry was intended not merely to beguile one's leisure but it should inspire and instruct. All in all, Ilanko has achieved unqualified success as a poet and takes a high rank among the epic poets of the world.

2503

Sarabhai Manilal NAWAB—*The Collection of Kālaka story.* (Srikālaka-kathā-Samgraha), Ahmedabad, 1959.

IX. 2. The book is in two parts :—

Part I. English version, History, Legends and Miniature paintings with 88 illustrations (in colour 19 and 69 monochrome). Contents :

1. Editorial data and literary accomplishments of story writers.

2. Different thread bares of the stories.

3. Comparative study of different stories.

4. The descriptions of the plates.

5. Some dancing postures.

Part II. Texts, recensions and variations by Pandit Ambalal Premchand SHAH, 1949.

Contents : 30 stories in Sanskrit, Prākrit and old Gujarāti.

2504

Bhavarlal NAHATA—*Important Cūrṇis on Jaina Canonical Works*. (Summaries of Papers, A I.O.C., XXth Session, 1959); Bhuvaneswar, 1959.

P. 89. The *Niryuktis*, the *Bhāṣyas* and the *Cūrṇis* are the three categories of ancient Jaina canonical texts. Originating in the sixth century A.D., the *Cūrṇis* explain the meaning of the original in a very clear way. The paper enumerates all available *Cūrṇis*.

2505

Agarchand NAHATA—*Cultural Study of the Aupapātika Sūtra, a Jaina Canonical Text.* (Summaries of papers, A.I.O.C., XXth Session, 1959). Bhuvaneswar, 1959.

P. 88. The paper cites a few cultural references from the *Aupapātika Sūtra.*

2506

S.A. JAIN—*Reality* (*English translation of Pūjyapāda's Sarvārthasiddhi*). Calcutta, 1960, Pp. viii 300. (Text in Devanagari with transliteration, English translation and exhaustive notes).

It is the oldest extant commentary on the *Tattvārthādhigama Sūtra* of Umāsvāmi. It is a compendium of all aspects of Jaina religion and philosophy. Contents : I. Faith and knowledge; II. The category of the living; III. The lower world and the middle world; IV. The celestial beings; V. The category of the non-living; VI. Influx of *karma*; VII. The five vows; VIII. Bondage of *karma* ; IX. Stoppage and shedding of *karma* ; X. Liberation. Index.

2507

F.W. THOMAS—*The Flower-spray of the Quodammodo Doctrine, or the Syādvādamanjari of Sri Mallisenasūri*, translated and annotated with index etc. Deutsche Akademie der Wissenschaften zu Berlin Institut fur Orientforschung, Veroffentlichung Nr. 46. 21 x 30 cms. Pp. 1-176. Akademie-Verlag, Berlin, 1960.

This is an authoritative and systematic English translation with annotations in foot-notes of the *Syādvādmañjari* (of Mallisena-sūri) which is a learned and concise Sanskrit commentary on the *Ahyayogavyavacchedikā* of Hemacandra. After the sad demise of the author it is seen through the press by Edward CONZE who observes thus in his Prefatory Note: 'It not only throws much light on the philosophical views of the Jains themselves but also on the philosophical debates so popular in the Indian Middle Ages. Prof. THOMAS planned this work as a sequel and complement to the *Pravacanasāra*, published by the Jain Literary Society in Cambridge in 1935, and he devoted so much of his time to it because he had a high opinion about the intrinsic value of the Jain position, which in his view compared favourably with the so much better known tenets of the Vedānta and Mādhyamakas'.

2508

J. P. THAKER—*Cultural Gleanings from Hemacandra's Triṣaṣṭiśalākāpuruṣacarita I.* (Proc. and Trans. A.I.O.C., XXth Session, 1959); Poona, 1961. Vol. II, Part I, Pp. 121-130.

The author collects and discusses the data on castes and stages of life; occupation; family life; position of women; costumes; decoration; pastimes; jokes; mode of journey; eatables; flesh-eating; diseases and their remedies; social customs; beliefs and superstitions; arts of sculpture; music; dramaturgy, and painting; and vices.

2509

Jitendra S. JETLY—*Tarkabhāṣā-Vārttika of Śubhavijaya Gaṇi.* (17th century A.D.). (Proc. and Trans. A.I.O.C., XXth Session, 1959); Poona, 1961. Vol. II, Part-I, Pp. 153-155.

It is a rare work available only in Mss. form. Information on this work is supplied in the paper. Introduction—the date of Śubhavijaya Gaṇi—main characteristics of the work,

2510

S. D. PAREKH— *Some works on the folk-tale of Pañcadaṇḍacchatra by Jain authors.* (Proc. and Trans. A.I.O.C., XXth Session, 1959); Poona, 1961, Vol. II, Part I; Pp. 139-140.

The author traces about twelve Jain works and seven non-Jain works on this folk-tale. The five magic wands are the basic motifs around which the whole folk tale is woven. The folk-tale preserves some ancient traditions, beliefs and customs.

2511

OSCAR BOTTO—*Il Nītivākyāmṛta Di Somadeva Sūri.* Turin, 1962. P.227.

The monograph consists of a translation in Italian of the whole work. (*Nītivākyāmṛta*) with introduction and notes.

2512

Hiralal JAIN—*Mayaṇa-Parājaya-cariu of Harideva with Hindi translation, introduction and appendices*, ed. by Kashi, 1962, Pp. 4,36,84,90.

The struggle of the Jina to attain liberation and the hindrances of sex-passions therein are symbolised in this Apabhraṁśa work. Contents—Critical Apparatus—symbolism and Sanskrit plays—allegorical tales in Jain literature—Kama in Kārya tradition—contents of the text about the author—Doctrinal setting of the work—source of the plot—its language and figures of speech.

2514

H. C. BHAYANI—*Presidential Address—Prākrit and Jainism Section.* (Proc. and Tran., A.I.O.C., XVIIIth Session, 1955); Annamalainagar, 1958. Pp. 49-57.

A survey of research work done in Prākrit and Jainism in two years. Details of various Prākrit works edited and published: *Jinadattākhyāna-dvaya* edited by A.M. BHOJAK giving the story of Jinadatta, one by Sumati and another anonymous (Bombay, 1953). The *Suttagame* edited by PUPPHABHIKKHU (Gurgaon, 1954). The *Uttarādhyayana* edited by R.D. VADEKAR and N.V. VAIDYA. Sumati's commentary on the DASAVEYĀLIYA (Surat, 1955). Gujarati rendering of the *Ṭhāṇāṅga Samavāya* by Dalsukh MALVANIA (Gujarat Vidyapith, 1955). Volumes 10, 11 and 12 of the *Ṣaṭkhaṇḍāgama* edited by Hiralal JAIN. Volumes second and third of the *Mahābandha* of the *Mahādhavalā* by PHOOL CHANDRA (Banaras, 1953-1954). Third volume of the *Kaṣāyapāhuḍa* of Gundhara with the *Cūrṇisūtra* of Yativṛṣabha and

the *Jayadhavalā* of Vīrasena by PHOOL CHANDRA in collaboration with KAILASH CHANDRA (Mathura, 1955). Akalanka's *Rājavārtika*, a commentary on the *Tattvārthasūtra* edited by Mahendrakumar JAIN (Banaras, 1953).

Pūjyapāda's commentary on *Tattvārtha* edited by PHOOL CHANDRA (Banaras, 1955). Vadirāja's commentary (*Vivaraṇa*) on Akalanka's *Nyāya-Viniścaya*, part-2, edited by Mahendrakumar JAIN (Banaras, 1954). *Cār Tīrthankara* (Ṛṣabha, Nemi, Vardhamāna and Pārśva) by Sukhlal SANGHVI (Banaras, 1953). *Jain Philosophy* by A. CHAKRAVARTY (the History of Philosophy : Ministry of Education, 1953). An account of Jainism by L. RENON (Lectures on Religions of Ancient India, university of London, 1953). *The Outlines of Jaina Philosophy* by Mohanlal MEHTA (Bangalore, 1954).

Aspects of Jainism by Nathmal TATIA, A. CHAKRAVARTY, P.R. JAIN, Indukala JHAVERI and I.C. SHASTRI (Bangalore, 1955).

Religious didactic and devotional literature. The *Samādhitantra aur Iṣṭopadeśa* by Jugalkishor MUKHTAR with commentaries of Prabhācandra and Āśādhara (Delhi, 1954). Samantabhadra's *Samīcīna Dharmaśāstra* by Jugalkishor MUKHTAR (Delhi, 1955). *Ratnakaraṇḍaśrāvakācāra* with the *Vacanikā* of Sadāsukha (Sholapur, 1954).

Āśādhara's *Jinasahasranāma* with his own commentary and also that of Śruta sāgara edited by Hiralal SHASTRI (Banaras, 1954). Arhuddasa's *Bhavyajankaṇṭhābharaṇa* translated by KAILASH CHANDRA (Sholapur). Mythological literature—Second volume of the *Mahāpurāṇa* by Pannalal JAIN (Banaras, 1954) ed. two volumes of *Paumacariu* ed. by H.C. BHAYANI (1953). Śubhacandra's *Pāṇḍavapurāṇa* edited by J.P. SHASTRI (1954). Dāmanandin's *Purāṇasārasaṁgraha* ed. and trans. by Gulabchandra JAIN (Banaras vol. 1, 1954, vol. II, 1955). The *Dharmaśarmābhyudaya* trans. by Pannalal JAIN (Banaras). Hemacandra's *Triṣaṣṭiśalākāpuruṣa carita*, Eng. trans. by H. M. JOHNSON (Baroda). The *Caupannamahāpurisacariya* of Śīlācārya by BRÜHN (Germany). The *Caupannamahāpurisacariya* by V. M. KULKARNI (A.B.O.R.I. 36, 1955).

Linguistic study of Prākrit. The Prākrit grammars of Trivikrama edited by P.L. VAIDYA (Sholapur, 1957). The *Prākrit Bhāsā* (in Hindi) by P.B. PANDIT (Banaras, 1954). Prākrit Vandadava' tree sap, self-control by Norman BROWN (language 30, 1954). English translation of Jacobi's Introduction to the *Bhavisattakaha* (J.O.I., Baroda). Interpretation of the Apabhramśa portion of Hemacandra's *Siddhahema* by K. D. VREESE (J.A.O.S., 74, 1954). *Scientific or Sāstric N.I.A. literature* : H.R. KAPADIA's: Illustrations of letter diagrams of the *citra kāvya* (J.U.B., 22, 1954).

Aṅgavijjā, an early Jaina text on Prognostics, edited by Muni PUNYAVIJAYA; Padmanandini's *Jambudīvapaṇṇati* edited by H.L. JAIN and A.N. UPADHYE. Jaina art—*The Jain sculptures from Ladol* by U. P. SHAH (Bombay, 1954).

Āgam Granthoṁ kī Mahattvapurṇa Śabdasucīyan (in Hindi) by J.C. JAIN (Banaras, 2011 v.s.). *Numismatic Data from early Jain Literature* by U. P. SHAH (Baroda, 1954).

Life in Ancient India as depicted in the Jain canons by J.C. JAIN (1947).

The so-called Mauryan polish in Jain Literature by J. C. JAIN (Baroda, 1955). *The Jain data about musical instruments* by H.R. KAPADIA. (Baroda, 1953-55). *Foreign elements in Jaina Literature* by U.P. SHAH (I.H.Q. 29, 1953),

Great Women in Jainism by U.P. SHAH (Holy Mother birth centenary volume, 1953).

Eminent women of Karnataka by N.L. RAO (Q.J.M.S. 45, Bangalore, 1954).

Magadh (in Hindi) by B.S. VINOD (Banaras, 1954).
Rajagraha and Nalanda by A.C. SEN (1954).

Jayantavijaya's Holy Abu, vol. 1 by U.P. SHAH (Bhavanagar, 1954).

Cultural history and chronology :—

Studies in Indian Literary History by P.K. GODE (Bombay, 1954).

Ācārya Simhanandin, King-maker and Pontiff by A. R. BAJI (I.H.Q., 39, 1954). *Some Digambara Jain works composed in Gujarat and Saurastra in Sanskrit and Apabhraṁśa* by B. J. SANDESARA (Baroda, 1954).

Literary circle of Mahāmātya Vastupāla by B.J. SANDESARA (1953).

Old Kannada Literature by D.L. NARASIMHACHAR (1955). Volumes 3 and 4 of the *History and culture of the Indian people* by H.D. VELANKER, H.L. JAIN, J.N. BANERJEE, A.M. GHATAGE and A.D. PUSALKAR (Bombay, 1954, 1955).

Inscriptional sources ; *Jain Śilālekha Saṁgraha*, Part II, edited by VIJAYAMURTI (M.D.J.G.) Bombay, 1954. *Interpretation of two Jain Inscriptions in Lucknow Museum* by D.C. SIRCAR (I.H.Q. 3, 1954). *Lexical Material : Ṣaṣṭiśataka Prakaraṇa of Nemicandra* with three Bālāvabodhas by Somasundara, Jinasagara and Merusundara ; *Nala Davadanti—rāsa* of Mahirāja and *Prācīn Phāgu Saṁgrah* all edited by

B. J. SANDESARA (Baroda, 1953, 1954 and 1955). *Revantagiri-rasu, Neminātha-catuṣpadikā Sirithulibhaddaphagu* edited by H.C. BHAYANI (Bombay, 1958).

Bibliographical and reference literature. The *Descriptive Catalogue of the Government Manuscripts Library at B.O.R.I.*, vol. XVII (Jain Literature and Philosophy Agamika Section) Part fifth by H R. KAPADIA (1954).

Rajasthān ke Jain Śāstrabhandāron ki Grantha sūci (in Hindi), vol. II, by K. C. KASLIWAL (Jaipur, 1954).

2515

B. J. SANDESARA—*Presidential Address, Prākrit and Jainism section*, (Proc. and Pres. Addresses, A.I.O.C., XXth Session, Bhuvaneswar, 1959), Poona, 1962. Pp. 87-131.

Dr. WEBER, the first scholar to give a detailed account of the canonical literature of the Jainas. (Eng. Trans. I.A., vols. 17, 18, 19, 20, 21). According to Dr. JACOBI, Jainism is an independent system (Intro. of the *Kalpasūtra*, Leipzig, 1879 and Intro. of some Jain canonical works, S.B.E. No. 22, 45).

Niryuktis Bhāṣyas and *cūrṇis* all in Prākrit are the earliest exegetical literature on the canons among the Jainas. Prākrit, the language of the people. Mahāvīra preached in that language—Reason for the canonical literature being in Prākrit. *Ajgavijnyā*, an interesting work on omens and augury (Pra. Tex. Soc. 1957).

New Research Institutions : Institute for Research in Prākrit, Jainology and Ahiṁsā, Vaiśāli. Bhāratīya Saṁskṛti Vidyā, Mandala, Ahmedabad. Second Council for the redaction of Jaina Canon was convened by Ārya Nāgārjuna at Valabhi in Saurastra in the 9th century A.D. M. BLOOMFIELD, the first scholar to draw attention to the importance of the study of Jaina Sanskrit in his paper '*Some aspects of Jaina Sanskrit.*' Festschrift Jacob Wackernagel, Pp. 220-230, Gottingen, 1923. Dr. HERTEL—*Purṇabhadra's Pañcākhyāna* (1199 A.D.) words peculiar to Jaina Sanskrit (Harv. Orien. Ser., Pp. 291-295).

Dr. UPADHYE—Intro. to *Hariṣeṇa's Bṛhatkathākośa* (10th century A.D.)—words peculiar to Jaina Sanskrit (Sin. Jain Ser. Pp. 101-110).

Mr. Mohanlal D. DESAI—*Jaina Gurjara Kavio*, Pt. I, Intro., Pp. 227-234—Words and expressions peculiar to Jaina Sanskrit from Merutunga's *Prabandhacintāmaṇi* (1305 A.D.). B.J. SANDESARA and J.P. THAKER—*Lexicographical studies in Jaina Sanskrit* (J.O.I., Baroda, 1958). Prākrit-Hindi Dictionary (*Prākṛta Śabda Mahārṇava*) by Pt. Hargovinddās SHETH.

Ardhamāgadhi Dictionary by Muni Ratnachandraji.

Abhidhāna-Rājendra by Vijaya Rajendra Suri. All towns with the Jain population in Gujarat, Rajasthan and Malwa possess a Jñāna Bhāndāra. The aggregate number of manuscripts in Jaina Bhāndāras in these parts of the country is not less than a million.

A survey of the work done in Prākrits and Jainism in two years. Cannonical literature—The *Sūtrakṛtāṅga Sūtra* along with its *Niryukti* and *Cūrṇi*, edited by Muni Sri Punyavijayaji. The *Daśavaikālika Sūtra* with a Cūrṇi by Agastyasimhasūri edited by Muni Sri Punyavijayaji. *Acārāṅga Sūtra*, *Nandisūtra*, *Anuyogadvāra Sūtra*, *Samavayāṅga Sūtra*, *Cheda sūtra*, *Bṛhat Kalpa Sūtra* and *Vyavahāra Sūtra* being prepared by Pra. Tex. Soc. *Oghaniryukti* with the commentary of Droṇācārya ed. by Muni Manavyayaji (Surat, 1957) *Niśītha Sūtra* with the Niryukti, Bhāṣya and Cūrṇi ed. by Upadhyaya Amara Muni and Muni Sri Kanaiyalalji (Sammati Jñānapītha, Agra, Vol. I-II, 1957; Vol.III, 1958; and Vol. IV).

Commercial texts published—

Kalpasūtra (Rajkot, 1958). *Aupapātika Sūtra* (Rajkot, 1959). *Āvaśyaka Sūtra* (2nd ed., Rajkot, 1958). *Antakṛddaśā-Sūtra* (2nd ed., Rajkot, 1958). *Bhagavān Mahāvīra Ane Māṃsāhāra* by Ratilal M. Shah (Patan, 1959). *Bhagavān Mahāvīranum Auṣadhagrahaṇa* by Muni *Nyāyavijayaji* (Patan, 1959). These works have tried to refute the opinion that Mahāvīra had partaken of meat.

Papers on Āgama studies published by A. N. Upadhye—*Ethical and philosophical significance of Anuprekṣas in canonical literature.* (J.O.I., VIII, Baroda, 1958).

L. Alsdorf—*A critical study of Itthipariṇṇa.* (Indo-Iranian Journal II, 4, 1958).

V.S Agarwala—*A study of the asias mentioned in the Aṅgavijjā* (Uttara Bharati, Agra University, IV, 1957). Vijayendrasūri—*Indra in the Jaina canon.* (Kisvajpti, vii, ii, 1959).

U.P. Shah—*Coins in ancient Jaina literature.* (Rajendrasūri Smaraka Grantha, Khudala, 1957).

Muni Punyavijayaji—*Prathamānuyoga.* (Vijaya Vallabhasūri Smaraka Grantha, Bombay, 1956).

Agarchand Nahata—*The Jaina system of computation of time.* (Khudala, 1957). Narendra Kumar Bhanavat—The *Upāsakadaśāṅga Sūtra.* (Khudala, 1957).

Digambara Āgamas—Vol. VII of the *Mahābandha* of the *Ṣaṭkhaṇḍāgama* of Bhutavali.

Padmanandi's *Jambudvīpaprajñaptisaṅgraha*.

Intro. in Hindi on the Mathematics of *Trilokaprajñapati* edited by Dr. A. N. UPADHYE and Dr. H.L. JAIN (Sholapur, 1958).

Post-canonical Prākrit literature:—

Vimalasūri's *Paumacāriya*, a Jain version of the *Rāmāyaṇa* by Shantilal SHAH.

Śilāṅka's *Caüppannamahāpurisacariya* by Pt. Amritlal BHOJAK.

Dharmakathās—Udyotanasūri's *Kuvalayamālā* edited by Dr. A.N. UPADHYE. (Sin. Jain Series, Bombay, 1959).

Kathākośas—Nemicandra's *Ākhyānakmaṇikośa* with its commentary by Āmradeva. (1134 A.D.), edited by Muni PUṆYAVIJAYAJI (Pra. Tex. Soc.).

Prākrit work in prose—

Bhadreśvarasūri's *Kathāvali* (9th century A.D.) by U.P. SHAH. Ratnaprabhasūri's *Viśeṣa Vṛtti* (*Doghaṭṭi Vṛtti*) on the *Upadeśamālā* (1182 A. D.) edited by Ācārya *Hemasāgarasūri*, (Bomhay, 1958).

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Prākrit work on prognostics—*Jayapāhuḍa* or *Jayapāyuda* edited by Ācārya JINAVIJAYAJI (Sing. Jain Ser., Bombay, 1958).

Composition of new works—*Adhyātmatattvāloka* by Muni NYĀYAVIJAYA.

Prākrit *Vijñānakathā* by Ācārya VIJAYA KASTURASŪRI. Dr. Helmuth von GLASENAPP compares the tenets of Jainism and Buddhism, (Belvalker Felicitation Volume, Delhi, 1957).

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S. C. DIWAKAR—*A Jain scripture of the 6th century B. C.* (Summaries of Papers, A.I.O.C., XXII Session, Gauhati, 1965) Pp. 89-90.

A Digambara Jain book (*Pratikramaṇ Granth-trayi* by Gautama Swāmi, disciple of Lord Mahāvīrā (557 B.C.) In Prākrit language the book deals with a form of internal Penance, a reference of 'Nalanda, the name of the 23rd chapter of *Sūtrakritānga*, the second aṅga of the '*Dvādashānga*'. The Sanskrit commentator of the book Achārya Prābhāchandra of 9th century A. D. explains Nālandā as Jyotirloka.

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The Cultural Heritage of India—vol. II, Calcutta, 1962.

Pp. 99–100. Part I. Section 7. Influence of the Epics on Indian life and literature by : Nilmadhava SEN.—The influence of the *Rāmāyaṇa* on Jain literature. Jains adopted many popular epic stories and episodes including *Rāmāyaṇa and Mahābhārata* but with wide deviation from the original in favour of Jainism. The earlist Jaina *Rāmāyaṇa* epic is *Paumacariya* by Vimala Sūri (in about the 3rd or 4th century A.D.) written in pure Mahārāstri Prakrit. Other notable works in Sanskrit are *Padmapurāṇa* by Raviṣeṇa and *Triṣaṣṭi-śalākāpuruṣa-charita* by Hemachandra.

Pp. 102-103. The earliest Kannada *Rāmāyaṇa* (*Ramachandra-charita-purāṇa*) written by Nagachandra (c. 1100 A.D.) gives a Jaina version of the Rāma story and differs considerably from the original works. Other Jaina versions of *Rāmāyaṇa* in Kannada are the *Kumudendu Rāmāyaṇa* (c. 1275 A.D.), the *Rama-Kathā-Vatāra* (c. 1297 A.D.) by Devachandra and the *Rāma-Vijaya-Charita* by Devappa (16th century A.D.)

Pp. 109-110. The influence of the *Mahābhārata* in Jaina literature.—The Jaina version of the *Mahābhārata* is termed *Harivaṁśa*, where Kṛṣṇa is the major, Balarāma is the second important figure, and the arch-enemy (Prati-vāsudeva) is Jarāsandha. The fight between the Kauravas and Pāṇḍavas is almost omitted in the śvetāmbara version, while the Digambaras closely follow the Brahmanical version. All the stories get mixed up with the life of Ariṣṭaṇemi, a cousin of Vāsudeva. Almost all the characters are converted to Jainism.

The following are the Jain versions of the Mahābhārata and its stories—

1. *Harivaṁśa Purāṇa* of the Digambara sect by Jinasena in 60 chapters completed in 783 A.D.

2. *Uttarapurāṇa* of Guṇabhadra (9th century A.D.)—a part of *Mahāpurāṇa*.

3. *Pāṇḍava Purāṇa* of Śubhachandra (written in A.D. 1501).

4. *Śatruñjaya Māhātmya's* tenth to twelfth sargas deal with the *Mahābhārata* story.

5. *Pāṇḍava-carita* of Maladharin Devaprabha Sūri (c. A.D. 1200) in 18 sargas.

6. *Pāṇḍava-Purāṇa* by Asaga (11th century A.D.) is a Digambara version of the *Mahābhārata* in Sanskrit.

7. *Cauppanna-Mahāpurāṇa-cariya* of Śīlācārya (written in A.D. 868).

8. Puṣpadanta's *Mahāpurāṇa* in Apabhraṁśa (A.D. 965).

9. The sixteenth chapter of the *Nāyā-dharmakahāo* given the story of Dovai (Draupadi).

10. The last book of the *Katha-Kośa* gives the story of Nala and Davadanti (Damayanti).

11. The *Kumārapāla-pratibodha* of Somaprabha gives the story of Nala as a warning against gambling.

12. *Pañcasati-prabodha-samabandha* of Śubhaśīla Gaṇin (written in A.D. 1464) deals with the stories of Draupadi and Kunti.

13. Śubhaśīla's *Bharatādi-kathā*.

14. Amitagati's (11th century A.D.) cites many legends and sagas from the *Rāmāyaṇa* and the *Mahābhārata* stories.

15. *Vāsudeva-hiṇḍi* of Sanghadāsa Gaṇin and Jinadāsa (c. 6th or 7th century A.D.), a Prākrit work, deals with the story of Vāsudeva-Kṛṣṇa.

16. The *Aṁtagaḍadasāo* gives a completed Jain version of the Kṛṣṇa legend where the story of the downfall of the city of Dvārāvati and the death of Kṛsna is told. Jainas incorportated Kṛṣṇa cult into their religion and subsequently Kṛṣṇa is made into a pious Jina.

P. 113. Pampa I (c. A.D. 902) the celebrated author of the Kannada *Mahābhārata* gives the Jaina version of the story. Karṇapārya (c. A.D. 1140) introduced the stories of Kṛṣṇa, the Pāṇḍava and the Mahābhāratan wars in his *Nemināthа Purāṇa*.

P. 248. Part III. Section 16. The Purāṇas by Rajendra Chandra Hazra.

Early Jaina texts carry evidences of large number of heretical doctrines defying Brahmanical doctrines. Of the teachers of anti-Vedic system, the name of Vardhamāna Mahāvīra is a prominent one.

Pp. 462-63. Part V. Section 27. A General Survey of the Literature of Arthaśāstra and Nitiśāstra by U.N. GHOSAL.

Somadeva's *Nītivākyāmṛtam* (A.D. 959), a treatise on statecraft based on the *Arthaśāstra* of Kauṭilya—taking more interest in moral maxims than in administration and military matters. His romance *Yaśatilaka* testifies his knowledge of political science.

P. 473. Part V. Section 28. Political Organisation: The Monarchical States by U. N. GHOSAL.

Among the dynasties that arose on the ruins of the Maurya empire the Chetas of Kalinga (Southern part of Orissa and northern part of Andhra) has a predominant position. The most prominent ruler of the dynasty was Kharavela who aspired to become a Chakravartin (overlord) of the surrounding territory.

Pp. 490-92. Part V. Section 30. The State in relation to religion in ancient India by Nilakantha SASTRI.

Jainism found its votaries and patrons in many a monarch, with the exception of Khāravela of Kalinga, generally ruled in western India and Mysore. The structural temple is a common feature of Hinduism and Jainism. In public disputations, the Jains and Buddhists were worsted by Śaiva saints who flourished in the Tamil country from 7th to 9th centuries A.D. Ellora exhibits rows of Brahmanical, Buddhist and Jain caves and temples. One of the divisions of Kānchipuraṁ was named after Jina.

P. 582-84. Part V. Section 36. Monasticism in India by Sukumar DATTA.

Information regarding the institution of Sanyāsis in the sixth century B.C may be found in the scriptures of Buddhism and Jainism. *Yati* is the name for religious homeless for the Jainas. In Jainism there exists no specific rules for the *Yatis* except the *pajjūsana* (staying somewhere during the rainy season).

P. 591. In Jainism, there is nothing corresponding to the Buddhist *Vinaya* rules, although the homeless *yatis* adhered to the faith of Mahāvira observed as well the bhikkus the customry rain retreat.

P. 625. Part V. Section 39. Foreign Elements in Indian Population by Devala MITRA

According to a Jain tradition Toramana, the Huṇa chief, became a Jaina convert and lived at Pavvaiya on the Chandrabhāgā.

2517

A. N. UPADHYE—*Lohacārya's Ārādhanā, A missing work.* (Jain Ant., vol. XXII, No. I); Arrah, 1963. Pp. 1 to 4.

Prabhācandra, in his *Kathākośa* (close of the 11th century A.D.), believed that there was a bigger *Ārādhanā* of Lohācārya. Very lately a Mss. of a Prākrit commentary on the *Pancasamgraha* has come to light. The opening sections of it, which is more or less *maṅgala* discussion, formed a part of some *Ārādhanā* text and mentions Lohācārya as the first author of the *Ārādhanā*. This evidence is a pointer to the existence of a Mss. of the *Ārādhanā* by Lohārcārya and it goes to confirm the observation of Prabhācandra. Any Mss. of it is traceable or not in any of the Bhandaras is a point.

2518

L. C. JAIN—*Gaṇita-sāra-saṁgraha of Mahāvīrachārya.* Sholapur, 1963. Pp. 34, 281, 86.

(Text authentically edited with a Hindi translation and introduction).

This is an ancient treatise on Mathematics in Sanskrit written by Mahāvīrācārya in c. 850 A.D.

In the introduction a brief survey of the contents of the book is given. Its first edition with English translation by M. RANGACHARYA was published in 1912 with an introduction by David Eugene SMITH.

2519

P. K. GODE—*The Bhagavadgītā in the Pre-Śankarācārya Jain sources.* (A.B. O. R. I. Poona; XX; Pp. 188-194).

Some verses from *Gītā* are found quoted in the Jain *Padmapurāṇa* and in Haribhadra Sūri's *Śāstravārtā sammuccaya* and *Loka tattvanirṇaya*; these works are earlier than the *Gītābhāṣya* of Śankarācārya, the quotations in them will be helpful in the clarification of the problem whether there were different recensions of the *Gītā* current before Śankarācārya, who is regarded by some to have established the vulgate text.

2520

V. M. KULKARNI—*The sources of Hemacandra's Kāvyānuśāsana.* (Summaries of Papers of the 26th International Congress of Orientalists, New Delhi, 1964).

Pp. 147-149. The principal sources of Hemachandra *Kāvyānuśāsana* are given, such as, Bharata's *Nāṭyaśāstra*, Anand's *Dhvanyāloka* etc.

2521

A. N. UPADHYE—*The Problem of Pūrvas : their relics traced* (Summaries of Papers of the 26th International Congress of Orientalists, New Delhi, 1964).

P. 258. The Pūrvas included in the 12th Aṅga as *Dṛṣṭivāda* said to have been lost, but it is shown that the *Saṭkhaṇḍāgama* and *Kaṣāyapāhuḍas* are the relics of the 2nd and 5th *Pūrvas*.

2522

B. C. CHHABRA and S. SANKARANARAYANAN—*Bhojacharita of Shri Rajavallabha*, Banaras, 1964. Pp. I to XXIII; 191.

Paramāra Bhoja (c. 999-1054 A.D.), a conqueror, a poet, a builder of architecture, a great king, deserves a high place among the sovereigns of ancient India. Though a Śaiva to the core he had tolerance and leniency towards Jainism as is known from the Prabandhas and Charitas of the Jainācharyas. He had many panegyrists and admirers.

Pathaka Rajavallabh (in middle of the 15th century) is the Jaina author of the *Bhojacharita*. Contents :

I. Introduction :— (i) Bhoja, (ii) the critical apparatus, (iii) Rajavallabha, (iv) The Bhojacharita—an estimate, (v) Summary, (vi) Analysis of Historical facts.

II. Text. III. Explanatory notes. IV. Index to Proper names occurring in the text. V. Index to Introduction. VI. Additions and corrections.

2523

Hiralal JAIN—*Karakaṇḍa-cariu of Muni Kanakāmara*, Banaras, 1964; Pp. 2 98,8.

An Apabhraṁśa work (c. 965 A.D.) on the life of Karakaṇḍu recognised as a saint or *pratyekabuddha* by the Jainas as well as Buddhists critically edited with

Hindi and English introductions and translations, appendices, notes, glossary and indices of personal and geographical names. Also Terapur and its cave—temples discussed.

2524

S. Shankar RAJU—*Jīvakacintāmaṇi and Padmāvat*—A comparative study. (Summaries of Papers; A.I.O.C., XXII Session, Gauhati, 1965. P. 78.

2525

Jai Dev VIDYALANKAR—*Kṛṣṇamiśra's indebtedness to Mahendravikramavarman's Mattavilāsa.* (Summaries of Papers, A.I.O.C., XXII Session, Gauhati, 1965). P. 74

Act III of Prabodhacandrodaya ridicules the tenets of Jainism.

2526

P. V. BAPAT—*Vimati-Vinodanī : A Vinaya commentary and Kuṇḍalakesi—Vatthu : A Tamil Poem.* (Summary of papers, A.I.O.C., XXII Session, Gauhati, 1965). Pp. 141-142.

The commentary details some of the heterodox views propounded in the poem. Similar views ascribed to the Buddhists of Kuṇḍalakesi's pursuance by a Jain follower, Neelakesi, in the Tamil poem *Neelakesi*, which is a refutation of *Kuṇḍalakesi-vatthu*, one of the five Tamil poems called Sirupañcakāvyam.

Section X

GENERAL WORKS

2527

C. MACKENZIE—*Account of the Jains.* (Asiatic Researches, vol. IX, Pp. 244-286). Calcutta, 1809.

I. Account collected from a priest at Mudgere. Legends relating to the Jainism—The Tīrthakaras, the Cakravartins and the Vāsudevas.—The castes.—the religious ceremonies.—The different classes of priests—Principles of the Jainism—Customs and observances of the Jains.

II. Notices of the Jains, from Cārukīrti Acārya at Belligola in Mysore.—The time and the different periods according to the Jains.—The Manus.—Vṛṣabha—the Tīrthakaras of the past time and those of the future age.

III. Historical and legendary account of Belligola.—Śravaṇa Beḷgoḷa and the colossal statue of Gomateśvara.—The minister Cāmuṇḍarāya and his favours towards the Jains.—List of Jaina masters of Śravaṇa Beḷgoḷa.—History of the Jainism at Śravaṇa Beḷgoḷa—Concise description of the temples.—Translation of an inscription. One plate out of text reproduces the statue of Gomateśvara.

IV. Extracts of a journal by Major C. MACKENZIE. Review on a temple and a Jaina statue at Mudgere. Two plates reproduce some Jaina statues, some fragments of carved stones and an inscription.

V. Particulars of the Jains, extracted from a journal by Dr. F. BAUHANAN.—The Arhatas or Jains : their origin The Gods and their diverse categories—the earth, the heavens and the hells.—The Jaina *gurus* and the cult in general.—The two kinds of Jaina temples : *basti* and *beṭṭu.* The statues of the Siddhas.

2528

A. BURNES—*Notice of a remarkable Hospital for animals at Surat.* (Journal of the Royal Asiatic Society of Great Britain and Ireland. (Old Series), vol. I, Pp. 97-98)—London, 1834.

Description of the hospital for animals called Pinjrapol, founded at Surat by the Jains.

Notes on the establishments of the same kind, which are found in the west of India and specially on a hospital of rats at Anjār in the Kacch.

2529

H. T. COLEBROOKE—*Miscellaneous Essays.* 2 volumes.—London, 1837.

Vol. I, Pp. 380-390. On the philosophy of the Hindus. Part V. On Indian Sectaries—Sect of Jina. (Article Original: Translation of the Royal Asiatic Society of Great Britain and Ireland. Vol. I. Pp. 551-558).

General indications on the Jains. The two principal categories :

1. Jīva. 2. Ajīva.

The five secondary categories :

1. Āsrava. 2. Saṁvara.

3. Nirjarā. 4. Bandha.

5. Mokṣa.

The eight Karms :

First class—1. Jñānāvaraṇīya. 2. Daraśnāvaraṇīya.

3. Mohanīya. 4. Antarāya.

Second class—1. Vedanīya. 2. Nāmika.

3. Gotrika. 4. Āyuṣka.

Other classification of the categories :

1. Jīvāstikāya. 2. Pudgalāstikāya.

3. Dharmāstikāya. 4. Adharmāstikāya.

5. Ākāśāstikāya.

The six substances :

1. Jīva ; 2. dharma.

3. adharma. 4. pudgala,

5. kāla, 6 ākāśa,

The seven logical relations.

Controversy of the Vedāntists against the Jains.

Vol. II ; Pp. 191-224. Observations on the Sect of Jains. (Article original : Asiatic Researches, vol. IX., Pp. 287-322).

General Characteristics of the Jains. Principles of their philosophy— Religious organisation : *śrāvakas* and *yatis*. Age of the Jainism. Analysis of the *Abhidhānacintāmaṇi* of Hemacandra. Concise review on each of the 24 Tīrthakaras. The time according to thr Jaina doctrines. The cakravartins, the Vāsudevas, the Baladevas and the Prativāsudevas—the Jaina geography and cosmology

Vol. II, Pp. 315-320. On Inscriptions in South Bihari, (Article original : Translations of the Royal Asiatic Society of Great Britain and Ireland ; vol. I, Pp. 520-523).

The immediate disciples of Mahāvīra. Two among them outlined the master. The one. Indrabhūti, or Gautamasvāmin, should have founded the Buddhism, the other, Sudharman, the Jainism. Study of an inscription of Nakur, dated saṁvat 1686, and recalling a homage to Gautamasvāmin by the care of Jinarājasūri, Pontiff of the sect Bṛhatkharatara.

2530

J. STEVENSON--*On the Intermixture of Buddhism with Brahmanism in the religion of the Hindus of the Dekkan.* (Journal of the Royal Asiatic Society of Great Britain and Ireland (Old series), Vol. VII, Pp. 1-8) : London, 1843.

The Viṭhobā and Rakhami divinities, who form part of the Hinduist pantheon and are the object of a special cult at Pandharpur, would be some transformed Jaina divinities.

2531

R. Spence HARDY—*Eastern Monachism.* London, 1860.

P. 65. Custom of the Jaina priests to carry a voil on the mouth and to clear the road where they pass, in order to avoid the killing of the lowest animals.

P. 338. There are no more Buddhists in India. One meets only some Jains who profess a modified Buddhism or some doctrines derived from the same source as the Buddhism.

P. 375. Curious account of the missionary RHENIUS, according to whom the grand Jaina priests are elected from the common majority.

2532

BHAU DAJI—*On the Sanscrit Poet, Kālidāsa.* (Journal of the Bombay Branch of the Royal Asiatic Society, vol. VI, Pp. 19-30 et 207-230). Bombay, 1862.

P. 24. Review on Mānatungasūri.

Pp. 24-25 and 29. Vikrama according to the Jaina works.

2533

ANDERSON, T.—*On the flora of Bihar and the mountain Parasnāth with a list of the species collected by Messers.* HOOKER, EDGEWORTH, THOMAS and ANDERSON. (Journ. As. Soc. Beng. 32, 198-218). Calcutta, 1863.

2534

L. BOWRING—*Traces of Jains in Mysore.* Journal of the Asiatic Society of Bengal, vol. XXXIII, Pp. 208-209 ; Calcutta, 1865.

Note on the king Viṣṇuvardhana of the Hoysala dynasty, who abandoned the Jaina faith and was converted to the Viṣṇuism. The Jains at Śravaṇa Beḷgoḷa and the colossal statue of Gomateśvara.

2535

G. BÜHLER—*Pushpamitra or Pushyamitra ?* Indian Antiquary, vol. II, Pp. 362-363. Bombay, 1873.

Text and translation of three *gāthās*, respectively of Merutuṅga, Dharmasāgara and Jayavijayagaṇi, relating to the Jaina chronology, and according to which 470 years would have passed between the death of Mahāvīra and the advent of Vikrama.

2536

S. J. WARREN—*Over de godsdienstige en wijsgeerige Begrippen der Jaina's.* Zwolle, 1875.

Introduction. Generalities. Sources referred to for the explanation of the Jaina ideas : the *Kalpasūtra*, the *Śatruñjayamāhātmya*, the *Sūryaprajñapti*, the *Abhidhānacintāmaṇi*, the *Bhagavati*, Chronological resemblance between the Buddhism and the Jainism. Ch. I. The Jaina monks and their doctrine in general—characteristics of the Jaina monks. The Jaina dogmatics in general. Theory of the knowledge. Moral. The five fundamental precepts. Ch. II. Metaphysic. Ontology. Abhidharma. The substances and their different classifications. The diverse kind of jīvas.

Ch. III. The legend of Skandaka, grammatical considerations on the text of this narrative.

Ch. IV. The sin and the final liberation. The sin in general. List of sins after Jinadatta and after Hemacandra. The action. The asceticism. The deliverance.

Ch. V. Cosmology. Brief and general considerations on the Univease and its elements according to the Jaina doctrines.

2537

A. WEBER—*Akademische Vorlesungen über Indische Literaturgeschichte.* Zweite Auflage. Berlin, 1876.

P. 316. Note on the Jaina Sect, which WEBER considers as sprung from the Buddhism. Rapid indications on the canonical treatise and the language of the Jains. Bibliographical survey.

2538

G. BÜHLER—*The Digambara Jains.* (Indian Antiquary, vol. VII, Pp. 28-29). Bombay, 1878.

Reference of visit to Delhi and to Jaipur, and some talks of the author with the Digambara Jainas of these two towns. The Digambaras are scattered in the eastern Rajputana, the Punjab, the north-western provinces, the Central India Agency and Guzrat. Their places of teaching (*Vidyāsthāna*) are the following towns: Jaipur, Delhi, Gwalior, Ajmer, Nāgor in the Rājputānā. Rāmpur—Bhānpur near Indore, Karangi and Surat. The Digambaras have the claim of representing the first Jaina church so they call their community the '*Mūlasangha*'.

They are divided into ascetics and laic adepts. The ascetics comprise the *Bhaṭṭārakas* or grand priests, and the *paṇḍits* or ordinary ascetics. They constitute four sects; the Nandigaccha, the Sarasvati gaccha, the Bhāratī gaccha and the Syena gaccha. They remain no more today in the state of nudity; they cover themselves with a *chadar*, which they leave moreover at the time of meal.

The laic adepts from three classes; the Khandarwāls, the Agarwāla and the Bahirwāls. The literature of the Digambaras is divided into for Vedas :

1. The *Prathamānuyoga* comprising historical and legendary works : the 24 Purāṇas, the *Uttarapurāṇa*, the *Harivaṃśa Purāṇa*, etc.

2. The *Karaṇānuyoga*, together with cosmological works, such as the *Trilokasāra*, the *Sūryaprajñapti* etc.

3. The *Dravyānuyoga*, which explains the philosophical doctrines and includes, among other books, the *Pravacanasāra*, the *Aṣṭasahasri*, the *Rājavārtika*, etc.

4. The *Caraṇānuyoga*, which deals with the customs, the cult etc.; to this division belongs the *Trivarṇācāra*, the *Mūlācāra* etc.

The Digambars admit the authority of several Śvetāmbara canonical treatises, but reject a great number of them.

2539

E. THOMAS—*Jainism.* (I.A., Vol. VIII, Pp. 30-31), Bombay, 1879.

Note on the priority of the Jainism in comparison to the Buddhism.

The Jainas, Śvetāmbaras and Digambaras all together, place the date of Mahāvīra in 526-527 B.C. This date is confirmed by several dynastic lists. Besides, the date of the death of Buddha is very disputed. That which is accepted most generally is 543 B.C. But this determination enfolds more than one error. In 1854, CUMMINGHAN proposed 477 B.C. Then, being rallied to the hypothesis of COLEBROOKE who makes Buddha a disciple of Mahāvīra, he rectified this date to 478 B.C. Since then the hypothesis of COLEBROOKE has been confirmed by several important proofs, among others a passage of the '*Bhagavati*'. The same note is also inserted in the proceedings of the Asiatic Society of Bengal, 1879, Pp. 1-4.

2540

H. JACOBI—*On Mahāvīra and his Predecessors.* (I.A., Vol. IX, Pp. 158-163). Bombay, 1880.

The identification between Nigaṇṭha Nātaputta and Mahāvīra is legitimate. The forms of the words Nigaṇṭha and Nātaputta in the language of the Jains and that of the Buddhists. It results from this linguistic investigation that Nigaṇṭha Nātaputta must have played a role in the most ancient Buddhistic tradition. The doctrines of Nātaputta and of the Nigaṇṭhas in general according to the Buddhists. These doctrines are analogous to those of the Jainism. The opinions of the other Tīrthakaras. At the time of Mahāvīra, the Jaina ideas were current in India. The Nigaṇṭhas existed long time before him. Mahāvīra appeared thus as the reformer of a sect already existing. The founder of this sect was probably Pārśva. Among the Tīrthakaras, he alone, indeed, appeared to have been a historical personage; the others were of the domain of the fable and fiction.

2541

J. BURGESS—*Supārā, Sūrpāraka, Eorhapa.* (I.A., vol. XI, Pp. 236-237). Bombay, 1882.

According to the Jaina literature, a sūri of the name of Vairasena (towards 60-80 A.D.) converted at Sopārā the four sons of Jinadatta, who founded afterwards four schools.

2542

MAX MÜLLER—*India, what can it teach us ?* London, 1883.

P. 79. The language of the sacred Buddhistic and Jaina writings is borrowed from the popular dialects.

P. 290. Sidhasenasūri lived in 544 A.D.

P. 291. Mānatuṅgasūri composed the *Bhaktāmarastotra* towards 610-650 A.D.

P. 307. Mānatuṅga, while belonging to the Jaina religion, was admitted to the court of Harṣavardhana of Thaneśwara.

Pp. 330-331. Legend of Mānatuṅga, still called Mātaṅga : loaded with 44 chains, he would free himself in composing the 44 stanzas of his *Bhaktāmarastotra.* He lived in the 7th century at the court of Harṣavardhana.

Pp. 335-338. Chronological ideas furnished by the Jaina writings. The exact date of the death of Mahāvīra would be 460 and not 526 B.C. Devardhigaṇi, who, according to the tradition, should have fixed the Jaina canon, lived 980 years after the death of Mahāvīra, that is to say, in 454 or rather in 520 A.D. At the same period (980 years after the death of Mahāvīra), the *Kalpasūtra* of Bhadrabāhu was revised and read before Dhruvasena Ist (of the dynasty of Valabhi), in order to console him for the death of his son.

Siddhasenasūri must have been the adviser of Vikramāditya and would have altered the Samvat era. The date which is assigned to him, is 470 after the death of Mahāvīra. The date attributed to Mānatuṅga (before 454 or 520 A.D.) lacks historical foundations.

P 362. Philosophical systems mentioned in the Jaina writings, in particular in the *Kalpasūtra*, the *Annyogadvārasūtra*, the *Ṣaḍdarśanasamuccaya*, and at last in the *Ṣaḍdarśanavicāra* of Merutuṅga.

E. LEUMANN—*Zutschriffder damsehen morgenlandischer*, vol. XXVII, Pp. 285-291.

Recension : This review contains some chronological ideas relating to the era of Vikrama and extracts from the paṭṭāvalis of the sects Kharatara and Tapā at the same time as from the paṭṭāvali of Merutuṅga studied by BHAU DAJI.

2543

J. F. FLEET—*Niśidhi and Guḍḍa*. (I.A. Vol., XII, Pp. 99-102); Bombay, 1883.

Definition of the words '*niśidhi*' and '*guḍḍa*'. *Niśidhi*, after K.B. PATHAK, is still employed by the oldest members of the Jaina community and denotes 'a tomb raised on the remains of a Jain ascetic'. As for '*guḍḍa*', it signified 'disciple, partisan, follower'. Study of 6 inscriptions in order to illustrate and confirm these definitions.

1. Inscription of Kaḍakol, Śaka 1168.
2. -do- Śaka 1201.
3. -do- 12th or 13th century.
4. -do- Śaka 1189.
5. Inscription of Śiggāmve (Dhārwaḍ); XIIth to XIVth Century.
6. Inscription of Honnūr; towards Śaka 1030.

2544

H. JACOBI—*Ueber die Entstehung der Cvetāmbara und Digambara Sekten* (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XXXVIII, Pp. 1-42). Leipzig, 1884.

I. The Digambara sources on the origin of the Śvetāmbaras :
   1. The *Rājāvalīkathe*', studied by M. Lewis RICE;
   2. The '*Bhadrabāhucarita*' of Ratnandin.

II. The Śvetāmbara sources on the origin of the Digambaras ;
   1. The '*Kupakṣakauśikāditya*' of Dharmasāgara;
   2. An account reported by Devendragaṇi in his commentary on the '*Uttarādhyayanasūtra*'.

III. Text and translation of the report of Devendra. The order of the Digambaras (sect Boṭika) must have been founded by Śivabhūti, 609 years after the death of Mahāvīra.

Historical and critical notes on this narrative which appeared invented in all its details.

IV. The *Bhadrabāhucarita.* This work dates from the end of the 15th century or from the commencement of the 16th. The author is Ratnanandin, disciple of Anantakīrti.

The language of the work : Detailed analysis of the four *paricchedas.* According to this work, the Śvetāmbaras drew their origin from the Ardhaphālaka sect. Critical remarks.

V. Conclusions : 1. A party of the Jaina monks ma·'e their way towards the South India, under the guidance of Bhadrabāhu, towards 350 B.C. These monks were submitted to some ascetic rules more rigid than their colleagues living in the country of origin.

2. The difference of moral and of doctrine between the church of the South and that of the North, already manifest in the ancient time, led towards the commencement of the Christian era to antagonism that is ascertained today between the Digambaras and the Śvetāmbaras.

3. The two sects neither represent the primitive Jainism; they each have modified it on their side.

VI. Text of the Bhadrabāhucarita.

2545

M. KUNTE—*Nirvāṇa.* (Journal of the Ceylon Branch of the Royal Asiatic Society, vol. VII, Pp. 163-180). Colombo, 1884.

Some generalities on the Jainism, principally in the Paragraph VII : The Jainas or conservative rationalists.

2546

K. B. PATHAK—*The Explanation of the Term Pālidhvaja.* (I.A., vol. XIV, Pp. 104-105). Bombay, 1885.

Text and translation of a passage of the *Ādipurāṇa*, XXII, 219-238, in order to fix the sense of the word of Pālidhvaja or Pāliketana.

2547

L. de MILLOUE et W. Senathi RAJA—*Essai sur le Jainisme par un Jain* (Actes du VI. Congres international des Orientalistes, III Partie, Section II, Pp. 565-581).—Leide, 1885.

Short summary of the Jaina doctrines, translated from the tamoul after the preface of *Śindāmaṇi.* The supreme god and his attributes ; The universe ; The

worlds; The earth and its regions; The time; The 14 Manus; The 24 Tirthakaras, The two great sects; Śvetāmbaras and Digambaras; Doctrines and moral observances of the Jaina; The principal Jaina sanctuaries in the South of India; The sacred books.

2548

E. LEUMANN—*Die alten Berichte von den Schismen der Jaina.* (Indische Studien, Vol. XVII, Pp. 91-135). Leipzig, 1885.

Indication of the texts relating to the seven (or eight) schisms of the Jaina church, namely:

Sthānāṅgasūtra III, 7 (cf. XVI, 275).

Bhagavatī V, 9, 33;

Āvaśyaka VIII, 56-100.

Special study of the last text. Special review on each of the seven schisms according to the commentary of Haribhadra on the Āvaśyaka, and that of Śāntisūri on the *Uttarādhyayana*, with reference to the *Bhāgavati*. Remarks on the eighth schism. Complementary notes on the passage of the *Āvaśyaka* pointed out as higher. Appendix concerning the five schisms of the Digambaras.

2549

R. S. COPLESTON—*Papers on the first fifty Jatakas.* (Journal of the Ceylon Branch of the Royal Asiatic Society, vol. VIII, Pp. 193-296). Colombo, 1885.

Pp. 212-221. The Jaina dialectics—Resemblances of the Jains with the Brāhmans and the Buddhists. The Śvetāmbaras and the Digambaras. Jaina customs. The sermons of the priests; they are composed of two parts: 1st enunciation of a moral principle. 2nd corresponding recital. The four sections of the Digambara writings. Some chronological data.

2550

H. JACOBI—*Zusätzliches zu meiner Abhandlung: Ueber die Entstehung der Çvetāmbara und Digambara Sekten* (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XL, Pp. 92-98). Leipzig, 1886.

Origin of the Boṭika sect according to the commentary of Haribhadra on the *Āvaśyakasūtra* (9th century). Comparison of this narrative with that of Devendragaṇi,

Respective age of the two reports. Origin of the Boṭika sect according to the *niryukti* of the '*Āvaśyakasūtra*'. This sect has nothing to do with the Digambaras. Proof drawn from the *Pariśiṣṭaparvan* of Hemacandra.

2551

H. JACOBI—*Miscellen* (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XL, Pp. 99-101); Leipzig, 1886.

Three reviews collected here, the last is devoted to the play upon words in the *Sūtrakṛtāṅga*.

2552

L. de MILLOUE—*Etude sur le mythe de Vrisabha.* (Annales du Musee Guimet, vol. X, Pp. 413-443). Paris, 1887.

The Tīrthakaras in general—Vriṣabha according to the Jaina ideas and according to the brāhmanical documents, identity of the two personages. Explanation of the myth of Vriṣabha; survival of the vedic myth of Agni. Description of a fragment of bas-relief in limestone representing Vriṣabha and of a group in cast iron the principal personage of which is Mahāvīra. These two images are reproduced in two plates besides text. Pl. XVII and XVIII.

2553

G.M. MURRAY-AYNSLEY—Discursive contributions towards the study of Asiatic Symbolism, X (I.A., vol. XVI, Pp. 8-15). Bombay, 1887.

P. 13. Review on the incensing, of which some Jaina pilgrims on the mount Ābū were the object. The ceremony had taken place on the porch of one of the temples. It was performed by a priest, with the help of an incenser similar to that which the Catholic liturgy made use.

2554

L. von SCHROEDER—*Indians Literatur und Cultur in historischer Entwicklung* —Leipzig, 1887.

P. 259. Brief review on the Jains (*Nirgranthas*) and on Mahāvīra (Nātaputta. Jñātraputra).

P. 763. The architectural style of the Jains.

P. 769. The grottos of Elura.

P. 770. The Jaina temples in general.

P. 773. Historical and geographical summary on the Jaina art.

2555

Dr. G.Le Bon—*Les Civilisations de l'Inde.* Paris, 1887.

P. 508. Impropriety of the qualificative 'Jaina' applied to the architectural style of several monuments of India.

Pp. 508-512. The temples of Khajurāho and of the Mount Ābū.

Pp. 620-624. General sketch of the Jainism. Numerous figures adorn this work and make, so to say, all the worth. One finds the table of them on p. 725 and following.

2556

G. Bühler—*Uber die indische Secte der Jaina.* Wien, 1887.

General sketch all together historical and dogmatic of the Jaina religion: however, the historical point of view is predominant. The Jainas are especially numerous in the provinces of the west and of the north-west of India, as well as in the southern Dravidian districts. The two principal sects: The Digambaras and the Śvetāmbaras—they were already separated before the first century of the Christian era. Organisation : the ascetics and the adepts. The doctrine in general; the deliverance and the paths of three Jewels:

1. The real faith: the Jinas.

2. The real knowledge: the nine truths: cosmology and dogmatics.

3. The real guidance: moral: the five oaths; the ascetic discipline and the rules of guidance of the laic adepts. Cult of the Jains. The cloisters and the development of the Jainism. Wording of the doctrine: the Aṅgas. The Jainism is independant of the Buddhism. The resemblances between the two religions are explained by the fact that they are born in the same period and from the same movement of reaction against the Brāhmanism.

Historical review on Mahâvîra. The ideas of the Buddhistic canon of Ceylon on Mahâvîra and the Jainism. Historical ideas after the edicts of Asoka, the inscriptions of the king Khāravela (2nd century B C.) and those of Mathurā. Comparison of these references with the contents of the *Kalpasūtra*. Conclusion : The Jainism and the Buddhism are developed in a way parallel in the same period and in the same country. This account is followed by nine pages of complementary notes in which one finds the most precious historical, epigraphical and bibliographical informations.

2557

L. FEER—*Nāṭaputta et les Nigaṇṭhas.* (Journal Asiatique. VIII Serie, Tome XII, Pp. 209-252). Paris, 1888.

Study complementary to two memoirs of the same author on the *Upālisutta*, namely:

1. The sūtra of Upāli.

2. The commentary of the *Upāli Suttam.*

Summary of the paragraphs :

1. The person of Nāṭaputta—His name. His polemics. His residence. His death. His role.

2. The school—Nigaṇṭha—signification of the name. Bearing of the Nigaṇṭhas. Composition of the Nigaṇṭha school. Destiny of the Nigaṇṭha school.

3. Nigaṇṭha doctrine—The four abstentions. Prohibition of cold water. Suppression of the suffering. The danda. Nigaṇṭha pantheon. Tripartite division of the ten forbidden actions.

4. The role of the intention in the actions. The intention according to Gautama, the intention according to Nāṭaputta.

5. Nigaṇṭhas and Jains. Nāṭaputta and Mahâvîra.

6. Resemblances of Gautama and of Nāṭaputta. Conclusion : 'There are great probabilities in order that Gautama may have been during an undecided duration the disciple of Nāṭaputta, and that the Buddhism may be a rebellious and independant offshoot of the Nigaṇṭha school as the Jainism is the faithful and legitimate offshoot of it, the real representative.'

2558

M. Monier WILLIAMS (Remarks on the Jains)—Journal of the R.A.S. of Great Britain and Ireland, New Series, vol. XX, Pp. 277-288). London, 1888.

Origin and age of the Jainism: it is probably a little anterior to the Buddhism. Chief idea of the doctrine ; the deliverance by the mortification of the body and the fight against the passions. Mahāvīra and the question of nudity. Origin of the Digambaras and of the Śvetāmbaras—Differences between the two sects. Jaina doctrine. The Tīrthakaras. The individual souls. The moral. The metaphysical principles. The formula of worship. Observations of M. RANGA LAL.

Conservative tendencies of the Jains. Actual number of the Jains. Account of the dedication of a Jaina temple at Delhi. The fraternity and the mutuality among the Jains. The formula of worship. Religious customs. The pilgrimages and the sanctuaries. The Jainism and the question of the castes. The respect for the life even in its lowest manifestations.

Note of M. W. DAVIES. The resemblances between the Jains and the Viṣṇuites at Delhi.

2559

H. JACOBI—*On Bharavi and Magha.* (Wiener Zeitschrift fur die Kunde des Morgenlandes. vol. III, Pp. 121-145) ; Wien, 1889.

The paragraph of this account is consecrated to Harichandra and to his poem, the *Dharmaśarmābhyudaya.* Harichandra is the imitator of Māgha and of Vākpati. He must then be younger than this last, who lived towards the middle of the 8th century.

2560

H. JACOBI—*Ueber den Jainismusund die Verehrung Krischna's* (Berichte des VII, internationalen Orientalisten-Congresses, Pp. 75-77). Wien 1889.

The Jaina cult. The Tīrthakaras and other saints. Among the 63 personages of the Jaina mythology 27 are in harmony with the cult of Kriṣṇa. This resemblance is strict with regard to the 24th Tīrthakara. Neminātha. Origin of the cult of Kriṣṇa in the Jain religion. When the Jains spread out upto Guzerat towards the 3rd century of the Christian era, they met in this country the cult of Kriṣṇa, that they adopted willingly in order to ascertain more easily some laic adepts. A summary of this communication is given in the I.A., vol. XVI, Pp. 163-164.

2561

C. F. OLDHAM—*Serpent-worship in India.* (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1891, Pp. 361-392). London, 1891.

Pp. 384-386. The cult of the serpent and the Jaina religion. Historical and legendary reconciliation. The Nāgas in the Jaina art.

2562

L. de MILLOUE—*Introduction au catalogue du Musee Guimet. Apercu sommaire de l Histoire des religions des sancien—peuples civilises.* Paris, 1891.

Pp 48-51. The Jainism. Origin of the Jainism. Resemblances and differences with the Buddhism. The principal dogmas. The doctrine of the time. The Gods. The deliverance. The Tirthakaras. The priests and the laity—Śvetāmbaras and Digambaras. Account of Vṛṣabha, Pārśvanātha and Mahāvira. The sacred books of the Jains.

2563

E. LAMAIRESSE—*L'inde apres le Bouddha.* Paris, 1892.

Pp. 257-268. General chapter relating to the Jains, after the works of M. de MILLOUE.

2564

E. LEUMANN—*Billige Jains-Drucke.* (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XLVI, Pp. 146-147). Leipzig, 1892.

Review on the reduction of prices of the indegenous editions of Jaina texts in India.

2565

K. B. PATHAK—*The position of Kumārila in Digambara Jaina Literature* (transactions of the Ninth International Congress of Orientalists, vol. I, Pp. 186-214). London, 1893.

Study on the controversy of Kumārila against the Digambara Jaina Akalankadeva. In this treatise are studied the following Jaina texts : The *Devāgamastotra* or *Āpatamīmāṁsā* of Samantabhadra (on the omniscience of an Arhat); Commentary of Vidyānanda on this passage, in the *Aṣṭasahasrī* or Āptamīmāṁsālaṅkāra ;

The *Āptaparīkṣā* of the same Vidyānanda, and the commentary on this work; The *Aṣṭaśatī*, commentary of Akalaṅkadeva on the *Āptamīmāṁsā* of Samantabhadra; the Parīkṣāmukha of Manikyanandin; The *Jainaślokavārtika* of Vidyānanda. Summary of the controversy; Notes on the date of Akalankadeva (end of the 8th century).

2566

J. BURGESS—*Notes on Hindu Astronomy and the History of our knowledge of it.* (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1893, pp. 717-761). London, 1893.

Pp. 752-753. Review on the *Sūryaprajñapati*. The works of WEBER and of M.G. THIBAUT on this work.

2567

K. B. PATHAK—*Bhartrihari and Kumārila.* (Journal of the Bombay Branch of the R.A.S., vol. XVIII, Pp. 213-238). Bombay, 1894.

Pp. 218-228. Review on the different Digambara authors, namely: Samantabhadra, author of the *Āptamīmāṁsā*, commented by Akalaṅka and Vidyānanda; Mānikyanandin, who composed the *Parīkṣāmukha*; Prabhācandra, commentator of Mānikyanandin; Jinasena, who must have written his *Harivaṁśa* in Saka 705, the *Pārśvābhyudaya* at the beginning of the reign of Amoghavarṣa Ist and the *Ādipurāṇa* in Saka 760.

2568

K. T. TELANG—*Subandhu and Kumārila.* (Journal of the Bombay Branch of Bombay Branch of the R.A.S., vol. XVIII, Pp. 147-167). Bombay, 1894.

Notes on the role of Kumārila in the persecution of the Jains and of the Buddhists.

2569

GULAL Chand—*Jainism. 28 Labdhees*—Miraculous powers possessed only by Yogis and Yatis (except three) (Journal of the Mahabodhi Society, vol. III, P. 8,) Calcutta, 1894.

Simple list of these miraculous powers, copied, the author says, from a very old Jain manuscript', which he does not designate otherwise. These wonderful faculties consist, among others, of curing all sorts of diseases, of knowing the thoughts of others, of multiplying some objects, of moving in the space etc, at last to become an Arhat.

2570

H. OLDENBERG—*Noch einmal der vedische Kalender und das Alter des Veda* (Zeitschrift der deutschen morgenlandischen Gesellschaft, vol. XLIX, Pp. 470-480) Leipzig, 1895.

P. 480. Review on Pārśvanātha. The Jains regard Pārśvanātha as a predecessor of Mahāvīra and place his *nirvāṇa* 250 years before the death of the latter. Pārśvanātha can be considered as a historical personage. He was undoubtedly a man, whose moral and religious tendencies charmed Mahāvīra. There would not be any difficulty to admit that such a man had lived during the period of the Brāhmanas or at the end of this period.

2571

J. DAHLMANN—*Das Mahābhārata als Epos und Rechtsbuch.* Berlin, 1895.

Pp. 134-136. The legend of Draupadi and of the Pāṇḍavas in the *Jñātadharmakathā*—Resemblance with the *Mahābhārata.* Arguments of M. E. LEUMANN in favour of the high antiquity of the Jaina editing. Criticism of these arguments. The *Mahābhārata*, in it actual state may have served as model to the Buddhist and Jaina recensions.

Pp. 172-173. The *Mahābhārata* points out some religious constructions (*chaityas* and *stūpas* in particular), the origin of which would be Brāhmanical and would go back to a very remote period. Evidence borrowed, according to BÜHLER, from the Buddhistic and Jaina architecture.

P. 174. Similarly, the Jaina and Buddhistic sculpture derive from a very distant source, to which the *Mahābhārata* makes occasionally allusion.

P. 223. Comparison of the Jaina legend of Paesi with some analogous passages of the *Mahābhārata.*

2572

M. WINTERNITZ—*Nejamesha, Naigamesha, Nemesa* (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1895, Pp. 149-155). London, 1895.

Study on the resemblances between the Vedic Nejameṣa, the Naigameṣa of Suśruta and the Naigameya of the Mahābhārata on the one hand, and the Hariṇegamesi or the Nemesa of the Jains, on the other hand.

2573

A. P. W.—*Modern Jain Antipathy to Brāhmans.* (I.A. vol. XXV, p. 316). Bombay, 1896.

Account of a custom in practice with the Sarāogi Baniyās, and which consists, on the occasion of a marriage, in throwing the arrows on a dummy representing a Brāhman.

2574

H. KERN—*Manual of Indian Buddhism.* (Grundriss der indo-arischen Philologie und Altertumskunde, Band III, Heft 8). Strassburg, 1896.

P. 32. Nigaṇṭha Nātaputta (Mahâvīra), one of the chiefs of the six heretical sects in comparison with Buddha.

P. 74. Seniority of the order of the Nigranthas (Jains).

P. 93. At Sāranāth, near Benares, rises today a Jaina temple on the ruins of the celebrated Buddhistic Vihāra.

P. 112. Asoka, in his edicts, testifies good sentiments towards the Jains.

P. 114 n4. Allusion to the cruelty of which Aśoka should have given testimony with regard to the Jains at the end of his reign.

2575

J. DAHLMANN.—*Buddha.* Berlin, 1898.

The second part of this work, and principally the chapter devoted to the materialistic and sceptical doctrines, contains several extracts from the Jaina sūtras.

2576

Y.S. VANIKAR—*Some Remarks on the Svastika.* (Indian Antiquary, vol. XXVII, P. 196). Bombay, 1898.

The Jains give to the *Swastika* the first place among their eight symbols. It is for them the emblematical figure of a Siddha. Indeed, the central point (bindu) represent the life (jīva), and the four branches the four conditions of the future life (to become god ; to go to the hell ; to be born again in human form ; to be born again in the body of an inferior animal). But in the swastika these four branches are bent back and like closed, for the Siddha is freed from all new birth.

2577

T. W. RHYS DAVIDS—*Indian Sects or Schools in the time of the Buddha* (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1898, Pp. 197-198), London, 1898.

List of ten religious sects according to the *Aṅguttaranikāya*. The first sect pointed out is that of the Ājīvikas ; the second is that of the Nigaṇṭhas. A third, that of the Muṇḍa-sāvakos is assimilated to the second by Buddhaghosa who defined it in the following manner. '*Muṇḍa-sāvako ti Nigaṇṭha-sāvako*'.

2578

Mis de La MAZELIERE—*Moines et ascetes indiens*. Paris, 1898.

Pp. 50-51. Short notice on the Jainism. The mythology and the Jaina art.

2579

G. THIBAUT—*Astronomie, Astrologie und Mathematik*. (Grundriss der into-arischen Philologie und Altertumskunde, Band III, Heft 9). Strassburg, 1899.

Pp. 19-20. The Jaina astronomy according to the *Sūryaprajñapti*.

2580

J. BURGESS —*Note on Jaina Mythology*. (I.A., vol. XXX, Pp. 27-28). Bombay, 1901.

Concise analysis of the second volume of the *Ratnasāra* (Bombay, Saṃvat 1923) which contains some information about the Jaina Mythology.

List of the 24 Tīrthakaras of the past, actual and future time.

Nine other lists, each containing 24 Jinas ; they are the Jinas of the Dhātukikhanda, of the Puṣkaradvīpa and of the part Airāvata of the Jambūdvīpa. List of the 24 Tīrthakaras of the present time with their distinctive characters.

Note on the Yakṣas and Yakṣiṇis in the Jaina mythology. Classification of the gods.

2581

C. BENDALL—*Ancient Indian Sects and Orders mentioned by Buddhist Writers.* (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1901, Pp. 122-127). London, 1901.

Notes on two passages borrowed, the one from the Ratnolkādhāraṇī (according to the Śikṣāsamuccaya), the second from the Mahāvastu, III, 412, 7-10. In the first of these passages there is a talk of the disciples of the '*guru* naked and undressed' '*nagna acela guru*'. BENDALL identifies this master with GOSAAL. Perhaps the question is rather of Mahāvīra.

2582

L. de MILLOUE—*Conferences au Musee Guimet,* 1898-1899. (Annales du Musee Guimet. Bibliotheque de vulgarisation, vol. XII). Paris, 1902.

Pp. 45-46. Theory of the soul and of the transmigration of souls in the Jaina religion.

Pp. 73-74. Jaina cosmology. The principles. The period. The continents.

P. 141. The symbolism of the *swastika* to the Jains.

P. 143. The symbolism of the Vardhamāna (trident).

P. 163. Jaina moral. Dharma and Karman.

Pp. 169-170. The hell according to the Jaina doctrines.

2583

L. de MILLOUE—*Conferences au Musee Guimet*, 1899-1900. et 1900-1901. (Annales du Musee Guimet. Bibliotheque de vulgarisation, vol. XIV). Paris, 1903.

Pp. 47-48. The condition of the women at the house of the Jains.

P. 153. Funeral customs of the Jains.

2584

Mis de La MAZELIERE—*Essai sur l' evolution de la civilization indienne.* 2 volumes. Paris, 1903.

Volume I.

Pp. 204-205. Review on the extension of the Jainism from the 11th to the 15th century. The Jaina art. In note, some rapid information about the follow-

ing points : Origin of the Jainism ; the Jinas ; the monks and the laic adepts ; the Śvetāmbaras and the Digambaras ; Mahāvīra ; the temples of the mount Ābū ; general sketch of the more ancient of these temples.

Volume II.

Pp. 200-201. The Jainism in the actual period.

2585

G. BÜHLER—*On the Indian sect of the Jainas.* Translated (and) edited by J. BURGESS. London, 1903.

This work contains three parts :

1. The Indian sect of the Jainas, translation of the memoir of G. BÜHLER.

II. Appendix : Epigraphic testimony to the continuity of the Jaina tradition. A note, moreover enough extensive of the memoir of BÜHLER (Note 35) has been combined by M. BURGESS with another work of BÜHLER (on the authenticity of the Jaina tradition) in a unique article which proves, after the harmonious testimony of the inscriptions and of *Kalpasūtra*, the continuity of the tradition in the Jaina church in a period relatively remote (1st century of the Christian era).

III. Jaina mythology. This sketch, due to M. BURGESS himself, deals with the following points : The Tīrthankaras in general. Lists of the 24 Tīrthankaras with distinctive signs of each of them. Enumeration and classification of the gods. The hells. A list of the 84 Jaina *gacchas* terminate the work.

2586

H. OLDENBERG—*Buddha, sein Leben, seine Lehre, seine Gemeinde.* Vierte Auflage. Stuttgart. Berlin, 1903.

Pages. German edition	Pages. French edition	Information relating to the Jains.
76. N.2	66.N. 2	General resemblance of the Buddhism and of the Jainism. It is possible that Pārśva, precursor of Mahāvīra about 250 years may have been a historical personage.
92-93	79-80	Authenticity of the Jaina tradition. Testimony of the Buddhistic writings.

German edition	French edition	
103 N.I.	89. N.I.	The tree of the science. Comparison of the Buddhistic and the Jaina narrations.
108	93	Comparison of the Buddhistic and of the Jaina tradition. Analogy and differences between the biographies of Buddha and of Mahāvīra.
111, 113, 118, 127 N. 3. 129.	96, 98 102, 111 N. 2 113.	Some of these analogies and differences.
199-201	173-175.	Reproach of the Buddhists directed to the Jains. The mortifications as means of arriving at deliverance in the Jaina doctrine. Ironical criticism of the Buddhists by the Jains in this subject.
309 N. 2	267 N I	The Nirvāṇa according to the Jaina doctrine (*Uttarādhyayana*).
234 N. 3	287 N I	The first four moral precepts of the Buddhists are found also formulated by the Jains.
382 N. 1	328 N I	Dependançe of the Buddhistic and Jaina monastic rules in comparison with the Brāhmanical rules.
408 N. I	350 N 2	Rigidity of the Jaina monastic rules.
433 N. I	372 N 2	The laic adepts were in more close relations with the monks to the Jains than to the Buddhists.
434 N. 2.		These relations, as M. HOERNLE has shown it, explain in a large measure the persistence of the Jainism in India, when the Buddhism has succumbed.

2587

J. KIRSTE—*Haṁsākhāypikā* (Wiener Zeitschrift fur die Kunde des Morgenlandes, vol. XVIII, Pp. 130-131). Wien, 1904.

Quotation of two passages relating to the fable of the 'learned swan' and borrowed, one from the *Samyaktvakaumudī*, and the other from a commentary on the *Uttarādhyayanasūtra*.

2588

W. F. WARREN—*Problems still unsolved in Indo-Aryan Cosmology.* (Journal of the American Oriental Society, Vol. XXVI, Pp. 84-92). New Haven, 1905.

Pp. 91-92 Problems relating to the Jaina cosmology. What are the resemblances of this cosmology with that which explains the epical and the purāṇical texts, on the one hand, and with the modern Brāhmanical and Buddhistic theories, on the other hand ? Other special problems.

2589

L. SUALI—*Il Lokatattvanirṇaya di Haribhadra.* (Giornale della Societa asiatica italiana, vol. XVIII, Pp. 263-318). Firenze, 1905.

Introduction. Indegenous editions and manuscripts of the *Lokatattvanirṇaya.* Analysis of the work :

I. Generalities of religious and mythological order.

II. Concise explanation of the non-Jain philosophical doctrines.

III. Criticism, from the Jaina point of view, of these philosophical systems.

Text and Italian translation of the *Lokatattvanirṇaya.*

2590

Csse de MARTINENGO CESARESCO—*The Jaina precept of non-killing* (Actes du XIV, Congres international des Orientalistes, Ire Partie, Pp. 132-138). Paris, 1906.

The prescription of the '*Ahiṁsā*' to the Jains and the Buddhists. Some Jaina ancedotes on this subject.

2591

J. T. JENKINS—*Fishes from Pareśnāth Hills,* W. Bengal (Rec. Ind. Mus. 5, 128-129). 1910.

2592

Bamfylde FULLER—*Studies of Indian Life and Sentiment.* London, 1910.

P. 110. Jaina movement of religious reform; Shown keen appreciation of natural beauties.

P. 110. Jaina community devotes to trade and money lending pursuits that are not harmful to animal life.

P. 111. Amongst them men can earn title of honour by the profuse celebration of religious ceremony. His truimph is commemorated by the grant of title. There are three of these titles; the cost of the lowest exceeds £ 3,000.

2593

R. E. Enthoven—*The Folklore of Guzerat with Introduction.* (IA, V. xl, 1911, Appendix, Pp. 1-36, see No. 407). Jains and Svastikas.

2594

Donald A. Mackenzie—*Indian Myth and Legend,* London, 1912.

P. 120. Jainism as social revolt.

P. 124. Vishṇu prominent before rise of Jainism.

P. 133. Jainism—a revolt against Brahmaṇic orthodoxy, influenced in its origin by the *Upanishads,* emancipation by rigid austerities.

2595

W. J. Wilkins—*Hindu Mythology.* Cal. & Simla, 1913 (3rd Edi.).

Pp. 503-506. The Jain Deities : The origin of the Jain sect obscure; tenets closely resemble those of Buddhism; social and religious equality of man, a number of saints raised to the dignity of deities; Buddhism and Jainism, though strikingly similar, have distinct separate origins; Jain saints past, present and future—24 in number; Vrishabha—bull his characteristic mark. Pārśvanātha—a snake to distinguish him. Mahāvīra, the last Tirthankara, his symbol a lion. His parents were Brahmans.

2596

W. J. Wilkins—*Hindu Mythology.* Calcutta & Simla, 1913.

Pp. 503-6. Jaina deities, i.e. the twenty-four Tīrthankaras.

2597

M. C. Mazumdar—*The Hindu Wills Act,* Calcutta, 1916.

Pp. 38-39. Jainas—a sect of Hindus differing in some tenets but following some observances. Jainism older than Buddhism—Buddhist and Jains not only

independent but directly opposed to one another. In philosophy the Jainas are the most thorough going supporters of the old animistic position.

2598

J. L. JAINI—*Jaina Law.* Arrah, 1916.

A translation of the chapters on Inheritance and Partition in the *Bhadrabāhu Saṁhita* with an appendix containing the text of the *Indranandi Saṁhitā.*

2599

R. E. ENTHOVEN—*Folklore of Guzarat.* (IA, xlvi, 1917, Suppl., Pp. 125-135, See No. 381).

P. 132. At the time of admitting a Jain to the ascetic order of the religion, the hairs of his head are pulled out one by one until the head is completely bald.

2600

Radhakumud MOOKERJI—*Local Government in ancient India.* Oxford, 1919.

P. 33. Jaina terminology—uses of the terms *gaṇa*, *Kula* and *Śākha* in *Kalpasūtra* and Jaina inscriptions of Mathura of the reign of Kaniṣka.

P. 75. One Ukkal inscription mentions villages of Jainas in the Chola Tondai and Pāṇḍya countries (No. 9, Hultzch S. I. Inscr. vol. III, P. 15)—an, example of village planning.

P. 100. In Southern India, religion benefactions of guilds were mostly for Hinduism rather than for Jainism or Buddhism.

2601

W. KIRFEL—*Die Kosmographie der Inder nach den Quellon largestellt.* Leipzig, 1920.

Pp. 208-329. Abschnitt Die Kosmographie der Jaina. Jambūdvīpa, Lavaṇoda-Ocean, Dhātakīkhaṇḍa Kāloda-Ocean, Puṣkaradvīpa, Puskarodd, Bhavanavāsin, Vyantara, Jyotiṣa, Vaimānik, Plates 18. *Das Kosmographische System der Jaina.*

2602

C. V. RAJWADE—*The Burning of Mithilā.* (A.I.O.C., Session I, 1920).

P. xxxi—Points : 8 points given, out of them see 6th point—The Buddhist and Jain versions seem to have tried to bring together all isolated factors in the stories current about king Janaka. 7th point—The Jains seem to have substituted the name of *Nimi* for that of Janaka.

2603

Satis Chandra VIDYABHUSANA—*Nāgārjuna.* (A.I.O.C., Session I, 1920).

P. xxxv. The council of Kaṇiṣka inaugurated the renaissance of Sanskrit learning—the teachings of Mahāvīr as contained in the Jaina Agamas were codified in writing by Devardhi Gaṇi Kṣamā-Śramaṇa at Balabhi in 453 A.D.

2604

J. S. KUDALKAR—*The Jain Manuscript Bhandars at Pātan.* (A.I.O.C., Session I, 1920).

P. cvii—A final word on their search.

2605

P. D. GUNE—*Pradyota, Udayana and Sreṇika—a Jain legend.* (A.B.O.R.I. vol. II, 1920-21, Pp. 1—21).

(f. n. The legend is found in *Kumārapāl-pratibodha,* which is being edited by Muni JINAVIJAYAJI in the Gaekwad's Oriental Series, The *Triṣaṣṭiśalākāpuruṣacarita* of Hemachandra gives the same legend in Skt. in a more detailed form. It corroborates the Jain Prākrit version which later is chosen for its brevity).

2606

E. W. BURLINGAME—*Buddhist Legends (translated from the original Pāli text of the Dhammapada commentary).* Three parts : Cambridge, Massachusetts, 1921.

Part I. (Harvard Oriental Series, Vol. 28).

P. 18. The Jains taught the Doctrine of Non-Injury, that it is a wicked thing to injure man, animal or plant. But this doctrine, noble as it is, they carried to what was perhaps a logical, but for all that, quite absurd extreme. The Buddha also taught, but confined it within reasonable limits.

P. 93. Book IV. 6. Pāṭhika, the Naked Ascetic. A naked ascetic seeks to prevent the wife of a certain householder from hearing the Buddha.

P. 95. Book IV. 12. Sirigutta and Garahadinna : At Sāvatthi live two friends, Sirigutta, a disciple of the Buddha, and Garahadinna, a disciple of the Naked Ascetics of the Jain Order. The latter reproaches the former for visiting Gotama. Trial in a stratagem; Garahadinna converted to Buddhism.

Pp. 98-99. Book V. IIb. Jambuka the Naked Ascetic :

Do. Do. Part 2. (H.O.S. Vol. 29).

Pp. 54-56. Book 4. 6. Pāṭhika the naked ascetic : Full story given.

Pp. 70ff. 8. Marriage of Visākhā : Treasurer Migara invites five hundred naked ascetics for feast on the occasion of his son's marriage. Full story given.

Pp. 92-99. Book 4. 12 Sirigutta and Garahadinna; The naked ascetics, the Niganthas. Full story given.

Pp. 130-137. Book 5. 11 Jambuka the naked ascetic. Full story given.

Pp. 233-34. Book 8. 5. Sāriputta's uncle, who used to give alms to the naked ascetics to gain the world of Brahma, converted to Buddhism.

P. 305. Book 10. 7. Death of Moggallana the Great : Plot of the heretics to kill Moggallana with the help of thieves ; and king Ajātasatru burnt 500 naked ascetics with 500 thieves.

Do. Do. Part 3. (H.O.S. Vol. 30).

P. 36. Book 14. 2. The Twin Miracle. Sandalwood bowl suspended in the air by a cord from a series of bamboos, sixty cubits from the ground; any Arhat can take it by flying through the air. The six heretics including the naked ascetic Nāthaputta, strived for six days but they did not succeed in obtaining the bowl.

P. 138. Book 18. 10f. Treasurer Ram : Activity of Souls—Jain doctrine; they do not see their own fault, great though it be; though the faults of others exist not, they talk of them as though they did exist.

P. 185. Book 21. 8. Culla Subhaddā the virtuous : Subhaddā could not bear to look upon the naked ascetics who were invited by her father-in-law on holidays.

P. 196. Book 22. 8 Degrees of nakedness : Niganthas are to be to the Acelakas, who go entirely naked, for these ascetics at least wear a covering in front. The Niganthas said : even dust and dirt are endowed with the principle of life, and so for fear they may fall into our alms-dishes, we wear a covering. Naked ascetics of the Jain Order, Niganṭhas.

2607

K. V. LAKSHMAN RAO—*Did Pāṇini know Buddhist Nuns* ? (Ind. Ant. vol. L—1921, Bombay).

P. 82. A Sūtra in Pāṇini, in the second Ashṭaka is "*Kumāra Śramaṇādibhi*" (II-1-70) the Śramaṇādigaṇa consists of the words Śramaṇa, Tapa etc.

Jainendra Vyākaraṇa which cannot be later than the 5th century A.D. has a Sūtra similar to that of Pāṇini. The illustrations generally given under this aphorism are *Kumārā Śramaṇa Kumaraśramaṇa* means a *sanyāsinī*. *Sanyāsinī* who has joined the order as a *brahamchāriṇī*.

P. 83. Who could they be except the Buddhist nuns ? Hinduism does not recognise *sannyāsa* to women and *śūdras*. The word śramaṇa even in its masculine form has been monopolized by Buddhists and it now practically means a Buddhist monk.

2608

R. SHAMASHASTRY—*The Home of the Ancient Hindus and their policy of Racial fusion*—(A.I.O.C. Session II; 1922).

Pp. 135 & 138. Brahmanic and Jain accounts of the cosmos. It must be noted that Bhaṭṭākalanka, the celebrated Jain post and philospher, who lived in eighth century A.D. is the author of the *Rājavārtika*, a brief commentary in Sūtra style on the *Tatvārthasūtra* of Umāsvāti. Coming from such a learned scholar, acquainted with such older works as the *Jambuprajñapti* and other treatises on the geography of the world then known, the *Vārtikas* cannot be regarded as poetic imaginations.

2609

Anagarika DHARMAPAL—*Buddhist Section* : Address. (A.I.O.C., Session II; 1922).

Pp. 525-6. The *Vishṇu Purāṇa* (18th Adhyāya) speaks of the *avatāra* who in the form of Vishṇu, appeared in the form of a Digambara to the *asuras*—preached them to give up the following of the Vedamārga. The *Padma Purāṇa* speaks of the

Prachchanna Bauddhas and the writer evidently being ignorant of the Ārya Dharma, speaks of the 'Baudhas' as being naked or clad in blue garments, the writer had in his mind the Digambar Jainas.

2610

Hara Prasad SHASTRY—*Presidential Address: Sks. & Prt. Section.* (A.I.O.C., Session II; 1922).

Pp. 175-176. An upheaval of the Indian mind in the 8th and 7th centuries B.C. produced Buddhism and Jainism.

P. 179. Jain Prākrits are Prākrits—Prākrit is a very vague word.

2611

R. SHAMASASTRY—*Vyuṣṭi—or the Vedic New Year's Day.* (A.I.O.C. Session II, 1922).

P. 35. It is known that both Mahāvīr and Kauṭilya lived somewhere in Videha country, modern Bihar...

P. 43. The ancient Jaina also began their year, on the summer solstice, as repeatedly stated in their Sūryaprajñapti.

2612

T. N. SUBRAMANIUM—*Tolakapya's Religion.* (Q.J.M.S. Vol. XII. No. 2.) Bangalore, 1922.

P. 207. A reply to the criticism of Mr. K. G. Sankara's note regarding Tolakapya's religion, proving that Tolakupya was not a Jain.

2613

Radhakumud MOOKERJI—*Men and Thoughts in ancient India.* London, 1924.

P. 40. According to some Jain works, there were 363 different systems of erroneous doctrines.

Pp. 118, 123, 138. Asoka's toleration of the Jains as described in Pillar Edict VII.

P. 166. There were many Jains in the assembly of king Harsha.

P. 178. Yuan Chuang refers to Nirgranthas and Digambaras. Bāṇa refers to Jaina monks.

P. 183. During the reign of Harsha, the Buddhist saint Divākaramitra admitted Jaina monks as his disciples.

2614

D. B. Ramachandra MUDALIAR—*Indian Music.* (Q.J.M.S., xiv, 1924, Pp. 165-183).

P. 168. Destruction of works written during the period of the Pāṇḍya kings by the Buddhists and Jains owing to the religious animoisty.

2615

Kumar Gangananda SINHA——*Practice of begging before 6th century B.C. according to Haernle, in practice outside of the order of the Jainas.* (A.I.O.C. Session III, 1924), P. 539.

2616

C. R. JAIN—*Discourse Divine.* Hardvi, 1925. P. 46.

It is an English translation of the Sanskrit work *Iṣṭopadeśa* of Pūjyapāda (4th century A.D.).

The *Iṣṭopadeśa* is a sort of direct appeal to the experience of self-realization rather than a metaphysical study of the soul-nature through the intellectual faculty.

2617

S. K. MAITRA—*Ethics of the Hindus.* Calcutta, 1925.

Pp. 151-59. Vidyānandin in the *Aṣṭasahasri* enters into an acute analysis of the meaning of *Niyoga* or command from the Mīmāṁsaka standpoint with special reference to these two functions of objective presumptions (*Kāryatva*) and subjective impulsion (*Preyakatva*).

P. 159. According to Jainas, *Niyoga* is a personal prescription of a superior to an inferior being, while according to Pūrvamīmāṁsakas it is an impersonal law without a law giver.

P. 160. According to Jainas and the Buddhas, however, the law is the declaration of the *Āptas* or Seers of the Transcendental plane-persons who by acquiring personal experience of matters of Spiritual significance are competent judges of what is really right or wrong.

P. 161. Buddhas and Jainas being atheists do not admit any eternally perfect being. In place of such a being they assume an endless series of perfected persons who acquire perfection in course of time.

Pp. 226-30. Jaina classification of *Pāpa* and *puṇya.*

P. 261. Creation and re-absorption are not accepted by the Pūrvamīmāṁsakas, Jainas and the Buddhas according to whom there is no *Īśwara* or Lord of the world as a creator or destroyer.

Pp. 265-66. The Jainas do not accept the negative conception of *mokṣa* as the cessation of experience. Mallisena's criticism of the Nyāya view in the *Syādvādamañjari* deservés notice.

P. 297. The negative conception of the ideal life as essentially a state of quiescence, the Hindu ideal furnishes a contrast to the Jaina ideal of eternal progress.

P. 298. The heterodox Jaina system, however, preaches a doctrine of endless upper motion (*anantagati*) from *loka*, empirical condition, to *Aloka*, transcendental condition-motion which becomes infinite (*ananta*) after *mukti.*

P. 320. In *Ātmānuśāsana* of Guṇabhadra an attempt is made to remove the defect in the ascetic view without, however, encouraging indiscriminate pleasure-seeking as the Hedonists do.

P. 321. The theory of morality as enunciated by Samantabhadra in the *Jainakārikā* and all elaborated by Vidyānandin in his commentary thereon called the *Aṣṭasahasrī.*

P. 325. According to the Jainas and Buddhas, it is not the prescriptions of the king but the injunctions and prohibitions of *Arhats* and *Buddhas* that constitute right and wrong.

P. 329. Iśvara, Brahmā or Lord is distinguished from the spiritual expert or *Āptapuruṣa* of Jainism and Buddhism.

2618

A. YUSUF ALI—*The making of India.* London, 1925.

P. 21. Jainism—an older religion than Buddhism sharply contrasted with Sanātan Dharma of the Hindus.

P. 22. Jains—inclusion within the fold of Hinduism (Hindu Mahāsabhā Beneras resolution, 1923).

P. 32. Jains—having extraordinary tenderness to animals.

P. 33. Jains—classed as a phase of Hindu religion.

2619

S. N. TADPATRIKAR—*Was Garga a Jaina?* (J.B.B.R.A.S., 1925, vol. I. P. 138).

9. A discussion of the question of the religion of Garga, the author of *Paśukevali.*

2620

R. RAMADAS—*Tirilinga and Kulingah.* (I.A. vol. LIV. 1925, Bombay).

P. 225. Kalinga is declared to be formed of *Kalin* (in strife) *ṅga* (to go), i.e. because it had been a country where there was always strife, it is so named. This explanation is quite against what history tells us. The edicts of Ashoka state that the Kalinga was peaceful and flourishing; the Hāthigumphā cave inscription of Khāravela does not speak of any strife in the country. Had it been a country where people had quarreled amongst themselves, it would not have been populous and wealthy. The origin given by the Sanskrit Grammarians appears unsatisfactory and unfounded.

2621

B. M. BARUA—*Inscriptional Excursions.* (I.H.Q. vol.II, 1926).

Pp. 90-92. Contradictory meaning of the Ājīvikas and Brāhmans in Asoka's edicts—fully discussed.

2622

H. S. GOUR—*The Law of Transfer in British India.* Calcutta, 1926.

P. 33. Jains—dissenters from Hinduism.

2623

C. R. JAIN—*The Jaina Law.* Madras, 1926. P. 285.

This book deals with the Jaina jurisprudence with the following topics—

Part I. Adoption and sonship; marriage; property, inheritance. *strīdhana*, maintenance, guardianship and custom.

Part II. Original texts and translation of *Bhadrabāhu Saṁhitā, Vardhamāna nīti, Indranandi Jina Saṁhitā, Arhan nīti* and *Trivarnikācāra.*

Part III. Appendix.

2624

S. M. EDWARDES—*Kannada Poets.* (I.A. vol. LV, 1926); Bombay.

P. 72. Memoir No.13 of the Archaeological Survey of India published in the Kanarese Language (Kannada poets metioned in insciiption) a precis of the information is given. The original name of Dharmapur was Tagaḍur—a town which gave shelter to both Jains and Shaiva Hindus.

P. 74 Indrakīrti Circa—A.D. 1055.

In front of a Jain temple at Kogali in Bellary Dist. an inscription dated S.977 of the reign of Trailokyamalla, records that the temple was constructed in former days by a Ganga ruler named Durvinīta, and that at the date of the inscription gifts were made to the temple by a Jain *āchārya* named Indrakīrti. Indrakīrti was an excellent poet.

Pp. 77-78. Lakshmidhara and Madhura A.D. 1410. One Madhura was the author of several works, including *Dharmanātha Purāṇa* and *Gummaṭashataka.* He was a Jain of Vaji family of the Bharadvāja gotra; he is styled 'Crest Jewel of the Court of Bhunātha',

2625

Sylvain LEVI—*Pihunda, Pithuda, Pitundra* : (Ind. Ant., Vol. LV, 1926, Bombay). Translated from the French by S.M. Edwardes.

Pp. 145-147. The Jain *Uttarādhyayana Sūtra* (XXI, 1-4, translated in sacred books of the East) relates the story of a merchant named Pālita, who departs from Champā, on a journey by boat to the city of Pihuṁḍa. The Hāthigumphā inscription of Khāravela mentions Pithuḍa which may be read as Pithuṁda, which would become Pohuṁḍa in Prākrit. Ptolemy mentions Pitundra and places it between the deltas of the Godāvari and Mahānadi. We must look for the city between Chicacola, and Kaling-apatam, if Ptolemy's information approximates to the truth. The name of Pithumda connected with the name of a people—Tuhuṇḍa.

2626

J. JOLLY—*Kauṭilya and Caṇakya*—(A.I.O.C., Session IV; 1926).

P. 109. One of the Jain canonical books, the *Nandi*, mentions the *Kodillayam*, i.e., *Kauṭilyam* as forbidden book but another Jain canonical book, the Anuyogadvārasūtram, quotes the *Koḍallayam*, i.e. *Kauṭilyam* instead (A. Weber's Cat. II, 677-697).

2627

A. A. Krishnaswami AYYANGAR—*The Mathematics of Āryabhata*. (Q.J.M.S., vol. 16, No. 3, 1926, Bangalore).

P. 163. Rules for finding the square-root and the cube-root. It is rather curious to observe that Mahāvirāchārya in South India and Śrīdhara, Bhāskara and Brahmagupta give more or less identical rules for the extraction of the square and the cube-root, while no method of extracting the cube-root is given by any early Greek Writer.

2628

B. M. BARUA—*Ājīvika* : (A.B.O.R.I. ; Vol. VIII, 1927), Pp. 183-188.

(1) Three classifications : (a) naked ascetics, (b) class of recluses, (c) recluses with a profession of mendicancy.

(2) Known in Vedic hymns, the Brāhmanas, Āraṇyakas—pre-Jain period... Digambara Jainas—(vide art. *Ājīvikas* by A.F.R. HOERNLE in ERE).

2629

D. M. ROY—*The culture of mathematics among the Jains of Southern India in the ninth century* A.D. (A.B.O.R.I., Vol. VIII, 1927, Pp. 145-147).

2630

S. M. EDWARDES—*The Jaina Gazette*, vol. XXI, No. 6, 1925. Book Notice. (I.A. vol. LVI, 1927); Bombay.

P. 235. An article on the Vrātyas by Prof. A. CHAKRAVARTI; a rapid survey of existing information and theories about the Vrātyas, who depricated in sacrificial cult of the Vedas and preached the doctrine oı *ahiṁsā*.

2631

Kumarswami SHASTRI (Officiating Chief Justice of the Madras High Court)—*Antiquity of Jainism*. (A.I.R.A., 1927, Madras, 228).

"Were the matter *res-integra*, I would be inclined to hold that modern research has shown that Jains are not Hindu dissenters but that Jainism has an origin and history long anterior to the *Smritis* and commentaries which are the recognised authorities on Hindu Law and Usage. In fact Mahāvira, the last of the Jain Teerthankaras, was a contemporary of Buddha, and died about 527 B.C. The Jain religion refers to a number of previous Teerthankaras, and there can be little doubt that Jainism as a distinct religion was flourishing several centuries before Christ. In fact Jainism rejects the authorities of the Vedas which form the bedrock of Hinduism and denies the efficacy of various ceremonies which Hindus consider essential."

(The Jaina Gazette, vol. XXVIII. No. 7. July, 1941. P. 111, Lucknow).

2632

Gray Lous HERBERT—*The Mythology of all races*. Vol. VI. Boston, 1927.

Pp. 220-9. Jain mythology :—Similarity of Jain and Buddhist mythology—the real Jain gods are the Tirthankaras of the present *avasarpiṇī* period—ten worlds and 720 Tirthankaras invented—the Mythological tales of Mahāvira, Pārśvanātha, Neminātha and Ṛṣabha—minor deities, Bhaumeyikas, Vyantaras, Jyotiṣkas and Vaimānikas, and their various subdivisions—heavens and hells according to Jain mythology—great importance to sphere of thought corresponding to belief in fairies, ghosts etc. Similarity of Jain and Brahmanic mythology.

2633

SOUVENIOR—*The Indian Empire.* Calcutta, 1927.

P. 174. Mention of 5 Jain temples at Ellora (700-1200 A.D.).—Presence of Jain and Hindu style of architecture in the temples of Khajurāho between Jhansi and Allahabad.

2634

Udaya Vir SHASTRI—*Antiquity of the Sāṁkhya Sūtras*. (A.I.O.C., Session V; 1928).

P. 855. references to Jainism in the sūtras shown in this article.

P. 856. The sūtras contain the views of Jainas. *Kalpasūtra*—1st chapter.

2635

HARAPRASAD SHASTRI—*Sanskrit Culture : Presidential Address.* (A.I.O.C., Session V; 1928).

P. 92. Reference to Haribhadra, the reputed author of 1400 treatises on Jain culture, religion, etc.

P. 101. Jain Bhaṇḍāras.

2636

W. N. BROWN—*The Indian and Christian Miracle of Walking on the water.* Chicago and London, 1928.

Pp. 12-13. The Jains also know of crossing water by means an Act of Truth. The story of Pārśvanātha by Bhāvadevasūri (14th cent. A.D.).

Pp. 15-16. The Jains as well know such supernatural powers and have technical names for them (*Labhi, Śakti Riddhi*) vide Hemachandra's *Triṣaṣtiśalākā-puruṣa-carita* I, 843-880 and *Jaina Jātakas* by Amulyacharan and Banarsidās Jain, Pp. 89ff. and BLOOMFIELD's : the life and stories of the Jaina Savior Pārcvanātha. Pp. 80ff.

2637

G. PAI—*Why are the Bāhubali Colassi called Gommata?* (I.H.Q. Vol. IV, 1928.)

P. 270(n). Sravaṇa Beḷgoḷa image (57 ft. high) in Mysore, Kārkalā in south Kanara (41½ ft. high) and Venur in south Kanara (35 ft. high) belong to Digambaras and known universally as Gomaṭa, Gomaṭṭa, Gummaṭa or Gommaṭa. Gommaṭeśvara images not of Bāhubali but of some other perfected being of Jaina mythology.

Contradictory criticisms of the above Gommaṭa name cited.

Pp. 272-278. Cāmuṇḍa Rāya, the builder of the image, had another name Gommaṭo or Gommaṭa Rāya. Different sources whencefrom the story of Cāmuṇḍa Rāya's installation of the image narrated.

P. 278. Ajitasena officiated for Cāmuṇḍa Rāya at the installation of the Śrvaṇa Beḷgoḷa image.

P. 279. The word Gommaṭa's meaning in Kanarese sources discussed.

Pp. 281-285. The word Gommaṭa as depicted in the inscriptions Nos. 242 (1175 A.C.), 333(1206 A.C.), 345(1159 A.C.), 349(1159 A.C.) and 397(1129 A.C.) discussed. Other sources implying the Gommaṭa meaning fully discussed.

2638

S. DESIKAR—*Nambi Āṇḍar Nambi*. (I.H.Q., vol. IV., 1928).

P. 446. The strenuous fight contributed by Saint Tirujñāsambandar and saint Tirunavukkarasu—contributed to the downfall of Jainism and Buddhism in south India.

2639

MRS. RHYS DAVIDS—*Gotama the Man*. London, 1928.

P. 25. Niganṭhas—now called Jains—a class of thinkers in Vesāli.

P. 28. Mention of a Jain society at Vesāli.

P. 32. Jains - paying little respect to musing (*Jhaṇa*) or to other worlds.

P. 40. Jains used the word 'Way' *mārga* - just a worthy word for Karma, for action.

P. 62. Jains - worsened the doctrine of man-in-men.

P. 133. The notion of the 'man' the man-in-man an independent unaffected entity, inner world contemplator according to Jains.

P. 137. Jains giving heed to the mind but chiefly to show man as managing it.

2640

Proceedings of the 3rd Indian Philosophical Congress, Bombay. Calcutta, 1929.

Pp. 129-136. From the speech of Harisatya BHATTACARYYA (The Indian doctrine of non-soul). Position of nihilism in Jainism—explained, compared with Buddhistic and Vedāntic schools—*Ajīva* explained a group of real substances according to Jainas. Mention of five non-psychical substances of the Jaina viz. *Pudgala, Dharma, Adharma, Ākāśa, Kāla.* The conceptions of *Dik* and *Ākāśa* explained—*Manas* regarded by Jainas as the internal sense and not an independant reality.

P. 137. From the speech of B.L. ATREYA—(A few short-comings of Jainism as a system of philosophy). Jaina Logic of Anekāntavāda—criticism—mention of five kinds of knowledge *mati, shruti, avadhi, manahparyaya, Kevala Jñāna.*

2641

H. S. GOUR—*The Hindu Code.* Calcutta, 1929.

P. 211. Application of Hindu Laws to Jains : Jains held to be Vaishya caste.

P. 212. Jainism compared with Buddhism.

Pp. 477-78. Principles and ceremonies attending Jain methods of adoption discussed. *Bhadrabāhu Samhitā*, a digest of the Jain Law.

P. 1281. Widow's rights of inheritance discussed.

2642

B. B. DUTTA—*The scope and development of Hindu Gaṇita*; (I.H.Q., Vol. V., 1929).

P. 481. *Ganitānuyoga* or the exposition of the principles of mathematics a necessary feature of Jainism. The knowledge of *Saṁkhyāna* (the science of numbers) and *jyotiṣa* (astronomy)—principal accomplishments of Jaina priests.

2643

F. A. STEEL—*India.* (London, 1929).

P. 22. Jainism—most tender hearted of faiths.

P. 82. Jaina religion—extreme antiquity—one of the oldest faiths of the world—use of *Swastika* alone would make one hesitate to place Jainism a century or

so before Christ. *Swastika*—oldest known symbol of the world—still the sign par excellence with the Jains.

P. 83. 'The sky clad' is the most ancient of the two sections of the Jains opulent people—Jains the richest community of India.

P. 84. Jain architecture finest in India. Mt. Ābū the most perfect specimen of Jain art.

2644

A. K COOMARSWAMY—*Picture showmen*. (I.H.Q., vol. V., 1929).

Pp. 182-87. Term *maṅkha* designates a picture showman in Jaina Prākrit texts. Exhibition of paintings referred to in the Jain work *Triṣaṣṭiśalākāpuruṣa* (1057-1173 A.D.).

2645

Bibhutibhusan DATTA—*The Jaina School of Mathematics*) *in the Bell.* Cal. Malf. Soc. vol. xxl, 1929, Pp. 115-45.

2646

P. NATH—*A study in the Economic Condition of Ancient India.* 1929.

P. 27. *Grāma* defined in *Abhidhāna Rājendra* by VIJAYACANDRA.

P. 59. Conditions of the people after the rule of Mahāvīra described in Haribhadra Sūrī's *Kalpa Sūtra.*

2647

C. R. JAIN—*Faith, Knowledge and Conduct.* Allahabad, 1929. Pp. viii and 112 (2nd ed. 1940).

It deals with 'The way, the truth and the life' from the point of view of comparative religion ; an intelligible and systematic exposition of the subject of Salvation in short compass.

Contents :
Book I. The way.

Book II—The Truth : Part I. The method of Investigation (*Nikshepa*, *Nayavāda*, *Anekāntavāda*, *Syādvāda*, Categories and Divisions).

Part II. Mataphysics and Psychology (the soul, knowledge, omniscienc Jñānāvaranīya cover, the will, passions, intellect, attention, instincts, the subconscious, the mind, memory and recolleetion, association of ideas, dreams and visions, recognition, thought, inhibition, motor mechanisms, pleasure and pain, sensation, material parallelism, ethics, forces of the body *Leśyas*, faith and free will. Book III. The life.

2648

Richard TEMPLE—*Hindu and Non-Hindu Elements in the Kathā-sarit-Sāgara.* (Ind. Anti. vol. LVII ; 1929, Bombay).

P. 11. Nudity—The story of Phalabhūti. On this Penzer (Pp. 117 ff) has a long note on nudity in magic ritual all the world over. In Somadevas time it was a common observation of the ways of *Yogis* who went about habitually naked; and among the Jains it was the sect custom, going back to very early days. The naked Jain ascetics were called *Digambara*, sky-clad.

2649

P. C. NAHAR—*A note on the Svetāmbara and Digambara Sect.* (I.A. vol. LVIII.e 1929, Bombay).

Pp. 167-168. The Jaina ascetics of the period of Pārśvanātha and those of predecessor's times used to wear clothes. Fashion of discarding clothes during the regime of Mahāvīra, due to the prevalence of extreme asceticism at the time.

The word *Nigratṇha*, did not literally mean without any clothes or naked, but did mean without any bond, or free from bondage of *Karma*. Among the Digambaras nudity has survived even to the present day. The ancient images of Tīrthankaras consecrated before the division cannot properly be said to belong to any particular sect ; rather they belong to the Jains as a whole. Seating images without any signs of nudity, which can be assigned almost with certainty to early times before the division. Denying woman the possibility of full spiritual emancipationled to the schism.

Mahāvīra established order of the *Śrī-sangha* or *Caturvidha-sangha*, composed of *sādhus* and *sadhvīs*, *śrāvakas* and *śrāvikas*, with equal share in the order. The Digambars advocate most conservatives; they discarded the then existing Jain canons, which are respected and recognised by the Śvetāmbaras. The Digambars place the origin of the Śvetāmbars at a very late period. The story of Devanandā and Harinegameshi (SMITH's *Jain stūpa and other Antiquities of Mathura* ; p. 25) discarded

by Digambaras; the different *Gaṇas*, *Kulas*, *Śakhās* and *Gacchas* found inscribed on the relics of Mathura, are identical with those mentioned in the *Kalpasūtra*, while these names do not occur in any of the Digambara work.

2650

D. N. SEN—*Who built New Rājgir? Miscellanea* (I.A. vol. LVIII. 1929, Bombay).

Pp. 176-77. Did Bimbisāra build it? Bimbisāra lived and died within the old walled city. Did Ajātaśatru build New Rājgir? Ajātaśatru also lived in the royal city in the valley. The Chinese pilgrims' accounts of New Rājagraha are conflicting. According to Hiuen Tsiang, it was built by Bimbisāra whereas Fa-hien says that Ajātaśatru built it. Both mistaken in their theories. Reference given.

2651

C. KRAUSE—*The Kaleidoscope of Indian Wisdom*. Madras, 1929. (Shri Yashovijaya Jain Granthamālā, Bhavanagar).

P. 16. Vedānta—Like in Jainism, the liberated souls stay in a definite place, which is situated at the top of the Universe.

Pp. 21-24. II. Non-Vedic Systems : Jaina and Buddha systems are prominent for their metaphysical depth and grand ethics, their historical importance and the influence they exercised on Indian civilization, by their humane and peaceful spirit, which greatly contributed to the abolition of bloody sacrifices and other horrible practices of ancient, indigenous ritualism.

Sanjaya Belatthiputta : he promulgated independent agnostic-relativistic speculations, before the time of Buddha—the existence or non-existence of a thing can be expressed from 7 different stand-points. These same 7 modes are also in Jain Logic—'*Saptabhangi-Vāda*' or '*Syādvāda*'. Closely akin to Jain Philosophy is the system of the *Ājivikas* which flourished at the time of Mahāvīra and Gautama Buddha. They were also called *Achelakas*, i.e. the unclothed ones, from the nakedness of their monks; the souls are divided into 6 categories of different 'colour', which seems to correspond to the 6 *leśyās* of Jain Dogmatic. They believe everything to depend on *Niyati*, the necessity resulting from *Karma*.

Pp. 28-37. Jainism claims eternity—*Utsarpiṇis* (periods of rising development) and *Avasarpiṇis* (periods of decline). Jainism older than Buddhism. The Śvetāmbaras and the Digambaras described. The Calvinistic *Sthānakvāsi* and *Terāpanthi* sects, probably influenced by Mohammadan ideas—opposed to idol-worship. *Jīvas* or *souls* in various stages of development, from the senseless and irrational *Nigodas*

upto the *Siddhas* of highest perfection. The Universe, its shape of a standing man, is crowned by the umbrella-shaped region of the *Siddhas* (*Siddhaśilā*). The soul; the Karmas; *punya* and *pāpa*; the *Siddhas*; the *Kevalīs* or Omniscient; *Ahiṁsā* for monks and laymen (*Śrāvakas*). Under the mild and humane reign of devoted Jain kings whole countr' enjoyed a Golden Age. Due to the humane influence of Jainism alone, if today, vast areas of India, such as pious Gujarat, Kathiawar, Cutch and Marwar are, in fact, humanist countries of the world.

2652

Rai Bahadur HIRALAL—*Presidential Address.* A.I.O.C., Session VI; 1930.

Pp. 8-11. Jain Literature in Prākrit, Kannaḍa and Tamil referred to. Jain literature presents a connecting link between old and modern languages.

Umāsvāti—Ist century A.D. and so on. Separately published vol. VI, see pages xxxviii.

2653

V. R. R. DIKSHITAR—*Dr. Hoernle's Presidential Address,* 1898, before the Asiatic Society of Bengal, A.B.O.R.I, Vol. X; 1930.

P. 170. From the very first the lay adherent formed an integral part of the Jaina organisation, but this was not so in the case of Buddhist order.

2654

Dakshina Ranjana SHASTRI—The Skull-less Kāpālikas became more refined and gave up wine and meat, which was in all probability due to the influence of the Jains. (A.I.O.C., Session VI; 1930.) P. 295.

2655

Nagendranath VASU—*Presidential Address. Bengali Section.* (A. I. O. C., Session VI; 1930.)

P. 255. The rise of Jainism is the direct outcome of the ascendency of Kṣhatriyas...We find Mahāvīr deeply read in the four Vedas and the old sacred literature ...Because of Kshatriya influence, Jains declared themselves to be superior to Brahmins.

2656

S. N. TADAPATAIKAR—*The Krisna Problem.* (A.B.O.R.I; vol. X; 1930).

Pp. 276, 278, 279. Jain *Harivaṁśa Purāṇa*—The Jainas also have adopted the Indian epic.

2657

Kamta Prasad JAIN—*A further Note on the Śvetāmbara and Digambara Sects.* (I. A. vol. LIX, 1930, Bombay).

Pp. 151-154. Refuting P. C. NAHAR's article published in I. A., vol. LXI; 1930 LVIII, 1929; regarding nudity.

P. 151. Antiquity of the Śvetāmbara sect—points ; points examined ; nudity in Vedic period. The wind-girdled Bachhantes', the *Munayo Vātavaśanās* (Rik-Saṁhitā, X, 136-2) ; Gymnosophists (Ind. A. vol. XXX, P. 280).

P. 152. In almost all the Brahmanical Sanskrit literature (list given), Jain monks are designated as naked recluses. *Niganṭhas* are naked monks, according to the Buddhist literature (references given).

P. 153. Ancient Jain images are nude.

2658

B. DATTA—Geometry in the Jaina Cosmography. *Quellen Und Studien Zur Geschichte der Mathematik* Band I, heft 3, Berlin, 1930).

Pp. 245-254. Applications of certain geometrical or mensuration formulae in the Jain cosmography—theory of proportional triangles and the area of the segment of a circle.

2659

K. G. KUNDANAGAR—*Development of the Kannaḍa Drama.* (J.B.B.R.A.S, vol. VI, 1930), London & Bombay, 1930.

P. 314. Bhaṭṭākalaṅkadeva, a Kannada grammarian of 17th century.

2660

Arthur OSBURN—*Must England Lose India ?* London, 1930.

P. 42. In addition to the main two religions Brahmanist and Mohammedan, there are considerable number of Buddhist, Parsees, Christians or Jains and other less definite or more primitive religious pursuasions.

2661

K. P. JAIN—*A further note on the Śvetāmbara and Digambara Sects of Jainas.* (I.H.Q. vol. VI. 1930).

P. 379. Nudity of the monks treated with reverence before Mahāvira as also in the Vedic period. Mention of Jain muni in *Padma Purāṇa* of the time of Rāj Veṇa of the Vedic period. Jainas (Nigaṇṭhas) described as naked monks in the Buddhist literature.

P. 380. Nakedness of the Jain monk—an original practice and not a subsequent innovation started by Mahāvira—Digambara tradition holding Ṛṣabha to be the first introducer of nudity in Jainism.

P. 381. Jain images of pre-Christian are found at Mathura and Khandagiri-Udayagiri are nude figures—Jain images of Mathura, which name the gacchas, gaṇas etc., as found in the Śvetāmbara *'Kalpasūtra'*, are also nude like those found in the Digambara Jain temples of that place.

P. 381 (n). Many a Digambara Jain temple abound with naked images assigned to early or pre-Christian eras—mention of an image of Ṛṣabhadeva at Kunthalgiri which bears the date Samvat 1919 and another of Pārśvanātha at Patna of Samvat 184. Kampilla, Pabhosa and other Jain temples possess naked images of Pre-Christian era.

P. 382. 'The language of the Jain canon (Śvetāmbara Jain Aṅgas) is far later than the time of the Nandas' : A. B. KEITH.

P. 383. The installations of naked images, as found in Hāthigumphā inscriptions of 2nd century B. C., proves the antiquity of Digambaras over Śvetāmbaras. Mention of Digambara Jain priests having audiance with Alauddin and Aurangazeb and preaching Jain doctrines to them.

2662

C. MUKERJI—*A modern Hindu view of life*. Calcutta, 1930.

P. 11. Mention of Kumāril Bhatta cutting down the heads of a number of Buddhists and Jains, men, women and children and severed heads crushed to pieces after obtaining permission from the reigning Hindu king.

2663

C. R. JAIN—*Essays and Addresses*. Allahabad, 1930.

Jainism—Jaina *Siddhānta*—the power of Jainism to stop human warfare—a comparative study of Jainism and other religions—religion and science—knowledge and its nature *syādvāda*, the safeguards which maintains consistency in metaphysical thought—origin of Jainism and the doctrine of suicide—veil of Karma—immortality and joy—Ahimsa—spirit and matter—instinct.

2664

Charlotte KRAUSE—*The Heritage of the last Arhat*, Bhavanagar, 1930.

A lecture on Jaina philosophy.

2665

K. B. PATHAK—*Śaṅkarāchārya attacked by Vidyanand.* (A.B.O.I. vol. XII; 1930-31). P. 84.

2666

K. B. PATHAK—*Kumārila's verses attacking the Jain and Buddhist notions of an omniscient Being.* (A.B.O.R.I. vol. XII. 1930-31). Pp. 123 131.

2667

A. C. SEN—Schools and sects in Jain literature. Calcutta, 1931.

The five elements and soul—four great schools, *kriyāvāda*, *akriyāvāda*, *Ajñānavād* and *Vinayavāda*, and their subdivisions—various minor sects.

2668

C. R. JAIN—*The nudity of Jaina saints*—Delhi, 1931. Pp. 3 and 23.

Nudity is the mark of saintship and a sign of world—renunciation—practised from time immemorial.

2669

D. F. MULLA—*Principles of Hindu Law.* Calcutta, 1932.

P. 619. Chap. XXI. Jains, Jain tenets and Jain Law.

P. 619. They reject the scriptural character of the Vedas and repudiate the Brahmanical doctrine relating to obsecural ceremonies, the performance of *Śrādha*, and the offering of oblations for the salvation of the soul of the deceased. Amongst them there is no belief that a son, either by birth or adoption, confers spiritual benefit on the father.

P. 622. The Agrawāla Jains do not believe that a son whether by birth or adoption, confers any spiritual benefit on the father ; the adoption, therefore, is entirely secular in character.

2670

SITAL PRASAD Brahmachari—*A comparative study of Jainism and Buddhism.* Madras, 1932. Pp. xxiii 304.

Contents—

Ch. I. Nirvāṇa, moksha or liberation.

Ch. II. Existence of the soul.

Ch. III. The path of Nirvāṇa or liberation.

Ch. IV. *Karmas* and their fruits.

Ch. V. *Ahiṁsā.*

Ch. VI. Why Jainism and Buddhiṣm are the sam·

2671

J. N. MANKER—*Animal Sacrifice and Commandments of God.* Bombay, 1932. Pp. viii 44.

Contents : (i) Animal sacrifice and commandments of God (by L. H. AJWANI); (ii) All-India Pandits against Animal sacrifice (by J.N. Manker); (iii) Some Sciriptural Extracts ; (iv) Some heartless specimen of bigoted Hindusim (by J. N. MANKER).

P. 16. The Jains even more than other Hindus accept the doctrine of Ahiṁsā as an essential doctrine in religion.

2672

Puran Chand NAHAR—*Antiquity of the Jain Sects.* (I. A. vol. LXI, 1932, Bombay); Pp. 121-126

Pp. 121-126. Nudity was not practised by all Jain monks even in the days of Mahāvīra ; Gosāla Makhaliputta, a naked Śramaṇa, gets beaten when he defended nakedness. Jain canons—Digambaras during Muhammadan rule.

2673

A. N. UPADHYE—*Authorship of the Svarūpa-sambodhana.* (Annals of the B. O. R. I., XIII, 1, Pp. 88-91. Poona, 1932).

Tradition accepts Akalaṅka as the author of the *Svarupasambodhana* ; and even Vimala, the author of the *Saptabhangitarangiṇi* has adopted this tradition. It is shown in this note that this tradition is questioned by a Kannada commentary on it and by Padmaprabha's commentary on *Niyamasāra*, which state that Mahasena is the author. Then a modest attempt is made to settle the period of Mahasena by distinguishing him from three other Mahasenas.

2674

A. N. UPADHYE—*Asaga, his works and Date.* (Karnatak Historical Quarterly, II, Pp. 42-7, Dharwar, 1932).

Asaga is repeatedly praised by Kannaḍa authors like Ponna, Nayasena and Ācaṇṇa, but as yet no Kannaḍa works of Asaga has come to light. Two Sanskrit works of Asaga are known ; *Varahamānacarita* and *Śāntipurāṇa.* The various details about Asaga from the *praśastis* of these two works are put together. The doubt is cleared that Asaga mentioned Saṁvat era and he flourished in the middle of the 9th century A. D.

2675

S. R. DAS—*The Jaina School of Astronomy.* (I. H. Q. Vol. VIII. 1932).

P. 31. The conception of Mount Meru and Jambudvīpa in Jain astronomy discussed.

P. 33. The philosophy of earth consisting of continents in concentric circles separated by seas forming rings between them explained. Jambudvīpa, Sudarsa Meru, Dhātaki-dvīpa, Puṣkara dvīpa and *Manaṣottara parvata* in Jain astronomy explained. Planets in Jain astronomy fully discussed.

P. 34. Jain astronomy belongs to 5th century B.C.—Critically examined.

P. 35. Place of Astronomy in Jainism—discussed.

P. 35 (n). Knowledge of astronomy considered necessary for the Jaina priest—as opposed to Buddhist monks.

Pp. 36-37. Mahāvīra, a great mathematician and astronomer, referred to in *Gaṇita-sāra-Saṁgraha.*

Sūryaprajñapti—Jain astronomical work—authorship attributed to Mahāvīra.

Candraprajñapti and *Bhadrabāhu Samhitā* of Bhadrabāhu Jain astronomical works. Jain astronomers mentioned in Varahamihira's Pañcasiddhāntikā (6th century A.D.). Brahmagupta (598 A.C.) refuting the theories of Jainas once in his *Sphuṭasiddhānta*, Jaina astronomy mentioned in Sripati's works (A.C. 1040). Bhaskarācārya's critism of Jain astronomical doctrines mentioned.

Pp. 38-39. Bhadrabāhu VI *Samhitā*—written by Bhadrabāhu. Date of Bhadrabāhu critically examined. Bhadrabāhu the last of Śrutakevalin; śrutakevalins mean those who could produce from memory the whole of the voluminous canonical literature of the Jainas. The authenticity of Bhadrabāhu VI Samhitā discussed. Kusumpura (mod. Patna) in Magadha first residence of Bhadrabāhu.

Siddhasena—Jain astronomer referred to in *Bṛhat Samhitā* of Varahamihira. *Jambudvīpaprajñapti* (c. 500 B.C.) gives the cosmography of the Jainas.

Pp. 40-42. The Jain conception of two suns theory fully discussed. Jain theory of matter Yuga, *Nakṣatras* discussed. Lunar system of the Jainas fully explained.

2676

A. B. DHRUBA—*The Veda and its Interpretations*. (Malaviya Commemoration Volume, Benares, 1932, Pp. 447-458).

P. 447. Allegiance of Jains to the Vedas—Jains appealed to the Vedas as their authority and propagating Jainism argued that the Vedas of the Brahmins were not the original Veda (*Uttarādhyayana*, Sect. XXV).

2677

O. C. GANGOLY—*Bāla-Gopāla-stuti*. (Malaviya Commemoration Volume, Benares, 1932, Pp. 285-9).

P. 288. 'Southern Rajasthani' or 'Gujrati' school of painting not identical with the 'Jaina school'—a large volume of Jaina canonical literature illustrated in Southern Rajasthani style—yet Jaina Mss. have a canonical application of a general vocabulary of the medieval patois of Indian painting current in Southern Rajputana and which had its sectarian and non-sectarian uses.

2678

S. R. DAS—*Jaina School of Astronomy*. (I. H. Q. Vol. VIII. 1932.)

P. 565. Theory of two suns in Jaina astronomy as explained in Mahāvīra's *Sūryaprajñapti* fully explained.

P. 568. The motion of the sun in Jain astronomy discussed.

2679

Bibhutibhuson DATTA—*The Science of Śulba*—A study in Early Hindu-Geometry. Calcutta, 1932.

P. 7. Advent of the Jaina sect 500-300 B.C.

Pp. 201-202. Employment of the term *Viśeṣa* (a little over) in the same connection as in the Śulba, in *Sūryaprajñapti* (c. 500 B.C.). in *Jambudulpaprajñapti* (c. 300 B.C.), Nemicandra (c. 975 A.D.). Early canonical works of the Jainas belong to a period not much separated from that of the Śulba; the irrationality of N2 was known to the ancient Hindus.

2680

J. J. MODI—*Oriental Conference Papers*; Bombay, 1932.

P. 225. According to Prof. K B. PATHAK in his paper '*New Light on Gupta Era and Mihir Kula*', Mihirkula of the Indian inscriptions, the Mihirkula of Chinese writer Hieuntsang is the same person as Chaturmukha-Kalkin, Kalkin or Kalkirāja (472-542 A.C.) of the Jain writers'. Jinasena mentions Mihirkulas reign to be of 42 years and two other Jain 40 years. Jain writers speak of Kalkirāja as a 'Paramount sovereign...foremost among wicked men, a perpetrator of sinful deeds'.

2681

S. SRIKANTAYA—*Heavenly Mansions of the Hindus* (Q.J.M S, vol. 23, No. 1, 1932, Bangalore).

P. 98. Lunar Mansions : All save the Jaina texts assumed that the winter solstice fell at the beginning of the *Nakṣatra Dhaniṣṭha*, but the datum is quite insufficient to enable us to fix in any way the date of the works.

2682

H. R. KAPADIA—*Reference to the Baudhas and their Philosophy in Umāsvāti's Tattvārthabhāṣya and Siddhasena Gani's Commentary to it.* (A.B.O.R.I. Vol. XIV; 1932-33). P. 142.

2683

A. N. UPADHYE—*The Leśya Doctrine—Views of Leumann, Jacobi & Baruahexamined*—(A.I.O.C. Session VII; 1933). Pp. 391-398.

2684

A. N. UPADHYE—*Yāpanīya Saṅgha—A Jaina Sect.* (The J.U.B., 1, 4, Pp. 224-31, Bombay, May, 1933).

The Jaina church was subjected to many schismatic divisions almost from the days of Mahāvīra.

Even in the main divisions of Śvetāmbara and Digambara there have been many subdivisions which are noted in this paper. Here are discussed many details about the *Yāpanīya* Saṅgha which is often mentioned in epigraphic records. The traditional origin of this sect, is narrated; and it is shown how this was criticised by both Śvetāmbaras and Digambaras.

Epigraphic references show that the monks of the *Yāpanīya* Saṅgh lived in Karnataka and its bordering districts from the 5th to the 14th century A.D. It is concluded that the *Yāpanīyas* were absorbed among the Digambaras in the South. Sākaṭāyana, the Sanskrit grammarian, belonged to this Saṅgha. In order to facilitate further studies the teachers of this Saṅgha are listed alphabetically.

2685

A. N. UPADHYE—*A Mss. of Varāṅgacarita.* (Annals of the B.O.R.I., XIV, 1-2, Pp. 61-79, Poona, 1933).

It was stated some twenty years back that Raviṣeṇa (A.D. 677) had composed a *Varāṅgacarita* besides his *Padmacarita.* This interpretation of the verse in question was wrong; and it is shown with fresh evidence that Jaṭila was the author of the *Varāṅgacarita.* Jaṭila, Jaṭācārya and Jaṭāsiṁha nandi are the names of one and the same author who can be put in the 7th century A D. at the latest. It is shown that Jinasena has taken much material from the *Varāṅgacarita* for his *Mahāpurāṇa*; and that this is perhaps one of the earliest epic Kāvyas of the Jainas From the Koppala inscription, it is clear that Jaṭācārya belonged to that part of South India. There is one more *Varāṅgacarita* in Sanskrit by Vardhamāna (13th century A D.); and there is also a Kannaḍa *Varāṅgacarita* by Dharaṇi Paṇḍita (16th century A.D.).

2686

F. W. THOMAS—*Presidential Address*— p. 401. (A.I.O.C. Vith Session, 1933).

In south India and Ceylon the early infusion of Aryanism may not have penetrated very far before the Buddhist and Jain propaganda reached those countries in superior force.

2687

M. R. Balakrishna WARRIER—*The Buddha and Jain Vihāras and Chaityas were transformed into Hindu Temples*. P. 1005; (A.I.O.C. VIIth Session, 1933).

2688

C. S. SRINIVASACHARI—*Further light on Pañchamahāśabda*. (A. I. O. C. Session VII; 1933).

P. 654. Reference to Jain author Revākotyacharya.

2689

H. R. KAPADIA—*Women in Jainism*. (A.I.O.C., Session VII, 1933).

P. 259. Liberation possible for women—knowledge—their position in Jain community etc.

2690

H. R. KAPADIA—*Women in Jainism*. (A.I.O.C., Session VII, 1933). P. 31.

2691

Fr. ZACHARIAS—*Jainist Eschatology*; (520 B.C.) (A.I.O.C. VIIth Session, 1933).

P. 637. Jains form an important sect of dessenters from Hinduism. Though founded in 520 B.C. they did not rise in importance till 8th and 9th century A.D.

2692

N. P. CHAKRAVARTI—*Presidential Address—Prakrits, Jainism and Buddhism*. (A.I.O.C. VII Session, 1933), P. 659.

2693

Editorial—*The cult of nudity*. (Q.J.M.S., vol. 24, No. 4, 1934, Bangalore).

P. 376. The earliest man went about naked; clothing the body was probably devised for warmth and convenience. We have an article on the subject in the Journal of the Anthropological Society of Bombay (XV-3), in which Mr. R. P. Masani discusses the subject as it relates to India where the nude Jain ascetics are adored and nudity plays an important part.

2694

Kamta Prosad Jain—*The significance of the term 'Nirgrantha'*. (J.UP.H.S. Vol. 7, 1934); Allahabad.

Pp. 52-58. *Nirgrantha* means 'non' (-*nir*)—'possession' (-*grantha*) and it denotes an ascetic of the Jain faith; void of all the outer possessions—even having no care for his body, passing his days in the attire of Nature and keeping his mind aloof from the worldly attachment and avarice.

Buddhists describe the *Nirgrantha* as a recluse free from bonds (Dialogues of the Buddha, vol. II, Pp. 74-75). Nirgranth-in Upanişadas; *Padma-Purāṇa*, *Vāyu-Purāṇa*; in *Piṭaka* and works; in the seventh pillar edict of Asoka, in the copper-plate of the Kadamba King Siva Mragesa Varma (5th cent. A.D.); in the sculptures—*Āyāgapaṭṭa* (Q 2) two naked Jain saints: flying above on both sides of the stūpa—*Chāraṇa* Munis; the Paharapúr copper plate of 479 A.D. records a donation to the Nirgrantha ascetics. Hicun Tsang's descriptions of the Nir-grantha—'Leaving their bodies naked, and pulling out their hair.' The Gwalior inscription of 1104 A.D. mentions nirgranthanāth.

2695

K. Saunders—A. *Pageant of Asia*. London, 1934.

P. 18. Leaders of Buddhism and Jainism—saviours to show men reality.

P. 139. Paṇḍyas—largely influenced by Jainism.

P. 146. Jains reared monuments of their founder in Sānchi and Amarāvati.

P. 425. Pacifists of Japan compared to European quakers and Indian Jains.

2696

A. S. ALTEKAR—*Education in Ancient India.* Benares, 1934.

P. 53. Jain teachers were all *Sanyāsins*, who had renounced the world.

P. 129. During c. 1000 B.C. and C. 1. A. D. Vedic religion, characterised by sacrifices, was becoming unpopular, as a result of Upanishadic, Buddhist and Jain movements.

Pp. 131-2. Influence of Hinduism, Buddhism and Jainism over one another the result of theological controversies between the followers of these religions.

P. 139. Followers of Makkhali Gosāla and Śvetāmbara and Digambara Jainism studied under Divākarasena (Bāṇa, *Harshacharit*, Uchchhvāsa VIII).

P. 143. With the beginning of Christian era, there was a revival of Sanskrit, and Jains began to compose their sacred works in Sanskrit.

P. 244. Jaina widows were Taught to enable them to read Sciptures.

P. 317. Hemachandra was the preceptor of King Kumārapāla of chaluka dynasty.

2697

A. K. BOSE—*Agriculture.* (I.H.Q. Vol. X. 1934).

P. 291. No mention of communal cultivation of lands in Jain sources—Jain Sūtras composed on the banks of the Ganges are in Eastern India.

P. 292. *Gāhāvai* includes the husbandsman in Jain literature.

2698

H. R. KAPADIA—*Some references pertaining to Agriculture in Jain Literature.* (I.H. Qly. vol. X ; 1934).

P. 797. Life of Ānanda, one of the ten *Upāsakas* of Śramaṇa Bhagavān Mahāvīra referred to in Upāsakadasāo.

Pp. 798-9. *Yuga* means the yoke of a cart or a length of 4 cubits in Jain literature.

Śrī Akalaṅka's *Tattvārtharājavārttika* describes the nature of agricultural implements. *Abhidhānacintāmaṇi* contains terms pertaining to agriculture. Class of agriculturists referred to in *Prajñāpanasūtra* and the *bhāṣya* of *Tattvārthādhigamasūtra*—fully described. Karmabhūmi in Jain texts refer to lands where the Jinas were born.

P. 800. Ploughing established by Lord Ṛṣabha before his renunciation but Bharata persuaded men to abstain from it referred to in Hemachandra's *Triṣaṣṭiśa-lākāpuruṣa-carita.*

2699

E. SHARPE—*The India that is India.* London, 1934.

P. 29. Rise of Shankarācārya—an obstacle to Jainism. Jains divided into Śvetāmbara and the Sthāṇakvāsi. Pālitānā and Dilwārā Jain temples possessing world repute—Śvetāmbara Jains idol worshippers. Digambara Jains on way of its decay.

P. 30. Digambaras, Śvetāmbaras and Sthānakyāsi described. Monkhood of Jainism discussed—compared to Hinduism—nuns holding a slight subordinate position to their co-monks of order.

Pp. 31-32. Jain austerities described—Jain customs explained—'*Pinjra-Pol*' means a Jain hermitage—its nature and managements described.

P. 33(n). Jain hospital Guru shri Shanti Vijayaji Hospital, Mt. Ābū run on upto-date western lines retaining the Jain principle of not hastening death ; pain, of course alleviated by anaesthetics.

P. 34. Jain rituals on the death of a Jain fully described—Doctrine of Ahiṁsā narrated.

P. 35. Jains a sect distinctly apart from the Hindus but have ceremonies performed by Brahmins.

Pp. 35-36. Jains food, marriage and lavish hospitality described.

2700

C. M. Ramachandram CHETTIAR—*Jainism in Kongu Nadu.* (Q. J.M.S. Vol. 25, Nos. 1, 2 & 3. 1934-35; Bangalore).

P. 87. Existence of a few ancient temples in Erode Taluq and one image on a rock at Tirumūrthi Hill; existence of the name of Bastipurām (*Basti* is the Jain temple) to a deserted site at Vijiamangalam and by the survival of two Jain families of priests, one at Vijiamangalam and the other at Pundurai in the Erode Taluq, it can be inferred that the Jain Religion made inroads into Kongu Nadu, but could not make a permanent mark into the affairs of the Kongu people. Even today the people who reside at the next doors to the Jain temple do not know that the temple represents a different religious ideal from theirs. Some think that the Jain image

is that of another form of Śiva and call it Ammanesvar, meaning thereby by the naked God.

P. 88. There are some natural caverns on the sides of the Arunattar Hill near Pugalur which could be ascribed to the 3rd century B.C. They contain stone beds with inscriptions. Similar beds in the Aivar Malai in the Palani Taluq on the Trichangodu Hill and Vellimalais: *Brihatkathākośa* of Harisheṇa states that the Jain Sangha went to the South in the directions of the Punnata country. This Province was Kitipuram (Kittur on the Kabbini River—Ind. Ant. XVIII, P. 366).

P. 89. At Tirumurthi Hills, about 12 miles south of Udumalpet, there is a big boulder 25 feet in diameter with a Jain image engraved on it. From inscriptions it was known as Ammana Samudram; the deity known as Ammaneswara. The Jain monks located their centre at such an ideal locality. The Nayakas and their feudatories, would have erased all relics of Jainism. The Jain image has assumed the name of Tirumurthi, the Hindu Trinity combined into one. The priests of the locality attributed the Purāṇic story of Anusūya and Athri *rishi* to this place and quite recently a local *Sthala purāṇam* has been spun by a local Pandit with that story as the basis. This is how certain religions disappear giving place to a more prevalent religion.

P. 90. The stronghold of Jainism seems to have been the Erode taluq in and around Vijiamangalam in a purely Tamil country of the type of Kongu Nadu shows that it ought to have a foreign origin. The folk-lore current in the place also shows tinge of Jainism. This must have been a colony of Jains as evidenced from the existence of the name, Bastipuram. The Jain temples in the surroundings are very old and are in ruins. A recent act of Vandalism of a *Sanyāsi* has removed the ruins of the temple on the fine conical hill near Vijiamangalam and the beautiful image in it and replaced an ugly temple with a lingam in it. The images of Tirthankaras in these temples are fine pieces of sculpture. The roof in the Vijiamangalam temple contains the life of Riṣabha Tīrthankara engraved in relief work which is a beautiful piece of sculpture.

Pp. 90-91. The following are the temples now found in the Erode Taluq :

(1) Vijiamangalam—4 miles from the Railway station of the same name; temple of Chandraprabha ; popularly known as Nettai Gopuram as it stands tall and erect; has 5 halls, contains statues of Chandraprabha, Vardhamāna, Anantanātha with 18 small figures around it, Kushpanini or Dharmadevi, Rishabha. The fifth hall—the biggest, the terrace has the history of Ādīśwara or Rishabhanātha

engraved on it, description given. A *mānastambha*. Five inscriptions copied from this temple, others mutilated. Stone pillar inscription commemorating the Nisidika of Pullappa, sister of Chāmuṇḍa Rāja. Inscription dated 1163 of Kulottunga Chola, a Kongu Chola (1149-1163), records gift of land to Virasanghatap iramballi of Vijiamangalam. Third inscription dated 1267 A.D. The fourth dated 1412 A.D.—of the Vijianagar King Harihara Rāja III. This temple has been in a flourishing state between the 12th and the 14th-15th centuries.

P. 92. (2) Arasmamalai.— This is a fine conical hill near the Railway road south of Vijiamangalam temple. The deity on the hill was Neminātha. The temple fell in ruins and recently a Śiva Sanyāsi pulled the building down and threw the fine idol away and erected an ugly Śiva temple near it. The Yakshi temple still stands; the Yakshi Kushpanini is now in the Vijiamangalam temple.

(3) Sinapuram.— 8 miles from Vijiamangalam on the road side, a small shrine of Ādiśvara, 2½ feet in height. Kongumandala Sathakam says—this was the birth place of Pavanandi, the Great Tamil Grammarian.

(4) Thingalore (ancient Chandrapuri)—4 miles from Sinapuram, the deity is Pushpanātha or Pushpadanta; Brahma Yaksha figure 3 feet high-small Tirthankara on his crown ; inscription dated 1045 of the reign of Vikrama Chola Konathan, a Kongu Chola; Sandiravasadi; the famous temple of Appichimar Matam had some connection with Jainism.

(5) Vellodu—3 miles south of Perundurai Railway Station. The deity is Ādiśvara.

(6) Pundurai—4 miles from the former, towards the east. The deity is Pārśvanātha - 2½ feet high. Another Jain temple at Palankarai near Avanashi. The Jains were generally scholars and they mastered the language of whichever country they immigrated to. They influenced and aided a great deal the development of Telugu and Kanarese literatures. Tamil literature was at one stage under their patronage. The literary activities of Kongu Nadu were under their hands. *Kongu Vel Ma Kadai*, the Tamil version of *Brihatkathā*, was their work by the famous poet Kongu Vel who lived at Vijiamangalam more than a dozen centuries ago. Their latest poet Karmega Kavi, compiled *Kongumandala Sathakam* and thereby preserved all the folk-tales of Kongu to posterity. The rhetorician Gunaveera Paṇḍit, the grammarian Pavanandi and the commentator Adiyarkunallar are attributed to this land. Their influence has made Vijiamangalam as one of the great 24 Jain Centres on earth.

2701

M. Govind PAI—*A note on Deśī Gaṇa* (Jain Ant. vol. I; No. III; Arrah, 1935). Pp. 63-66.

Origin of *Saṁghas* and *gaṇas* (sub-divisions); Vali; gachchha, etc. that portion of the Deccan that lay between the Western Ghat Bālāghāt, the Karnataka country and the river Godāvari was called simply the Deśa. Deśīgaṇa acquired that name having had its habitation in or having had some or other conspicuous connection with that position of the Deccan known as Deśa.

2702

B. Seshagiri RAO—*Ancient South Indian Jainism.* (Jain Ant. Vol. I; No. I; Arrah, 1935). Pp. 5-10.

Namas Kriyā; spiritual religion and Ritualism; A religion of strength; a practical religion and discipline for all; *Dīkshā* and *Śikshā*; some great Jaina Sidhdāntācāryas ; Jaina influence on conquerors.

2703

Kamta Prasad JAIN—*Aśoka & Jainism.* (A.I.O.C., Session VIII; 1935) ; P. 71.

2704

Kamta Prasad JAIN - *Who was the founder of Jainism ?* (Jain Ant. Vol. I; No. II; Arrah, 1935) ; Pp. 19-23.

According to JACOBI, Pārśva was the founder of Jainism. Jaina tradition unanimous in making Rishabha, the first Tīrthankara as its founder. There may be something historical in the tradition which make him the First Tīrthankara.

Ramprasad CHANDA remarks that Yoga is common to all Indian religions but the *Kāyotsarga* (dedication of the body) posture is peculiarly Jain. In the *Ādipurāṇa* (xviii) *Kāyotsarga* posture is described in connection with the penances of Rishabha or Vrishabh, the first Jina. A standing image of the Jina Rishabha in *Kāyotsarga* posture on a stelle in the Curzon Museum, Mathura, closely resembles the pose of the standing deities on the Indus seals. The standing deity figured on seals 3 to 5 may be the proto-type of Rishabha. (Modern Review, August 1932, Pp. 156-159).

The Hāthi Gumphā inscription mentions the image of Agra Jina, the first Jina, Rishabha. Rishabha is regarded as the founder of Jainism.

2705

Bibhūtibhūṣaṇa DATTA—*Mathematics of Nemicandra.* (Jain Ant. Vol. I; No. II; Arrah, 1935) ; Pp. 25-44.

Nemicandra's time and place—980 A.C.—belonged to Karṇāṭaka; Nemicandra's works; Nemicandra as Mathematician—his work *Trilokasāra* treats of the cosmography of the Jainas. He is found to have employed the law of indices, summation of series, mensuration formulae for a circle and its segment, and permutations and combinations. Arithmetical Notation; Law of Indices; Arithmetical Progression; Mensuration formulae—circle; circular annulus; Segment of a circle, prism, core and sphere; Isosceles trapezium. Permutations and combinations Saṁkhyā; Prastāra; Parivartana; Naṣṭa ; Uddiṣṭa.

2706

Bibhūtibhūṣaṇa DATTA and Avadesh Narayan SINGH—*History of Hindu Mathematics—a source book.* Part I, Numeral Notation and Arithmetic. Lahore, 1935.

P. 4. Importance to the culture of *Gaṇita* (Mathematics) given by the Jainas; the four *anuyoga* 'exposition of principles' (one of them is *Gaṇitānuyoga*) ('the exposition of the principles of mathematics'); the knowledge of Saṁkhyāna (literally, 'the science of numbers', meaning arithmatics and astronomy) one of the principal accomplishments of the Jaina priest.

P. 5. Mahāvīra (850 A.D.), one of the best mathematicians of his time, his appreciation of mathematics.

P. 6. Khāravela (163 B.C.) of Kalinga spent nine years in learning *lekhā* (alphabets, reading and writing), *rūpa* (drawing and geometry) and *gaṇanā* (arithmetic). Mention of *lekhā*, *rūpa* and *gaṇanā* in the Jaina cannonical works *Samvāyāngasūtra* 72).

P. 7. The word *Saṁkhyāna* used for *gaṇita* in *Kalpasūtra* of Bhadrabāhu (ed. by H. JACOBI, Leipzig, 1897); *Bhagavatīsūtra* (Bombay 1918, p. 112).

P. 8. Subjects treated in the Hindu *Gaṇita* of the early renaissance period consisted of the following : *Parikarmā* (fundamental operations), *Vyavahāra* (determinations), *Rajju* (rope, meaning geometry), *Rāśi* (Rule of three), *Kalāsavarṇa* (Operations with fractions), *Yāvat tāvat* (as many as, meaning equations), *Ghana* (cube, meaning cubic equations), *Varga-varga* (biquadratic equations) and *Vikalpa* (permutations and combinations) vide Sthānāngasūtra 747.

Pp. 11-12. Numeral terminology in Anuyogadvāra, sūtra 142. (c. 100 B.C.).

P. 13. Notational Places—the first use of the word 'place' for the denomination is met with in the Jaina work *Anuyogadvārasūtra* (c. 100 B.C.); Mahāvīra (850 - *Gaṇita-sāra-saṅgraha*, 1163-68) gives twenty-four notational places.

P. 15. Numerals in spoken Languages—substractive (Gss. i. 4); Multiplicative: (Gss, i. 28; i. 27).

P. 33. Numerical notation, using distinct letters or syllables of the alphabet, the name *akṣarapalli* given to this system by the Jainas, to distinguish it from the decimal notation, the *aṅkapalli*.

P. 37. Invention of the Brahmi script and the numeral notation according to the *Samvāyāṅga-sūtra* (fourth century B.C.) and Pannavanā-sūtra (c. 168 B.C) each gives a list of 18 scripts.

Pp. 42-43. The decimal place-value system epigraphic instances; 18. 862 A.D. Deogarh Jaina inscription of Bhojadeva (Ex. In. iv, p. 309) The dates Vikrama Saṁvat 919 and the corresponding Saka Saṁvat 784 are both given in decimal figures.

Pp. 55-57. Words denoting numbers—3 is expressed by *ratna* (Jaina) used by Mahāvīra only; others take it for Five. 5 is expressed by *Karaṇiya* - that which ought to be done; according to the Jainas *ahiṁsā*, *sunṛta*, *asteya*, *brahmacarya*, and *aparigraha*. 6 is expressed by *dravya* (used by Mahāvīra). 7 is expressed by *tatva* (used by Mahāvīra because the Jainas recognise seven *tatvas*; used for five by others), *pannagabhaya*) used by Mahāvīra). 8 is expressed by Karman (used by Mahāvīra for 8 and by others for 10), *tami* (used by Mahāvīra) and *mada* (used by Mahāvīra only); 9 is expressed by *padartha* (used by Mahāvīra only). 24 is expressed by *gayatri*, *Jinā*, *arhat*, *siddha* 25 is expressed by *tatva*, also for 7 by Mahāvīra).

P. 61. Word numerals—Jinabhadra gani (575) has used word symbols with the left to right arrangement to express numbers (*Bṛhat-kṣetra-samāsa*, i, 69). In the beginning opinion was divided as to which method of arrangement (right or left) should be followed in the word system (of numerals).

P. 79. The Zero Symbol : The writings of Jinabhadra Gaṇi (529-589) a contemporary of Varāhamihira, offer conclusive evidence of the use of zero as a distinct numerical symbol. The zero of Jinabhadra Gaṇi is certainly not a mere concept of nothingness, but is a specific numerical symbol used in arithmetical calculation.

P. 80. Siddhasena Gaṇi (6th century) used zero in calculation. (Footnote).

SMITH and KARPINSKI (Hindu-Arabic Numerals p. 53) state, 'the *Ganita-sāra-saṅgraha* of Mahāvīrāchārya (c. 830 A.D.), while it does not use the numerals with place-value, has a similar discussion with zero'. The first part of the statement is incorrect, because Mahāvīra has always used numerals with place-value. In fact, no trace of numerals without place-value is to be foundin the *Gaṇita-sara-sāngraha*— J. TROPFKE's statement (Geschichte d. Elementar-Mathematics, Bd.II, 1926, p. 56) that zero was not regarded as a number before the seventeenth century A.D., is incorrect B. DATTA, *Early literary evidence of the use of the zero in India*', American Math. Monthly, XXXVIII, 1931, p. 569.

Pp. 83-84. The place-value Notation in Hindu Literature. Jaina canonical works. The earliest literary evidence of the use of the word 'notational place' is furnished by the *Anuyogadvāra-sūtra,* a work written before the Christian era; the total number of human beings in the world is given by a 'number which when expressed in terms of the denominations, *koṭi-koṭi*, etc. occupies twenty-nine (29) places (*sthāna*)'. Reference to the places of numeration is found also in a contemporary work, the *Vyavahāra-sūtra* (ch. i; of B. DATTA, Scientia, July, 1931; p. 8).

P. 125. The only works available which deal exclusively with *pāṭigaṇita* (science of calculation) are; the Bakhshāli manuscript (c. 200), the Triśatikā (c. 750), the *Gaṇita-sāra-saṁgraha* (c. 850) and three other works.

P. 145. Cross Multiplication Method (*tastha-guṇana*). This method has been mentioned by Mahāvīra also.

P. 150. Division—a method of division by removing common factors seems to have been employed in India before the invention of the modern plan. This removal of common factors is mentioned in early Jaina works (*Tatvārthāgamasūtra*) *Bhāṣya* of Umāsvāti (c. 160). It has been mentioned by Mahāvīra who knew the modern method.

P. 151. The method of long division—according to Mahāvīra.

P. 155. Square—The Sanskrit term for square is *varga* or *Kṛti*. Definition and method: 'The product of two equal numbers is *varga*' (Mahāvīra Gss. p. 12).

P. 161. Minor methods of squaring—Mahāvīra (Gss. p. 13).

Pp. 162-68. Cube i.e. *Ghana*: the continued product of three equal numbers is *ghana* (Gss. Pp. 14-15); Minor methods (Gss. p. 15, Gss. ii, 44, 45).

P. 172. Square-root—*Mūla* and *pada* (Gss. p. 13).

Pp. 192-203. Fractions in combination [Gss. p. 39 99; p. 41 (112)] Lowest common Multiple *niruddha* Mahāvīra (Gss. p. 33) was the first amongst the Indian mathematicians to speak of the lowest common multiple; his definition; process; addition and substraction—Mahāvīra (Gss. p. 28) differs from other writers in giving the methods of the summation of arithmetic and geometric series under the title of addition (*saṁkalita*) (Gss. p. 28); Multiplication—Mahāvīra refers to cross reduction in order to shorten the work (Gss. p. 25); Division; Mahāvīra's method (Gss. p. 26); Unit fractions : Mahāvīra has given a number of rules for expressing any fraction as the sum of a number of unit fractions These rules do not occur in any other work; rules (Gss. p. 36); rule to express any fraction as the sum of : (1) Unit/fractions (Gss. p. 37); (2) two other Unit fractions (Gss. p 37); (3) to express any fraction as the sum of two other fractions whose numerators are given (Gss. p. 38); (4) to express a given fraction as the sum of an even number of fractions whose numerators are previously assigned (Gss. p. 38).

Pp. 203-205. The Rule of three; *trairāśika;* the term *rāśi* is used in the enumeration of topics of mathematics in the *Sthaṇaṅga-sūtra* (C. 300 B.C.) (Sutra 747); The method according to Mahāvīra (Gss. p. 58).

P. 208. Inverse Rule of three : *Vyasta-trairāśika* method, according to Mahāvīra (Gss. p. 58).

Pp. 219-226. Interest in Ancient India—*Gaṇitasāra-sāmgraha* has a large number of rules and problems relating to a problem of interest; Problem involving a quadratic equation (Gss. p. 71); other problems, solution of simultaneous equations (Gss. Pp. 68-69); the *Gaṇita-sāra-samgraha* contains a large number of *problems relating to interest—(Gss. Pp. 70-73)—13 problems given.*

Pp. 227-229. Problems on partnership and proportionate division and problems relating to the calculation of the fineness of gold found in Gss. Pp. 84, 85, 88, 89, 94, 99-100.

Pp. 230-231. Regula Falsi i.e. the rule of false position or the rule of supposition *iṣṭa-Karma*; Mahāvīra gives a large variety of problems to which he applies the rule (Gss. chapters iii and iv); Gss. Pp. 48, 49, 55.

P. 232. The Method of Inversion called *vilomgati* (working backwards) Gss. p. 102.

Pp. 233-234. Problems on Mixture - *misraka-vyavahāra* (Gss. p. 82 valika-Kuṭṭikāra).

Pp. 235-238. Problems involving solution of Quadratic equations; Mahāvīra divides these problems into two classes : (i) those that involve square-roots (*mūla*) and (ii) those that involve the square (*varga*) of the unknown examples given (Gss. 51, 52, 53, 54, 55, 56).

P. 240. The Mathematics of zero : Zero in Arithmetic - Gss. P. 6 ;

Gss - *Gaṇita-sāra-saṃgraha* by Mahāvīra (850) edited with English translation and notes by M. Rangācārya, Madras, 1912.

2707

Proceedings and Transactions of the Eighth All-India Oriental Conference. Mysore, 1935.

P 418. *Mahāpurāṇa* - a Jain work composed by Jinasena and Guṅabhadra, written in Sanskrit under the patronage of Amoghavarsha I, 783 A.D. (Presi. address of Vaidya, P.L.).

Pp. 566-67. *Prameya Kamala Mārtaṇḍa*, a work of Prabhacandra—criticism of Sūresvara's view of *Vivarta*—Jinasena II Guru of Amoghavarsha - *Jayadhavalā*, work of Jinasena II of S' 759 - Prabhachandra a disciple of Akalaṁka and Vidyānanda and author of *Chandrodaya*, *Bhaṭṭākalaṁka*, Sripala and Pātrakeśarī. *Ashṭaśatī*, a work of Vidyānanda amplified by Akalamka mention of Mānikyanandin and Padmanandin.

P. 571. Prabhāchandra criticises Bhāskara's notion of Salvation in *Prameyakamalamārtaṇḍa*. Jinasena II mentions Vāchaspati as being defeated by Virasena (Lect. of Śāstri Sri Kanta).

2708

P. S. Sivaswamy Aiyer—*Evolution of Hindu Moral Ideals.* Calcutta, 1935.

P. 1. Jains a heretical sect and dissents from Hinduism.

P. 1 (n). Jains—influenced by Hindu ideals and practices, but object to be classed as Hindus.

P. 120. Jains—a class of strict vegetarians.

2709

N. A. THOOTHI—*The Vaishṇavas of Gujarat.* London, 1935.

P. 39. Jainism and Buddhism—Pointers of the deficiencies of old Vedic laws.

P. 86. Buddhism and Jainism—bringing Banias to the front rank in the political rank.

P. 216. Hemachandra, the Jain scholar, wrote in Sanskrit and Apabhraṁsa in the early 12th century A. D.

P. 229. Bhālana—a religious preacher—had to work hard against the prevelance of Jainism and Saivism in Gujarat to preach his Purāṇic revival (1439-1539 A. D.)

P. 247. Jain writings—giving a deep influence on the morals of Gujarat in 17th century A. D.

P. 337. Jains have raised most gorgeous and luxurious temples for the abode of their Tīrthankaras.

P. 351. Only a few Banias adhere to Jainism in Gujarat now.

P. 353. Śaivism—its revolt against Buddhism and Jainism in Gujarat.

P. 358. For a time the economic fortunes of Gujarat depended on the Jains, but that has passed away.

2710

Jagmanderlal JAINI—*Fragments from an Indian student's note book.* London, 1935.

Pp. 1-8. Exposition of Jain philosophy.

P. 140. Jain theology and astronomy.

2711

A. N. UPADHYE—*The Leśyā Doctrine.* (Proc. & trans. of the A. I. O. C, VII. Pp. 391-98; Baroda, 1935).

It is shown here that the antecedent counterparts of the *Leśyās* detected by different scholars in the Ājīvika system are only superficial. After explaining the etymology of the term *Leśyā*, the metaphysical basis and the dogmatical details of this doctrine in Jainism are discussed here.

2712

Hiralal Amritlal SHAH—'*Vedic Gods* : I-IV'.

The Jain Calender and the *Arthaśāstra*. Vol. VII. Part II, Pp. 109-110, 111. (A.B.O.R.I. Vol. XVII; 1935-36).

2713

ZACHARIAE—*On Jain Authors of 16th and 17th Centuries*—Art. from Winternitz Commemoration Volume—review (A.B.O.R.I. Vol. XVII ; 1935-36). p. 96.

2714

H. R. KAPADIA—*Methods adoped by Jain Writers for recording their own names and those of their Gurus in the works composed by them.* (ABORI. Vol. XVII ; 1935-36). Pp. 84-86.

2715

S. C. GHOHAL—*Rules for Ascetics in Jainism, Buddhism & Hinduism.* (J. A. vol. I ; No. IV ; Arrah, 1936). Pp. 67-81.

Origin of Hinduism and Jainism lost in obscurity. Tenets and practices similar in all religions. Some of the practices in Jainism vehemently attacked by Hindus and Buddhists were included in their own religious doctrines.

Achelakas (Jain naked saints) and their practices described by Buddha in *Anguttara Nikāya*-Achelaka Bagga ; Manosoathapurani and Dandavaggo. Hindus also have naked saints e. g. Śivaite sect. Śiva and Kali are naked. *Paribrājakas* and nudity. Non-bathing non-cleaning and spare eating common to the Jains, the Buddhists and the Hindus. Rules regarding eating, sleeping, waking, movements and action in these three religions. Rules regarding staying in one place during the rainy season also common. Buddha allowed saints to live in Bihārs. The *Panchaśila* of the Buddhists and the *yāmas* of the Hindus are the same as five Mahābratas of the Jains.

Seeing these similarities in the rules for ascetics, western scholars like MAX MULLER in Hilebert Lectures, BÜHLER in his translation of the *Baudhayana Sūtra*, KERN in his History of Buddhism in India, and JACOBI in his introduction to the translation of the Jain Sūtras have come to the conclusion that the originals of the monastic orders of the Jainas and Buddhists are to be found in the Hindu ascetic,

2716

A. N. UPADHYE—*A Note on Niśidhi* (*nisidiyā of Khāravela Inscription*). (Annals of the B. O. R. I., XIV, 3-4, Pp. 264-66, Poona, 1933 ; for its Hindi version see J. S. B, II, Pp. 137-39, Arrah, 1936).

The term *niśidiyā* in its various forms frequently occurs in many Jaina inscriptions in Sanskrit, Kannada and Prākrit. The etymology and significance of this term are discussed in this note.

2717

A. N. UPADHYE—*Studies in Jaina Gotras*. (J. A., II, 3, Pp. 61-69, Arrah, 1936).

After discovering three lists of Gotras etc. among the Jainas, the sources of the material that formed these lists are discussed in this paper with adequate references from inscriptions etc. where also some Gotras etc. are mentioned. It is shown here how the names of Gotras are drawn from the lists of Yakṣas ; the Pravaras from the Sahasranāma of Jinasena ; Sūtras from the lists of Gaṇadhara-mukhyas etc. ; and the Śākhās from the various subdivisions of *Śrutajñāna*. And in conclusion it is shown that these lists must have been supplemented, now and then, till the 13th century A. D.

2718

A. CHAKRAVARTI—*Neelakeśi*. The original text and the commentary of Samaya-Divākara of Vāmana Muni. Edited Madras, 1936. English Introduction in one volume. Pp. 339.

A Tamil work by an unknown Jaina Philosopher poet. *Neelakeśi* is a refutation of the Buddhist work called *Kundalakeśi*, now lost. This work is intended to expound the doctrine of *Ahiṁsā* in all its aspects, and from the same point of view it examines other systems of Indian thought, like *Buddhist* (*Kundalakeśi-vāda, Arkachandravāda, Mokkalavada, Buddhavāda*), *Ājīvikavāda, Sāṅkhyavāda, Vaiśeṣika-vāda, Veda-Vāda* and *Bhūta-vāda* (materialistic school).

2719

Emma HAWKRIDGE—*Indian Gods and kings*. London, 1936.

P. 56. Jains borrowed from the yoga philosophy.

Pp. 86-7. Conversion of a king of Madura from Jainism to Hinduism by the Śaivite saint Sambandar (7th century A. D.)—punishment of Jains.

P. 138. Jains in king Harsha's religious assembly.

P. 241. A Jain saint of Gujarat at Akbar's court—Akbar's leanings to some Jain principles due to his influence—the saint's death by starvation.

2720

Proceedings and Addresses of the First Indian Cultural Conference. Calcutta, 1936 (from the address of P. C. Nahar).

Pp. 16-18. Rishavadeva, the first Tirthankara—existence of Jainism long before Buddhism—reference of Rishava deva in Vedic literature—Mahāvīra's Nirvāṇa in 527 B. C. Pārswanāth flourished 250 years before Mahāvīra's Nirvāṇa—Jainism and Hinduism compared—mention of *Avasarpiṇi* and *utsarpiṇi-Yugalikas* a period in Jain tradition—explanations of Jain Sādhus—vast field of research work in Jain literature.

2721

V. RAGHAVAN—*Picture Showmen—Maṅkha.* (I. H. Q. Vol. XII; 1936.)

P. 524. Jain Prakrit texts mention the Maṅkha, the beggar or mendicant who goes about showing picture panels *Citra-phalakāvyagra-hasta-bhikṣaka-viśeṣa.* Maṅka known by two other names Gauriputraka and Kedāraka.

2722

M. A. SMITH—*The fauna of British India including Ceylon and Burma, Reptilia and Amphibia,* vol. II—Sauria, p. 303 (1936) has included Paresnath specimens described by Stoliczka as Mocoa sacra under heiolopisma (Lygosoma Blgr.) Sikkimense.

If more materials become available from the Paresnāth Hill, it is likely that racial differences may be found constant between the Paresnath form and the typical form from the Himalays, indicating thereby that isolation between the two forms probably occurred in the post-glacial period about 20,000 to 25,000 years ago. The second point is that isolation has not been the result of any fortuitous occurence but is due to some palaeographical factors.

During the period of glaciation of the Himalayas, the atmosphere was damper in the plains of India but even then the dampness in the plains at sea-level could not have been of the same kind as it is to be found now either in the E. Himalayas or at the summit of the Paresnāth Hill. For the migration of this lizard, as well as of Amblyceps, a continuity of low ranges of hills between the foothills of Nepāl and the Parsenāth Hill seems almost a necessity. So besides humidity, temperature has been also a factor governing its distribution.

2723

Proceedings and Addresses of the First Indian Cultural Conference. (Organised by the Indian Research Institute, Calcutta). A.B.O.R.I. Vol. XVIII, 1937.

P. 90. Jain Section :—

(1) Predecessors of Tīrthankar Mahāvīr—by K.P. JAIN.

(2) Doctrine of Relativity in Jain Metaphysics—by Satkari MUKHERJEE.

(3) Jainism—its Metaphysics and Ethics—by R.C. GHOSH.

(4) A study in Proto-Jainism—by A.K. SUR.

2724

A. N. UPADHYE—*Mystic Elements in Jainism.* (Proc. and Trans. of the A.I.O.C. IX, Pp. 673-77, Trivandrum, 1940 ; J.A., III, 2, Pp. 27-40, Arrah, 1937).

2725

C. R. JAIN—*Selections from the 'Atmadharma' of Brahmachari Sital Prasad.* 2nd edition. Agra, 1937.

Pp. 67. It contains some selections from the works of Kundakundacharya, Pūjyapāda, Padmanandi. Devasena, Amritachandra, Amitagati, Padmaprabha Maladhari and Subhachandra.

It deals with happiness, *Jīva* (life), *pudgala* (matter), changes in different bodies, the soul, qualities, accidents and meditation.

2726

Benoy Kumar SARKAR—*Creative India.* Lahore, 1937.

P. 414. Siddhanta—the Jaina canon written down in present form about 550 A.C.

Jaina social philosophy—a formating force in the intellectual and cultural world of India under the Mauryas, Andhras, Kusanas, Vākātakas, Bhārasivas and the Guptas. Amgas, Dasāos—Jaina texts—*Uvāsagadasāo*, *Antagaḍadasāo*, *Anuttaro Vavai dasao* rich in data of secular life and worldly interests. Jain positivism described.

Siddhānta comprises 45 texts :

(1) Amgas : 11 or 12 (one missing)

(2) Upamgas : 12

(3) Painnas : 10

(4) Chheda Sūtras : 6

(5) Sūtras : 1 Nandi

11 Anuyogadvara.

(6) Mula Sūtras : 4
Jainism against sacrifice.

P. 306. Influence of Brahmanical, Buddhist and Jainic culture in succession in South India.

P. 307. Ideas of Āmgas and the Āgamas i.e. Jainism in Kural, a classic Tamil work by Teruvallu (c. 300 B.C. ?).

2727

H. V. GLASSENAPP—*A Jaina Tīrthankara in a Buddhist Maṇḍala.* (Jain Ant. Vol. III ; No. II; Arrah; 1937 ; P. 47).

In the *Ārya-mañjuśri-mūlakalpa,* a Sanskrit text, published by T. Ganapati Sastri as No. 70 of the Trivandrum Sanskrit Series, mention is made of Ṛṣabha, the first Jaina Tīrthankara along with other deities.

2728

V. RAGHAVAN—Some more Sanskrit and Prākṛt Poetesses. (Q. J.M.S. Vol. 27, Nos. 3 and 4 ; 1937; Bangalore).

P. 281. Āyiccāmbā—was the wife of the Apabhraṁśa poet, Svayambhū-deva, who had the title *Kavichakravartin* and *Candascūḍāmaṇi.* He wrote the Pauma Cariu, i. e. Padma Carita on the life of Rama according to the Jain version. Svayambhū's wife, Āyiccāmbā, is mentioned by him at the end of the 42nd Sandhi as having assisted her husband in the composing of the *Ayodhyākāṇḍa.* Svayambhu assigned to the period between A. D. 700-783.

2729

Sukumar Ranjan DAS.—*The Jaina Calendar.* (Jain Ant. vol. III ; No. II ; Arrah; 1937; Pp. 31-56).

The astronomical-chronological period on which the Jaina system is based in the well-known quinquennial *yuga* or cycle which is the same as that of the *Jyotiṣa Vedāṅga*. A Jaina *yuga* consists of five years and begins with *Abhijit*. Solar, *Ṛtu Sāvana*, lunar and the *Nakṣatara* months and years described. The names of months—modern and Jaina. Four kinds of *Samvatsaras*, five seasons, calculations given.

2730

A. N. UPADHYE—*Mystic Elements in Jainsm.* (Jain Ant. vol. III; No. II; Arrah; 1937; Pp. 27-30).

Some aspects of mysticism; mysticism in Jainism; elements of mysticism in Jainism. Jainism contains all the essentials of mysticism. The rigidity of the code of morality prescribed for a Jaina saint gives no scope for Jaina mysticism to stoop to low levels of degraded tantricism. Sex-impulse is considered by Jaina moralists as the most dangerous impediment on the path of spiritual realisation, so sensual consciousness has no place whatsoever in Jaina mysticism. The routine of life prescribed for a Jaina monk does not allow him to profess and practise miracles and magical feats for the house-holder with whom he is asked to keep very little company.

2731

M. C. JAIN—*History and Principles of Jaina law—Jain law and the law courts* (Jain Ant. vol. III, No. 1) ; Arrah, 1937. Pp. 9 to 15.

The antiquity and independence of Jainism once recognised, the law for the Hindus would not apply to Jainas, if theology has anything to do with jurisprudence and the fundamentals of the two religions differ. 'Jainas differ particularly from the Brahmanical Hindus in their conduct towards the dead omitting all obsequies after the corpse is buried or burnt. They also regard the birth of a son as having no effect on the future state of his progenitor and consequently adoption is a merely temporal arrangement and has no spiritual object.' In the Jaina law of inheritance, the widow precedes the son. Females occupy a respectable position in Jaina society, and enjoy equality under the law. The daughter's son is at par with the son's son. Jaina law favours separate living as against the Joint family system of the Hindus.

2732

B. N. Krishnamurti SARMA—*Vādirāja Tīrtha.* (P. O. vol. II; 1937-38)

P. 203. Reference to Jain doctrine of Ahimsā.

P. 208. *Kalpalatā.*

2733

Sri Ram SHARMA—*Jahangir's Religious Policy.* (Ind. cul. vol. IV, 1937-38), Culcutta.

Pp. 311-12. His attitude towards the Jains. Man Singh and Bal Chandra, the leaders of the two Jain schools of thought, enjoyed royal hospitality under Akbar. Man Singh prophesied that Jahangir's reign would not extend beyond two years. When Jahangir visited Gujarat where there were many Jains, he decided to embark upon their persecution. He issued orders for their expulsions from the Imperial territories (Tuzak, Tuzaki-Jahāngirī, Persian Text 63, 219) Dr. BENI PRASAD is wrong in stating that the order of expulsion was confined to one sect alone (Jahangir by Dr. BENI PRASAD, p. 414)

2734

Keshav Appa PADHYA—*Buddhism as depicted in Ancient Sanskrit dramas.* (Ind. Culture, vol. IV, 1937-38) ; Calcutta.

Pp. 71-72. *Mudrārākshasa*—a notable play written by Vishākhadatta—does not contain any reference to Buddhism. A passing reference is made about a Jain *Bhikkhu* (*Kshapṇaka*). Buddhism was not considered as an important factor during the time of Asoka's grand father, king Chandra Gupta.

2735

Jean PRZYLUSKI—*From the Great Goddess to Kāla.* (Ind. Hist. Qu. Vol.XIV. No. 2; Cal. 1938).

P. 271. According to the Jainas, wicked kings named Kalkin and Upakalkin appear periodically during the periods of decline (*duhsamā*); by their periodicity the Kalkin and Upakalkin of Jainism are evidently in relation to Kali and to the theory of the ages of the world.

2736

Kālipada MITRA—*The previous births of Sejjaṃsa.* (Jain Ant. vol. IV; No. II; Arrah; 1938; Pp. 45-56).

Sejjamsa, grand-son of Bāhubali and great-grandson of Ṛṣabha (who had been starving for a year) gave the first alms to Ṛṣabha. His previous births narrated—(a) Previous birth of Lalitang—story of Mahābala; tale of an elephant (narrated by Sayamleddha) ; (b) tale of a jackal ; (c) story of Kurucanda; Narration of Seyyamsa—story of Sirimai.

2737

DATTA Bibhutibhusana and SINGH Avadhesh Narayan—*History of Hindu Mathematics*—Part II Algebra ; Lahore, 1938.

P. 9. Unknown quantity—was called in the *Sthānānga-sūtra* (before 300 B. C.) *Yāvat-tāvat* (as many as or so much as, meaning an arbitrary quantity), Sūtra 747 of Bibhutibhusana DATTA—'*The Jain school of Mathematics*',—Bulletin of the Calcutta Mathematical Society xxi, Pp.1-60; particularly Pp. 26-8, 66,

P. 10. Power : The oldest Hindu terms for the power of a quantity, known or unknown, are found in the *Uttarādhyayana sūtra* (c.300 B. C. or earlier) chap. xxx, 10,11; *Varga* (square), *Ghana* (cube), *Varga-varga* (square-square), *Ghana-varga* (cube-square), *Ghana varga-varga* (cube-square-square).

In the *Anuyogadvāra-sūtra* (142), a work written before the commencement of the christian era, are found certain interesting terms for higher powers, integral as well as fractional; particularly successive squares (*varga*) and square-roots (*varga-mūla*).

Pp. 20-24. Laws of signs—Addition : Mahāvīra (850) says: 'In the addition of a positive number (the result) is (their) difference. The addition of two positive or two negative numbers (gives) as much positive or negative numbers respectively (Gss. i, 50·1). Subtraction : Mahāvīra says : a positive number to be subtracted from another number becomes negative and a negative number to be subtracted becomes positive (Gss. i, 51).

Multiplication : Mahāvīra—In the Multiplication of two negative or two positive numbers the result is positive; but it is negative in the case of (the multiplication of) a positive and a negative number (Gss. i, 50).

Division : Mahāvīra states : In the division of two negative or two positive numbers the quotient is positive, but it is negative in the case of (the division of) positive and negative (Gss. i, 50).

Evolution and involution : Mahāvīra says : the square of a positive or of a negative number is positive; their square-roots are positive and negative respectively.

Since a negative number by its own nature is not a square, it has no square-root (Gss. i, 52).

P. 35. Classification of equations—earliest reference in *Sthānānga sūtra* (sūtra 747) a canonical work of circa 300 B.C. (see Datta : Jaina Math., Bulletin of the Calcutta Mathematical society, xxi, Pp. 119 ff.

P. 36. Linear equations in one unknown—early solutions : reference in the *Sthānānga sūtra* to a linear equation by its name (*Yāvat-tāvat*), suggests the method of solution followed at that time (Datta, Jain Math, B.C.M.S. xxi, p. 122).

P. 38. Rule of false position : very limited applications of it are found in the arithmetical treatises of Mahāvīra (850); finding out the unknown (Gss. iii-107-108).

Pp. 44-46. Rule of Concurrence (*Saṅkramaṇa*); Gss. vi, 2 Linear Equations; Gss. vi, 139½, 140½, 142½, 268½, 9½, 270·2½.

Pp. 49-53. Linear equations—solution by false position; Mahāvīra Gss. vi. 159, 160-2, 251½-252½-253½.

P. 56. Certain interest problems treated by Mahāvīra lead to simple simultaneous equations involving several unknowns. In these problems certain capital amounts are stated to have been lent out at the same rate of interest for different periods of time—Gss. vi, 37, 39, 42.

P. 60. Quadratic equations : Geometrical solution of quadratic equation is found in the early canonical works of the Jainas (500-300 B.C.) and also in the *Tattvārthādhigama sūtra* (c 150 B.C.) *Datta : Geometry in the Jaina Cosmography*, Quellen und studien zur Ges. d. Math., Ab-B, Bd 1 (1931). pp.245-54.

Pp. 66-67. Mahāvīra—The only work of Mahāvīra (850) which is available now, is the *Gaṇita-sāra-samgraha*. As it is admittedly devoted to arithmetic, we cannot expect to find in it a rule for solving the quadratic. But there are in it several problems whose solutions presuppose a knowledge of the roots of the quadratic-problem and its solution cited—Gss. iv, 34, 44.

Pp. 73-74. Two roots of the quadratic—known to Mahāvīra—rules and illustrations—Gss. iv, 57, 59,61,62-4. 35-52, vi 29 ff.

Pp. 77-81. Equations of Higher Degrees—Mahāvīra considered certain simple equations of higher degrees in connection with the treatment of the geometric series—types given—Gss. ii, 97, 101, 102, iv, 51, 52, 54-55, 56.

Pp. 82-87. Simultaneous quadratic equations—common forms; Gss. vii 129½, 125½, 127½; rule of dissimilar operations—Gss. VI. 2,47,51.

P. 90. Indeterminate equations of the First Degree : Kuṭṭikara; Gss. vi. 79½ etc. 115½ ff. 79½.

Pp. 103-104 and 124. Solution of by-ox=c; Mahāvīra's rules; Gss. vi. 115½ (first portion), 136½ (first portion); vi. 188,187, 189.

Pp. 137-139. Simultaneous Indeterminate equations : Generalised conjunct Pulveriser : Gss. vi. 115½, 136½ (last lines) and 129½, 138½.

Pp. 207-210. Rational Triangles : Integral solutions—Mahāvīra : Gss. vii, 93½, 90½, 92½ and 111½.

Bibhutibhusana DATTA—'*On Mahāvīra's solution of Rational triangles and Quadrilaterals*'. (Bulletin of the Calcutta Mathematical Society, xx 1928-29. Pp. 267-294). Right triangles having a given side—Gss. vii 97½, 95½. Right triangles having a given Hypotenuse—Gss. vii. 95½, 97½, 122½, 123½, 124½. Problems involving Areas and Sides : Gss. vii. 112½, 115½, 117½; Problems involving Sides but not Areas—Gss. vii. 118½, 119½, Pairs of Rectangles; Gss. vii 131½-133; Isosceles Triangles with Integral sides: Gss. vii. 108½; Pairs of Rational Isosceles triangle; Gss-vii 137; Rational Scalene Triangles. Gss. vii. 110½; Triangles having a given Area: Gss. vii 154½; 156½, 158½, 160½—161½.

Pp. 229-245. Rational Quadrilaterals; Rational Isosceles Trapeziums; Gss. vii. 99½; Pairs of Isosceles Trapeziums—Gss. vii. 173½, 174½; Rational Trapeziums with three equal sides; Gss. vii. 101½; Rational Inscribed Quadrilaterals—Gss. vii. 103½, 114½, Inscribed Quadrilaterals having a given Area: Gss. vii. 146, 148, 150, 152; Triangles and Quadrilaterals having a given Circum-Diameter: Gss. vii, 221½.

Pp. 245-246. Single Indeterminate Equations of Higher Degrees—Gss. vii 78. Gss. ii 83; 82, & vi. 317.

Pp. 300-301. Solution of axy=bx+cy+d : Mahāvīra's rule; Gss. vi-284 and Gss. vi. 35.

2738

PRZYLUSKI, Jean—*From the Great goddess to Kāla*. I. H. Q. Vol XIV, Calcutta, 1938.

P. 271. By their periodicity the Kalkin and Upakalkin of Jainism are in relation to Kali and to the theory of the ages of the world,

P. 274. In the most ancient texts where the name of Kalki(n) can be found, that is to say, in Jaina literature, Kalki(n) is a nefarious being.

2739

A. GHOSH—*The Law of Endowments.* Calcutta, 1938.

P. 1095. The Madras Hindu Religious Endowments Act. For the purposes of this Act, Hindu Public religious endowments do not include Jain religious endowments.

The local Government may, by notification, extend to Jain religious endowments the provision of this Act, and may declare such extension to be subject to such restrictions and modifications as they think fit.

2740

Dhirendra Nath ROY—*The Spirit of Indian Civilization.* Calcutta, 1938.

P. 99. The Jainas and Buddhists are equally proud of their non-theistic principles of ethics.

P. 222. India was not Hellenised and forgot the passing of the Macedonian storm. No Indian author, Hindu, Buddhist or Jaina makes even the faintest allusion to Alexander or his deeds.

2741

A.S. ALTEKAR—*The position of women in Hindu civilization*, Benares 1938. (Culture Publication House, Hindu University).

P. 15. Jaina lady philosophers remained unmarried, for example Jayanti, daughter of king Sahasranika of Kausambi. she met Mahāvīra and became a nun (*Bhagavatīsūtra*, Gujrati ed. III, p. 257).

P. 38. Maidens entering Jaina orders sometimes unable to live up to high ideals.

P. 153. Two cases of *Sati* among Jainas in Southern India, during the medieval period. (E.C. VIII, Sorab Nos. 106, 261 dated 1376 and 1408 respectively).

P. 190. Jaina nuns used to be shaved.

P. 212. Women were admitted into Jainism and were allowed to preach.

P. 246. Digambara Jainas hold that women cannot get salvation except by being reborn as men.

Jaina nuns placed under a more rigorous discipline than monks.

P. 248. Śvetāmbara Jainas concurred with the Buddhist view that womanhood was no bar to salvation.

P. 309. King Kumārapāla of Gujrat (1144-73) admits that widows had no right of inheritance (Mahaparajya, Act. III).

P. 310. Kumārapāla voluntarily foreswore his right to the property of the 'weeping widow' (*Kumārapālapratibodha*, p. 48).

P. 390. The Jaina saint Hemachandra described women as 'the living torch illuminating the way to hell' (Yogaśāstra, II, 87).

Jaina and Buddhist nuns have not attributed one's wickedness to the wickedness of the other sex.

2742

S. Srinivasa IYENGAR—*Mayne's Treatise on Hindu Law and Usage*. Madras, 1938.

P. 5. Jainas—following substantially the broad features of Hindu laws.

P. 88. Jains—governed by Hindu Law except in cases governed by their exceptional customs—Jains rejection of Vedas—non-practising the *Śrādhas* of the dead.

Superiority of the Brahmins not recognised by Jains.

P. 89. Jains—governed by Aliya Santāna law previously in Madras now substituted by *Mitākshara* law by the Jaina Succession Act.

P. 197. Hindu law of adoption applied to Jains in the absence of contrary usages.

P. 210. Power of Jain widow to adopt discussed.
P. 239. Intricacies of Jain law of adoption discussed.

P. 247. Restrictive rules regarding the Jain law of adoption discussed.

P. 252. Ceremony accompanying adoption among Jains not essential.

P. 546(n) Right of a Jain widow to demand a share of partition of her husband's property—explained.

P. 615(n). Mention of Jain widow to succeed to her husband's estate even though undivided.

P. 718. Jain widow's estate explained.

P. 756(n). Unmarried daughter preferred to married in relation to the succession of *strīdhana.*

P. 779(n). Mention of custom recognised by Allahabad and Calcutta High Courts holding a childless Jain widow's acquisition of absolute rights in her husband's property whether ancestral or self acquired.

2743

Elizabeth SHARPE—*The Great Cremation Ground.* (*Mohāsmaśāna*); London—(A Review by H. R.) (Review in Q.J.M.S. vol. 29, 1938-39, P.513).

The second part of this brochure deals with the philosophy of the Jainas, which denies Advaitism or oneness, that spirit of Jīva alone is real but posits that Matter is as real and eternal as the spirit. It is observed that the Jaina philosophy is a live philosophy, ennobling and assuring and also optimistic. The authoress is of opinion (p. 42), wrongly, we think, that the Upaniṣads have indented for their philosophy on Jainism, and says that the major parts of the former are due to the desire of the Upaniṣadic writers to plant, unsuccessfully, their pet theories of oneness on to the Spirit and Matter of Jainism.

2744

P. K GODE—*The Oldest Dated Manuscript of the Deśīnāmamālā of Hemachandra, dated September 1241* (*A.D.*). (N. I. A. Vol. I, 1938-39); Pp. 558 561.

It is deposited in the Sanghavī Pāḍā Jain Bhandar of Patan. (G. O. Series No. LXXVI; Baroda. 1937; Vol. I; p.60).

2745

A. N. UPADHYE—*On the Authorship of a Maṅgala Verse in Inscriptions.* (N. I. A. II, 2, Pp 11-12; Bombay, 1939).

The famous verse *śrīmat-parama-gambhīra* etc., which occurs in many Jaina inscriptions, is pointed out here to be the first verse of the *Pramāṇa-saṁgraha* of Akalaṅka which is lately brought to light. This will enable one to put limits to the date of Akalaṅka as well to the age of many undated epigraphs.

2746

C. R. JAIN—*The change of Heart*. Delhi, 1939. Pp.164.

Contents : The change of Heart—Jaina Psychology—Grace and truth—Power—Religious differences—Do Tīrthankaras Partake of food ?—Jainism and the Philosophy of Al Ghazzali—*Arhan Nīti*—origin of the Śvetāmbara sect—Psychic Hedonism—Four and twenty elders—more questions on Jainism.

2747

Kamta Prasad JAIN : *Asoka and Jainism*. (Jain Ant. Arrah). Vol.V; No. II;1939; Pp. 53-60.

The inscriptions of Asoka were deciphered by the help of Ceylonese Buddhist texts. In doing so the scholars could not keep clear their version of the latter monkish evidence and were mostly swayed by the accounts of the poetical and sectarian books of the Ceylonese Buddhists.

The Buddhist legends are not pure history; *Dharma* of the Predecessors of Asoka; Some objections answered; Asoka's *Dharma* was not Buddhism;

Vol. V; No. III; 1939; Pp. 81-88.

Evidence of Asoka's inscriptions; Asoka's visit to sacred places; Asoka's State Policy and Administration; Evidence to prove the Jain faith of Asoka; Asoka's monuments and symbols;

Vol. VI; No. I; 1940; Pp. 9-16.

Technical terms of Jainism in Asokan Edicts; Teachings of Asoka;

Vol. VI; No. II; 1940; Pp. 43-50.

Philosophy of Asoka.

Vol. VII; No. I; 1941; Pp. 21-25.

Asoka's missions to Foreign countries; Asoka's belief in Jainism and his last edict; the successors of Asoka.

Conclusiom : Asoka certainly professed Jainism at a certain stage of his life. He based his religious code (*dhamma*) on Jain dogmas and Jain spirit. When he got inscribed his last pillar edict, he was Jaina at heart.

2748

V. R. Ramachandra DIKSHITAR—*Some Jain Teachers in Śravaṇa Beḷgoḷa.* (Indian Culture, VII, Pp. 41-45). Calcutta, 1940.

Based on inscriptions at Śravaṇa Beḷgoḷa, the writer enumerates some Jain teachers, and concludes that the period covered by the 6th to the 8th centuries in South India was marked by wordy warfare and learned religious dispensations, especially between Buddhists and Jains, as also between Śaivas and Vaiṣṇavas.

2749

H. R. KAPADIA—*The Jaina System of Education.* (Journal of the Uni. Bombay, VIII, 1940).

Pp. 194-259. Traces the Jaina system of education and its classification.

2750

A. N. UPADHYE—*Mystic Elements in Jainism.* (Pro. and Tr. of the Ninth All Ind. Or. Conf. Trivandrum, 1937; Trivandrum, 1940).

Pp. 673-677. A short study to see what elements of Jainism have contributed to mysticism, and in what way it is akin to or differs from such a patent mysticism as that of monistic Vedānta.

2751

E. WATTS—*Buddhist and Jain Nuns in India.* (Indian Review, Vol. XLI, Madras, 1940).

Pp. 408-9. No great respect for women, formation of orders of nuns; monastic rules of both coincide in many respects.

2752

M. Ramakrishna KAVI—*Bhatta Jayanta and Yasovarman of Kashmir.* (Ācārya-Puṣpāñjali Volume, in honour of D. R. BHANDARKAR. Calcutta, 1940).

Pp. 46-49. *Āgamaḍambara* is a sort of allegorical drama by Jayanta, where the characters are the representatives of various schools of philosophy, including

Buddhist, Jain and atheist. Act II takes up *Anekāntavāda* with a *Kshapaṇaka* and ends with a scene where the drink offers celestial sport to couples of the sect.

The characters in the drama—Jinarakshita, the Kshapaṇaka; Nothing is known about him. (*Kshapaṇakas* appear to be the earlier Digambara Jains).

2754

Mr. Rhys DAVIDS—*Wayfarer's words*. vol. I; London, 1940.

P. 44. The identification of self with body and mind is put forward as the opinion of one of the growing Jaina school among the Licchavi Republican *rājas* of Vesali—The Vijjians of Vesali the stoutest defenders of the Bhagava—Tapas according to Jains the cure of Karma of the past.

2755

H. L. JAIN—*The Tenth All-India Oriental Conference*—Tirupati, 1940. (from the speech of H. L. Jain).

P. 49. Indrabhuti Gautama, pupil of Mahāvīra, arrangement of Mahāvīra's teachings by him—Anga *Diṭṭhivāda* the most important work being lost—manuscripts of *Dhavalā, Jai Dhavalā, Mahā Dhavalā* Siddhāntas preserved only at Mudbidri, South Canara.

2756

S. K. AIYANGER—*Seran Vanji*—Ernakulam, 1940.

P. 2. Existence of the Buddhists and Jains—conclusive of considerable amount of intercourse between North and South India.

P. 9. A Jain nun taken as companion of the wife of Kovalan in their journey from Srirangam to the Paṇḍya capital. (Kovalan, a wealthy merchant of Chola capital).

2757

K. P. MITRA—*Bāhubali Gommaṭeśvara*, (Jain Ant. vol. VI; No. I; Arrah; 1940, Pp. 25-34).

A legendary account of the incident that led to the adoption of the statuesque posture by Bāhubali, upon which the colossal statue has been modelled. Bāhubali presents an ideal of asceticism of unsurpassed sublimity. The image reflects a serene expression of deep concentration.

2758

M. H. KRISHNA—*The mastakābhisheka of Gommaṭeśvara at Śravaṇa Belgoḷa.* (Jain Ant. vol. V; No. IV; Arrah; 1940; Pp. 101-106).

Śravaṇa Beḷgoḷa is situated about 8 miles to the south of Chennarayapaṭna in the Hassan District of Mysore. The history of Śravaṇa Beḷgoḷa begins from the third century B. C., i.e. from the time of Chandragupta Maurya. Gommaṭeśvara or Bāhubali's story given. The great statue of Gommaṭeśvara, the object of the *Mastakābhisheka* was erected in 983 A.D. by Chāmuṇḍāraya. the minister of the Ganga king Rachamalla IV. Description of the image. The *Mastakābhisheka*—the earliest one on record—took place in 1398. Account of the ceremony held in 1888 given.

The image is on the top of the hill called Vindhyagiri.

2759

P. B. ADHIKARI—*Indian Aesthetics* : *A critical study*. (D. R. Bhandarkar volume, Ind. Res. Ins., Calcutta, 1940).

Pp. 63 and 65. 'That the idea of the Beautiful in Nature did not exist in Hindu mind. It is the same with their descriptions of human beauty'—MAXMULLER. But from the absence of the subject from philosophic treatises, it does not follow, nor can it be asserted, that the subject was not handled at all in the ancient days of this land. There are some of the systems; as for instance, the Buddhists and the Jaina, where we find fine psychological analysis and description of the aesthetic consciousness.

2760

Nowroz C. MEHTA—*Akbar & Jainism*. (A.I.O.C., Session X; 1940).

P. 124. Hirvijaya Sūri, Vijayasena Sūri and Bhanuchandra Upādhyāya; also two more names Shāntichandra and Jinachandra. Śāntichandra was at court till 1587, and wrote a '*turgid encomium*' (Kriparasa=koṣa) on Akbar. Jinachandra is crowned with the Honour of converting Akbar to the Jain religion.

2761

K. A. Nilakanta SASTRI—*Cakravartin*. (N.I.A., vol.3, 1940-41).

P. 308. Cakravartin as *Mahāpuruṣa* with distinguishing marks on his body—similar statement in Jain works.

Pp. 319-321. References to the Cakravartin tradition occurs in a Tamil Jain work, of about the 13th century A.D., the *Jīvasambodhanai*, which is being edited by S. Vaiyapuri PILLAI. Both text and commentary the work of one author. Elaborate account of Sagara and his imperial attributes—detailed analysis given.

2762

B. S. UPADHYA—*The River Sindhu of the Mālavikāgimitra*. (J.U.P. Hist. Soc. Vol. XIV; Pt. I. 1941).

Pp. 10-20. Contemporaneity of Puṣyamitra with Kharavela highly improbable. The Greek king of the Indian invasion was Demetrios and not Menander. The *Yugapurāṇa* of the Gārgi Saṁhita, an astronomical work of about 1st century B. C., narrates the incidents of the Greek invasion just after the reign of Śāliśūka Maurya, the fourth successor of Aśoka. Śāliśūka forcibly converted the people of Saurāṣtra to Jainism, his own faith, (J.B.O.R.S , XIX, 3. 1928, Pp. 401, 1.19). Puṣyamitra killed Bṛhadratha, the last emperor of the Maurya dynasty; he revived the horse sacrifice.

2763

A. N. UPADHYE—*Materials for the interpretations of the term Gommaṭa*. (I. H. Q., XVI; Pp. 819-826, Calcutta, 1940; for its Hindi version J. S. B. VIII, 2, Pp. 85-90, Arrah, 1941).

This paper presents a critical study and an objective reinterpretation of some of the crucial *gāthās* of the *Gommaṭasāra* in which the term Gommaṭa is used with various shades of meaning. It is obvious from the discussion that Gommaṭa was a name of Cāmuṇḍarāya who got carved the famous statue of Bāhubali at Śravaṇa Beḷgoḷa.

2764

A. N. UPADHYE—*The Present Position of Prākrit, Jaina and Buddhistic Studies and their Future*. (Presidential Address of the Prākrit and Buddhism Section, A.I.O.C., Hyderabad, Proc. of the A.I.O.C., VII, Pp.1-34, Hyderabad, 1941).

This is an exhaustive address which takes stock of the work done in the Jaina and Buddhistic fields of study during the earlier years. The future prospects in these fields are also discussed in details.

2765

E. P. Radhakrishnan—*Reference to a paper on 'References to Buddhist authors in the Jaina Literature.* (I.A. XLII, p 241)', (P.O. Vol. VI; 1941).

P. 185. By G.K. Nariman—Where he refers to a paper by Prof. Mironov on '*Devabhadra and his Nyāyāvatāraṭippaṇa*' published in the Bulletin of the Imperial Academy of Sciences, St. Petersburg, 1911 April 15...

2766

Amulyachandra Sen—*The mode of ascertaining the right time of study among the Jains.* (A.I.O C., Session XI; 1941).

Ardhamāgadhi and Prākrit Section.

2767

Harisatya Bhattacharya—*Nārāyaṇas, Pratinārāyaṇas and Balabhadras.* (Jain Ant. Arrah).

Vol. VIII; No. I; 1941; Pp. 36-40.

According to the Jainas, Nārāyaṇa is a mighty human king who rules over three parts of the earth. Nine Nārāyaṇas are mentioned in the Jaina *Purāṇas* including Lakshmaṇa and Krishṇa of the Vedic *Purāṇa*. Prati-Nārāyaṇas are persons who are antagonists of Nārāyaṇas. There are nine Prati-Nārāyaṇas in the Jain *Purāṇas*. Nine Balabhadras are the elder step-brothers of the Nārāyaṇas including Rāmacandra and Baladeva of the Vedic Epics. Story of the *Rāmāyaṇa*.

Vol. VIII; No. II; 1942; Pp, 50-56.

Its Jaina version; its comparative study with Vedic version.

2768

A.N. Upadhye—*On the Latest Progress on Jaina and Buddhistic Studies*. (A portion of the Presidential Address in A.I.O.C., Hyderabad, 1941).

Jain Ant. Arrah.

Vol. IX; No. I; 1943; Pp. 20-29.

The Jaina authors were pursuing their literary activities, almost side by side, in Prākrit, Sanskrit, Apabhraṁśa, Tamil and Kannaḍa; and some authors took

pride in styling themselves '*Ubhayabhāṣākavicakravarti*' etc. because they could compose poems etc., in two languages. A comparative study of Jaina works in Tamil and Sanskrit would help us to adjust rightly the chronology of Tamil literature.

The Nyāya branch of early Indian literature. Jaina Bhandaras are rich treasures requiring patient study at the hands of the Indologists. Piecing together the information of Indian history, partly or as a whole, the *Praśastis* of Jaina authors form a valuable source. The chronological material that we get from *Praśastis* and inscriptions is very valuable.

Work on the Jaina Inscriptions; Jaina Iconography—some important work is being done.

Vol. IX; No. II; 1943; Pp. 47-60.

The Jaina texts supply interesting details in the study of different branches of Indian Philosophy is abundantly clear from the discussions of Prof. J. SINH (Indian Psychology : Perception, London, 1934). It is necessary that the material from the canon and the works of Akalaṅka etc. should be thoroughly analysed.

A survey on the latest progress of Jaina and Buddhistic studies given.

2769

V. RAGHAVAN—*Does Udayana Refer to Joindu?* (Jain Ant. Vol. VIII; No. I; Arrah, 1941; P. 8).

Introduction to the Paramātmaprakāśa of Yogindu by A. N. UPADHYE. He gives the upper limit of the date of Joindu in the last quarter of the 5th cent. A.D. and the lower limit about 700 A.D. Udayanācārya wrote his *Lakṣaṇāvali* in A.D. 984. In *Ātmatattvaviveka*, he mentions the name Jagadindu which is a slight corruption of Joindu or Yogindu; Udayan's date gives a definite lower limit for Joindu.

2770

P. K. GODE—*References to the Caitragaccha in Inscriptions and Literature.* (Jain Ant. Vol. VII; No. II; Arrah; 1941; Pp. 53-66).

Caitragaccha of Chittor in Rajputana. Its originator Dhanesvaraguru. His identification. Epigraphical reference to the Caitragaccha given. Its date about A.D. 1100.

2771

Kalipada MITRA—*Magic and Miracle in Jain Literature.* (Jain Ant. Arrah, Vol. VII; No. II; 1941; Pp. 81-88.)

There is abundant reference to magic in Jaina literature. It ranges from the gross and crude practices to avert the evil eye for the purpose of affording protection against the baneful influences of planets or malignant spirits to the subtle penetration into one's mind to discover his thoughts and paralyse his energy, inducing magic sleep, going through the air, causing invisibility and the dreadful black art which compels obedience of human and divine victims to it.

References given and discussed. The rites of *maṅgala* and *kautuka*. Eight Maṅgala objects.

Vol. VIII; No. I; 1942; Pp. 9-24.

Pasinavijjā—the science of questioning; *avasvāpanīkā* sleeping charm; *stambhanī-vidyā*—making one motionless and *mokṣani*—bringing about release; *Jambhaṇi Vidyā* paralying; *ākāśagāminī*—flying through the air; *Vaikriya*—assuming forms. Magical pills and herbs etc.

Vol. VIII; No. II; 1942; Pp. 57-68. *Māyā* (*Indrajāla*) etc.

2772

S. Śrikaṇṭha ŚASTRI—*Jaina traditions in Rājāvali Kathe.* (Jaina Ant. Arrah, Vol. VII; No. I; 1941; Pp. 40-47).

Rājāvaḷi Kathe of Devachandra is a work completed in 1841 A.D., and it deals with the traditions about Jainism—its history in Karṇāṭaka, the literature in Sanskrit and Kannaḍa and incidental references to ruling dynasties and contemporary religions. Its contents and the translations and summaries of some of the passages in the work as are likely to be of interest for the students of history and literature.

Vol VII; No. II; 1941; Pp. 67-72. Contents continued.

2773

I. KARVE—*Review of Mother-right in India* by *Baron Omar Rolf Ehrenfels*, Oxford, 1941 (N.I.A. Vol. 4. 1941-42).

P. 315. Vegetarianism does not form part of the culture of the pastoral Aryans. Even today it is confined only to the Pañchadravidas, that is to say, to the Brahmins of the south. The Brahmins of the north do as a matter of fact eat fish. It is connected with Jainism and not with Buddhism as Buddha himself and the Buddhists outside India are mostly non-vegetarians. Among Hindus it is connected with the religious revival ushared by Shaṅkarāchārya and the spread of Vaishṇavism so that those non-Brahmins who are Vaishṇavites give up eating flesh.

2774

D. R. MANKAD—*Kalki : The Earliest Check to Buddhism.* (N.I.A. Vol. 4, 1941-42).

P. 337. Bimbisāra captured Rajagraha from the last Barhadratha king Ripuñjaya, who then shifted to Avanti which was his Western province. Ripuñjaya was murdered by his minister Puṇika or Munika, who put his own son Pradyota on the throne of Avanti. Pradyota considered himself to be the rightful claimant of the Magadha throne and Bimbisāra to be an usurper and therefore he took up an inimical attitude towards Bimbisāra and began preparation for attacking Magadha. But just at this time Pradyota got an additional reason for enmity with Bimbisara. Bimbisāra started favouring the newly started unorthodox religions--Jainism and Buddhism. And Pradyota, who ruled at Avanti, must have thought himself bound to defend the Brahmana faith. Avanti, had always been the stronghold of Śaivism. He had, therefore, a double reason to crush the Magadha ruler. But Prodyota was not able to put his plans into execution, for he soon died. Cherished wishes of Pradyota were fulfilled only in the last days of the king Viśākhayūpa. For it was in his days and under his patronage that the Brahmanas rallied round a common banner. It was in the village called Śambhala (Śambhlagam), that a son was born to the Brahman Chief named Viṣṇuyaśas. This Brahman boy who was called Kalki, led a regular campaign against Buddhism and Jainism. He brought together a number of princes and formed a Confederacy. The confederacy led the armies against Magadha under the Generalship of Kalki. The name of the king against

whom the allied forces fought is given as Jina and Śandhodani and the opponents are generally called Bauddhas. Thus the cause of the allies was fully vindicated. It was both a political and a religious conquest that they made. Kalki ousted both Buddhism and Jainism out of the Northern India. Buddhism had to go without an imperial patronage till the days of Aśoka and by that time the Brahmanas had enough time and scope to re-establish their own faith and also to be catholic enough to incorporate some of the essential tenets of Buddhism in their own system, as a result of which Buddhism or Jainism could never take the place of paramount religion in India. Herein lies a link of our religio-political history which is preserved for us in the *Kalki Purāṇa*.

2775

A. N. UPADHYE—*Jīvatattva-pradīpikā on Gommaṭasāra : Its Author and Date.* (I.C., VII,i, Pp. 23-33, Calcutta, 1940; also in Hindi, Anekānta, IV, Pp. 113-20, Saharanpur, 1942).

It was all along believed that the author of this *Jīvatattvapradīpikā* is Keśavavarṇi, but in this paper by presenting fresh evidence, it is conclusively proved that the author is one Nemicandra, different from the author of the *Gommaṭasāra*, who wrote his Sanskrit commentary following Kesavavarṇi's Kannada commentary. This Nemicandra was a contemporary of Vijayakīrti who was honoured by Malli Bhupāla and thus flourished at the beginning of the 16th century A D.

2776

A.N. UPADHYE—*Padmaprabha and his commentary on Niyamasāra.* (Proc. & Trans. of the A.I.O.C., VIII, Pp. 425-35, Bangalore; Revised and published in the J.U.B., XI, 2, Pp. 100-10, Bombay, 1942).

Padmaprabha has written a Sanskrit commentary on the *Nīyamasāra* of Kundakunda. Some personal details are gathered here from his stray remarks in his commentary. Among the works mentioned by him, it is shown that the *Mārgaprakāśa* and *Śrutabindu* are not so far discovered and the *Tattvānuśāsana* known to Padmaprabha was different from that of Rāmasena available today. Padmaprabha is assigned to the last quarter of the 12th century and the first quarter of the 13th century.

2777

T. A. RAMAN—*The World Today.* India, 1942.

P. 30. Vardhamāna Mahāvīra born about 599 B.C. of royal house of a small state in Bihar, ruled his kingdom till he was thirty and then abdicated in favour of his brother.

P. 31. Jainism never set up a distinct religion nor could its austerities appeal to the masses. Jains accept general principles of Hinduism and are to be considered a reformed sect rathar than a separate religion.

2778

D. C. DASGUPTA—*Jaina system of education.* Calcutta, 1942.

A course of nine lectures dealing with educational systems found in Jaina literature.

I. Introduction—review of the five great institutions of Jaina period and their educational activities—the family, the church, the school, the State and Industry.

III. Jaina monasteries—their rise, spread, aim and importance.

IV. Monastic organization and administration-curricula—methods of teaching—life in the monasteries—academic honours—higher studies—researches—statistics.

V. Education of women, eclesiastical social position of women, distribution of nunnerics—influence of geographical factors on the rise, growth and cultural and religious activities of nunnerias—stastistics.

VI. Education of women, lay psychological basis of the curricula—social status of lay scholars—training agencies—academic honours—co-education.

VII. Education of princes—State supervision—physical education—state control of education of adult king—educational tours.

VIII. Influence of geographical factors on vocations—vocational training was free and compulsory—guilds and merchants' association.

IX. Life of Jaina fathers—medium of instruction—codification of sacred texts—religious activities,—Jaina contribution to different branches of knowledge,

X. Resume.

2779

S. Krishnasvami AIYANGAR—*Some contributions of South India to Indian culture.* Calcutta, 1942 (2nd Edn.)

P. 7. Hāthigumphā inscription of Khāravela refers to a tribute from the Paṇḍya king to the Kalinga ruler. *Kalingam* in Tamil used for a particular kind of cloth.

P. 16. The epic works in Tamil : *Silappadhikāram* written by a Chera prince Ilainko-Adikal, a younger brother of the great Chera ruler Śeni-Kuṭṭuvan, who adopted the life of an ascetic; *Maṇimekhalai* written by Śittalai Sattan of Madura.

P. 19. *Tolakāppiyam*—a standard work on Tamil grammar and rhetoric.

P. 33. *Vajras*—a people holding territory in Bengal—Khāravela married a princess of this kingdom (Vajra).

P. 46. High position ascribed to the Brāhman in the literature of the south both by Buddhist and Jain writers and almost exactly the same references in tenor to the occupation of the Brāhman are found in old Tamil Jain works but *Maṇimekhalai* ridicules the celebration by the Brāhmana of the sacrifices by inflicting pain upon the animals sacrificed.

P. 56. Brāhmanism in the Tamil country, had for one of its specific objects an exhibition of the heretical character of the sister religions, Buddhism and Jainism.

P. 60. With the spread of Buddhism and Jainism there was a collateral development of the orthodox Brahmanism in the middle country of northern India seems warranted by the position of these religions in the Tamil country.

P. 61. Hāthigumphā inscription of Khāravela refers to the sending of tribute from the Paṇḍya country. These presents were sent over sea. This fact establishes communication between Kalinga and South.

P. 74. Jain sūtras refer to the meeting of Mahāvīra with the Ājīvaka Makhali Gosāla in Nalanda; and their residence in Paṇiyabhūmi, which was in Vajjabhūmi, one of the two divisions of Lūḍha.

Pp. 102-104. The religious condition of South India was one of complete freedom—there were Buddhists and Jains pursuing peacefully each sect its own particular persuasion but Hinduism was the dominant religion. In the Chola & the Paṇḍya Kingdoms, all of these co-existing and it is difficult to infer what exactly was the particular leaning of the monarch for the time being.

P. 111. The natural development of the (*Bhakti*) religious ferment led to the rising of Buddhism and Jainism in the east. When the Bhakti religion (or devotion to a personal god) arose there was a tendency amongst the people to give up worldly life and reside in forests or mountains. Even Buddhism and Jainism considered an ascetic life to be indispensāble.

P. 119. The literature of the South is essentially Aryan in character with equally indubitable traces of other than Aryan features in it. Buddhist and Jain works have this character of the northern literature by the very necessities of their origin; not to the Hindu part of the literature of the Tamils.

P. 122. The *Kural* of Tiruvalluvar, a Tamil classic. *Kural* means short, hence the stanzas are in the aphoristic couplets. The 1,330 stanzas divided into 133 chapters are put into three groups, according to the three out of the four divisions of the objects of life (*purushārthas*). The work being eclectic in character, Buddhists, Jains and Brahmanas claim the work as relating to their particular form of religion. The date of the Kural is posterior to the *Arthaśāstra*.

P. 145. The Tēvāram hymner Appar, a Jain first and a Śaiva afterwards, was a contemporary of the great Pallava Mahendra Varman whose conversion to Śaivism is said to have been due to him. His companion, Sambandar, was a contemporary of Mahendra's son and successor Narasimha Varman; but neither of these rulers can be considered as a special patron of either of the authors. The Pallavas do not show themselves to have been in any special sense patrons of Tamil literature as their predecessors were.

Pp. 193-4. *Lokavibhāga*, a Digambara Jaina work, on cosmography, Rishi Simhasūri or Simhasūra made a translation of it, apparently from the Prākrit into Sanskrit. The work was copied in Śaka 380 (450 A.D.) by Muni Sarvanandin in the village named Pātalika (Tiruppādiripuliyūr; Cuddalore new town) in the Pāṇārashtra (Bāna country).

P. 203. The Jain work *Lokavibhāga* was composed in Cuddalore in the fifth century, during the Pallava rule.

P. 204 *Matta-vilāsa-prahasana*—a Sanskrit work composed by Mahendra Varman (Pallava) when he was a Jain, throws considerable light upon the religious condition of the times.

P. 209. The congregationalism of Buddhism and Jainism was adopted by Brahmanism because it appeals to the masses. The recognition of a personal God (*Bhakti*) and of a popular religion necessitates the form of worship associated with temples.

P. 213. Under command of the supreme deity (Śiva) souls assume forms and struggle in the world. They work their way gradually through the six other forms of religion (which include Buddhism and Jainism) by faithfully carrying out the various regulations for conduct laid down by them.

P. 220. Appar was born a Śaiva, became a Jain, and at the latter end of his life returned to Śavism and was instrumental in converting the great Pallava king Mahendravarman.

Pp. 233-234. Jainism in the south. Jains divided in the time of Chandragupta Maurya. Bhadrabāhu, head of the Digambara section with Chandragupta had to leave Magadha and settle in Śravaṇa beḷgoḷa in Mysore owing to a 12 years' famine.

Jainism flourished in the Tamil country from the earliest times.

P. 238. From the life of Sambandar as given in the *Periyapurāṇam* we learn that the Paṇḍya contemporary had adopted the faith of the Jains while his wife, a Chola princess and his chief minister were devoted Śaiva and through their influence, Sambandar converted this Paṇḍya to Śaivism. At the instigation of Sambandar, the whole body of Jains in Madura were impaled. A Jain king of Kanchi gave to Buddhists similar treatment. The Vaiṣṇava apostle Rāmāniya treated the Jains similarly by instigating the Hoysala king, Vishnu Vardhana against them. These stories seem to have been concocted by the latter hagiologist to enhance the glories of their religion. But there is no evidence of a general act of persecution, as these religions flourished in undiminished influence even after the period of these persecutions.

P. 243. *Śivagñana Siddhiyār*, a Śaiva work confirms the various systems in vogue including the Śamaṇa (Jain).

P. 248. According to *Basava Purāṇa,* Basava, a Brahman, attracted the attention of the chief minister of the Kulachurya usurper, Bijjala (a Jain)—1156 A.D. Basava became his minister and made use of the position for the advancement of his sect (Vira Śaivism). His followers came into conflict with the Jains and Bijjala had to intared. Bijjala's influence could be got rid of only by assasination. Basava fled for safety and instigated two of his faithful followers to assassinate Bijjala.

P. 253. According to *Bijjala Rāya Charitam* a Jain work, Bijjala is said to have been prisoned at the instance of Basava, and had time enough to warn his son Immaḍe Bijjala that it was Basava who was responsible for the deed.

Pp. 254-55. An inscription (of about 1181-1203 A.D.) in the temple of Somanātha at Ablūr (Dharwar district). Ekāntada Rāmayya, a Brahman, accepted the challenge of the Jains to controvert them by cutting off his head and getting it restored to him, if successful, the Jains would destroy their 700 temples and become

Śaivas. Rāmayya cut of his head, which came back to him on the 7th day after the mutilation. As the Jains did not keep their promise, Rāmayya carried out a wide and systematic persecution against them. The suffering Jains carried the news to Bijjala. Rāmayya offered to repeat the miracle, letting the Jains even to burn the head, promising to recover it as before. The Jains did not accept the challenge, therefore, Bijjala issued a *Jayapatra* to Rāmayya and granted a village.

P. 265. A fugitive stanza ascribed to Poygaiāḻvār, a Vaishṇava saint, states: 'we have learnt the religion of the Śākya, that of the Śramaṇas and examined the *Āgams* composed by Śiva etc.' The same idea is repeated in one of his own verses, where he says: 'The Śramaṇas do not understand; the Bauddhas are in delusion. and those that worship Śiva are unknowing innocents. Those who do not worship Vishṇu are of low intelligence indeed.'

P. 266. The feature of the teaching of the Vaiśṇava saints was that the way of salvation was attainable even to the uninitiated according to the orthodox standards; this element and its teaching gave them the ultimate ascendency among the people even as against the rival creeds of Buddhism, Jainism and Śaivism.

P. 284. Rāmānuja carried on controversies with the Jains also.

Pp. 287-291. The chief opponents the Śaivas and the Vaishṇavas had in view in all their controversies seem to be the Jains. This is but natural, as Jainism was just emerging full-grown owing to the active support and patronage of the Rāshṭrakūṭas, several of them being of that persuasion. Active controversies against the Jains began in the days of Sambandar and Appar under the great Pallava Mahendravarman and his contemporary Paṇḍya Sundara. Owing to bitterness of these controversies persecution of the Jain became common feature of the lives of Śaiva and Vaishṇava saints compiled at a later period. The most prominent of these are a persecution set up at the instance of Sambandara by his Paṇḍya contemporary Neḍumāran, otherwise Kūntpāndya and Sandara, who was first a Jain. The story has it that the whole body of Jains were impaled. Dr. Vincent SMITH accepted this story as embodying a historical incident—an instance of persecution for religion. Painting of this incident on the walls of the great temple at Madura and in all the bigger Śiva temples of the south are found.

It is impossible for history to believe that Rāmayya actually cut off his head and got it back after it was turned to ashes. These stories have always a family kileness, thereby stamping them as pious fabrications of latter day hagiologists.

The Jain are said to have conducted a whole-sale persecution of the Bauddhas under a king Himasitala at the instance of Akalanka. Similar story of Rāmānuja having persecuted the Jainas by getting them ground in oil-mills by Vishṇuvardhana, the Hoysala—but it is known that the chief queen of Vishṇuvardhana died a Jain (*Ancient India, IX*). His commander-in-chief also died a Jain under him, and his son succeeded in the same persuasion. The tutor for his (king's) son was a most respected Jain Achārya ; therefore, these stories can hardly be regarded as historical. But religious riots and excesses by parties of people always existed.

The Rāshṭrakūṭas were great patrons of the Jains, and in their days Jainism did its best work in literature in the Southern Mahratta country and Mysore ; even now those regions are the great Jain centres and Jainism flourished there in the age of the great Cholas. Jainism continued to flourish under the Chālukyas and the Hoysalas and even in the age of Vijayanagar.

The Śaiva Adiyārs and Vaishṇava Āḷvārs had to carry on active propaganda against Buddhism and Jainism, to overcome these religions which had a large popular clientele. Both Kumārila Bhaṭṭa and Śankarāchārya set themselves to the task of controverting the Jains and Buddhists and also some others.

Pp. 298-99. Vijayanagar stood out for all that was worth preserving in Hindu religion and culture, irrespective of the multifarious minor differences that went to constitute the Hinduism of those days as they do that of these days and providing, for further development of these. It was a comprehensive movement to take into its fold all forms of the Hindu faith, including in it to a great extent even the prevalent form of Jainism of the locality.

P. 312. The Jains were a flourishing community in the Tulunād, the country between the western Ghāts and the sea. Irugappa, a trusted general of Harihara II, was a Jain, at whose instance the lexiciographical work *Nānārtha-ratnamālā* was composed; he erected a Jain temple in Vijayanagar, popularly known as *Gāṇigitī temple* (the oil-woman's temple).

Pp. 314-315. During the Vijayanagar rule Buddhism and Jainism flourished side by side with Brāhmanism; there were controversies but these were under the control of the civil authorities for the time being. According to Rāmānuja inscription, the Vaishṇava holy place Tirunārāyaṇapuram was known among the Jainas as Vardhamānapuram. The Vaishṇavas ill-treated the Jains, who carried a complaint to Bukka, who conducted an enquiry and committed the charge of seeing that the Jains were not molested by the Vaishṇavas, to one of the Vahṇisava Āchāryas.

2780

JAGAT PRASAD—*Eight Pāesents or Aṣṭa Pahuḍa of Kundakundācārya.* Part I, English translation with an introduction, Delhi, 1942. Pp. 18+51.

This book contains a brief exposition of the Jaina doctrine based on Kunda-Kunda's Prākrit work, *Āṣṭapāhuḍa* or *'Eight presents'* in Engligh translation. Contents—1. Faith, 2. Scripture, 3. Conduct, 4. Enlightenment, 5. Realization, 6. Emancipation, 7. Insignia, 8. Virtue.

2781

G. R. JAIN—*Cosmology old and new, being a Modern Commentary on the fifth chapter of Tattvarthadhigama sūtra.* Gwalior, 1942. Pp. 6+XIV+255.

This book deals with the contributions of the Jains in the domain of cosmology and atomic physics. Jains' view on the size of the universe, on aether, soul, time, matter, energy and on space and atom. Contains an introduction, the sūtras in transliteration, English translation and exposition.

2782

S. Srikantha SHASTRI—*Some Forgotten Sanskrit Poets of Karnatak.* [A.B.O.R.I. (S. J. V.) Vol. XXIII ; 1917-42] ; P. 416.

Amogha probably the same as Amoghavarṣa, the Rāṣṭrakūṭa Emperor, the author of *Praśnottar Ratnamālikā* in Sanskrit and of *Kavirājamārga* in Kannad (815 875 A.D.).

Kumudachandra : Digambar Kumuda Chandra is said to have been the contemporary of Hemachandra by whom he was defeated (Su. Mu. 26).

P. 417. Kavi Ratna : contemporary of Cālukya emperor Tailap II...obtained Kavi-Chakravarti from Tailap II.

Cintāmaṇi—is said to have written a work *Cintāmaṇi* and is praised in the Śravaṇa Beḷgoḷa epitaph of Mallisena.

Sripal Traividya—a digambar scholar, the disciple of Malliṣeṇa Maladhāri, a great Tarkika poet.

2783

V. SRINIVASAN—*Madura and Tamil Literary Tradition.* (Q.J.M.S; Vol. 32 ; No. 3, 1942) ; Bangalore.

P. 271. Madura described in Maruthanar's *Madurai Kānci* (one of the 10 Patthupātu idylls : Numerous references to the Jains shrines of the city.

P. 272. Jain influence in Tamilkam and Fourth Tamil Sangam. A great name is Vajranandi ; and Nāladiyār, one of the 18 didactic classics known as *Pathinen Keel Kanakku* was an important production of the 4th Tamil Sangam.

Pp. 273-74. The Jains contributed much to Tamil literature and their settlements in the Madura country lasted for nearly one hundred years.

The famous Kūn Paṇḍya was a Jain ; he became a convert to Hinduism and his reign was the beginning of the end of Jain influence. Gñānasambandar and Appar worsted the Jains in religious disputation. Kūn Paṇḍya became a convert to Śaivism and tradition says that 800 Jains were impaled on that occasion and that the annual festival conducted in Madura even today is connected with this gruesome act of persecution. The downfall of Jainism in South India is traced to this period.

2784

A. N. UPADHYE—*Some of the latest Institutions and Journals and their work in the field of Prākrit studies etc.* (A portion of the address, A. I. O. C., Hyderabad, 1941). Jain Ant. vol. VIII No. I ; Arrah ; 1942 ; Pp. 1-7).

The Deccan college post-graduate and research, Institute, Poona, its Bulletin. Vira Sevā Mandira of sarsava (Saharanpur), its Hindi monthly Anekānta ; the Bharatiya Vidya Bhavan, Bombay, its serial publications ; the Jaina Vidyā Bhavan at Lahore ; the Jaina Research Society, Delhi.

2785

Nalina Vilocana SARMA : *Restraint on important factor in Ancient Indian Penology.* (Jaina Ant. Vol. IX ; No. I ; Arrah, 1943 ; Pp. 41-45).

The gradual and consistent development of the ideas of treating crimes and their perpetrators rationally from the earliest *Dharma sūtra* and *Dharma-śāstra* works along with the European penology. The essentially humanitarian systems professed by the Buddhists and the Jainas believe in *Ahiṁsā* and Forgiveness in the extreme. Buddhist and Jaina rulers, nevertheless, could not be expected to do away with punishment in day to day administration.

2786

S. R. SHARMA—*Jainism and Karnatak Culture Reviewed.* (A.B.O.R.I. vol. XXIV, 1943. Pp. 108-109.)

Part I : narration of the work of Jain writers who flourished in Karnatak.

2787

D. S. TRIVEDA—*Advent of Jainism.* (Jaina Ant. Arrah ; Vol. IX ; No. I ; 1943 ; Pp. 32-39.)

The greatest achievement of Jaina thought is its ideal of *Ahiṁsā*—non-violence. The word Jaina is derived from Jina—the victor. It is difficult to fix a particular date for the origin of Jainism. Ṛṣabha, the first Tīrthankara. The Hindus regard him as the eighth incarnation of Viṣṇu. The nude statues of the Indus valley may be the prototypes of the Digambara Tīrthankara statues. The names of the twenty-four Tīrthankaras given.

Its relation to Brāhmanism—Their only real gods are their Tīrthankaras and *Siddhas* (those who have attained *mokṣa*). The Jainas flatly deny an eternal God, but they believe in the eternity of existence, universality of life, immutability of the law of karma or action, and right knowledge and right belief and right conduct as the means of self-liberation. Though karma decides all, we ourselves can undo our past karma in our present life by austerities.

Pārśva—His life. He died at the age of 100 in B. C. 849 on the summit of Mount Sammeda. His historicity discussed.

Mahāvīra—His life. He attained *Nirvāṇa* at the age of 72, at Pāvāpuri—9 miles to the east of Rājgir and became a *mukta* in B.C. 527.

2788

A. CHAKRAVARTI—*The contribution of Jainism to World Culture.* (Jain Ant. Arrah Vol. IX; No II; 1943; Pp. 76-87).

History of Jainism : The year 527 B.C., the date of Mahāvīra's Nirvāṇa is a landmark in Indian History. An accurate knowledge of Indian history begins with the date of Mahāvīra's Nirvāṇa. Mahāvīra was an elder contemporary of Gautama Buddha. According to Sinclair, 'Jainism is an offshoot of Hinduism and Buddhism and Mahāvīra was the founder of Jainism'. Even after accurate knowledge is obtained by oriental scholars and made available to

the public, these erroneous views are prevalent among the educated Indians even now. The beginning of Jainism, according to the Jaina tradition to the age of Lord Rishabha, the first of the Jinas, has a very interesting account. In south India, the Rishabha cult must have been prevalent long before the origin of Purāṇic Hinduism which supplanted Jainism in the South. The Śaivite cult of the later Purāṇic age is a corrupt modification of the Rishabha cult of the earlier age.

The rejection of the theory that Jainism was introduced in South about the time of Chandragupta Maurya in 3rd century B.C.

The people who were dwelling in the countries of the Ganges valley, such as Kaśi, Kosala, Videha and Magadha, though of Aryan origin, had fundamental differences in their faith and social values from the Kurupānchāla Aryans. They were condemned by the more orthodox western Aryans, because they were deadly opposed to animal sacrifice. Jainism as highly democratic in its social organisation and highly rationalistic in its philosophy and religion. The constitution of reality according to Jaina philosophy.

Vol. X; No. I; 1944; Pp. 5-15.

Syādvāda : Janism and Modern Science—Psychological concepts; fine art; art of poetry. In this Jaina scholars have excelled all the rest. Ethical aspect of Jainism—The doctrine of Ahiṁsā. The doctrine of *Parimita Parigraha* is necessary for the economic reconstruction of the world. The Russian experiment of communism, a form of economic levelling down the institutions of property is opposed to the existing system of capitalistic economics. As a compromise between these two economic institutions we must have a process of social reconstruction leading to voluntary limitation of personal property and setting apart the surplus for the betterment of general society as a whole. The social and economic reconstruction of the world must therefore adopt itself to important principal of Jaina ethics. The doctrine of *Ahiṁsā* and the voluntary limitation of personal property for in that way lies the harmony among nations, as well as peace in this world.

2789

Frederic BENHAM—*Economics*. (3rd ed.). London, 1943.

P. 8. The great problem for a community, regarded as an economic organization, is what to produce. Its members want consumers' goods, but it is quite impossible to provide every body with as many consumers' goods, that is, with as high a standard of living, as he would like. If all people were like Jains—members of an Indian sect who try to subdue and extinguish their physical desires—it might

be done. If consumers' goods descended frequently and in abundance from the heaven, it might be done. As things are, it cannot be done..., one has to decide which wants shall be satisfied at the expense of leaving others unsatisfied.

2790

Dasharatha SHARMA—*The Three Earliest Jain Influences of Mughal Religious Policy : Padmasundar, Ānandarāja and Ajayarāja.* (A.B.O.R.I., XXI, 1944 (1945).

P. 145. The favourable attitude towards the Jains too, which Akbar retained throughout his life, was for the contact with Padma Sundar, a Jain scholar —then Hiravijayasūri etc.

2791

Mohanlal Bhagwandas JHAVERY—*Comparative and critical study of Mantraśāstra with special treatment of Jain Mantravāda being the Introduction to Śrī Bhairava Padmāvati Kalpa.* (Ahmedabad, 1944). Pp. 1 to 365.

The work here published is a Jaina Tantra entitled '*Śrī Bhairava Padmāvati-kalpa*' which deals with Mantrika worship of goddess Śrī Padmāvati, a deity attendant on Sri Pārśvanātha, the 23rd Tīrthankara.

Mallisenasūri, the author of *Śrī Padmāvati Kalpa* and a Digambara Jain Āchārya of Sena-gaṇa, was the pupil of Kanakasenagaṇi and grand pupil of Ajitasenagaṇi, the famous Guru of king Racamalla of Gaṅga dynasty and his minister and general Cāmuṇḍarāi. He flourished about the beginning of the 12th century of Vikrama era.

Bandhuṣeṇa is the commentator of the *Śrī Bhairava Padmāvati Kalpa.* Both the author and the commentator probably belonged to Karnatic.

Contents :—

1. Purpose and scope. 2. Magic and Magical Symbolism. 3. Thought force. 4. New Thought, New psychology. 5. Mentative energy and magic. 6. Telepathy and clairvoyance. 7. Cotemplation colours and emotions. 8. Mantra—How it acts. 9. Kundalinī Shakti. 10. Tantras. 11. Tāntrik Sādhanā. 12. Mantrayāna, Vajrayāna and tantrism amongst the Buddhists. 13. Mysticism of Darvishes. 14. Jain Mantravāda and Caityavāsis. 15. Māntrikas subsequent to 1080 Vikrama era. 16. Antiquity of Jain Mantras and Māntric literature. 17. Contents. 18. The author and the commentator. 19. Appendices. 20. Parsis and Mantras. 21. Conclusion. Appendix-A.

2792

J. C. JAIN—*Economic studies from the Jain canon.* (J.U.P.H.S., Parts 1 & 2, Lucknow, 1945).

P 56. Jinapāliya and Jinarākkhiya merchants of Campā (modern Bhagalpur) renowned for their sea trade over Indian ocean referred to in *Nāyādhammakahāo*. Pālita and Dhana other merchants of Campā.

P. 61. Mention of a Jain monk killing three lions in a night to save the life of *Sadhus* in Konkaṇa referred to in *Nisī, Cū Pithikā.*

P. 61(n). *Brh. Bhā.* contains descriptions of trading caravans in ancient India. Mention of a wealthy merchant named Ānanda.

P. 67. *Bṛhatakalpa Bhāṣya* and its commentary mentions various coins used in those days.

P. 67(n). The *carma* or leather coin is also referred to in the *Bhavabhāvanā* of Maladhari Hemacandra current in the time of Nandas.

2793

P. K. GODE—*Studies in the History of Indian plants.* (B. C. Law Volume, Part I, Calcutta, 1945).

P. 142. Study of Indian plants not yet properly carried out in spite of the wealth of material in Jain, Brāhmanical and Buddhist sources.

Pp. 147-48. Antiquity of *Jawār* or *Jondhlā* (Holcus Sorghum) Sādhu Sundaragaṇi, a Jain lexicographer, refers to *Yāvanāla* or *Joundāla* in his *Dhāturatnākara* (A.D. 1624).

Pp. 150-154 & 157-158. In Hemachandra's (1089-1173 A.D.) lexicons *Deśināmamālā* and *Abhidhānacintāmāṇi* mention of the words *Jonālia, Jowārī, Yawanāla* corresponding to the modern *Jawara*: references in the Prākrit dictionary *Paia-Sadda-Mahaṛṇavo.* In *Jīvakacintāmaṇi* (8th century A D.) a Tamil work *Jawār* is referred to as *Irungu* (IRUNGU) and *cholum.*

Tiloyapaṇṇatti (Prākrit) of Jadivasaha (belonging to the first stratum 400-500 of the pro-canon of the Digambaras) refers to *Jawar* as *Jamaṇāla.*

2794

Zetland MARQUIS of—*Homo Sapiens.* (B.C. Law volume, Part I, Calcutta, 1945).

Pp. 2-4. Vaiśali, the capital of the Licchavis and Headquarters of the great and powerful Vajjian confederacy - modern Basarh, in the Muzafferpur district in Tirhut. The Licchavis; Mahāvīra a citizen of Vaiśali and a member of the fraternity of Sramaṇas, or Wandering ascetics, whose teaching achieved immortality by the stress which it laid in its ethical aspect, upon the doctrine of loving kindness (ahiṃsā) which five hundred years later on the shores of the lake of Galilee was reiterated with similar emphasis by another of the supreme figures in world history, that of Jesus of Nāzareth—the present war-ridden world.

2795

BENI PRASAD—*World problems and Jain ethics.* Lahore, 1945 Pp. ii + 18.

Contents : The scope of religion—Jain ethics, Non-violence (the role of force and fraud in history—the root problem of the modern age war in the social context—non-violence in internal affairs)—Truth-fulness—honesty—continence—Stoicism.

2796(i)

Dasharatha SHARMA—*Some forgotten Sk. Poets of Karnatak.* (A.B.O.R.I. Vol. XXVI, 1945).

P. 153. Digambara scholar Kumudachandra is said to have been defeated by Hemachandra, according to SHASTRI. SHARMA's opinion is different.

2796(ii)

Sibendra Nath GHOSAL : *Women in separation (Proṣita Bhartrikā) In the Appabhraṃśa strophes of Hemachandra.* (Jain Ant. Vol. XI; No. I; Arrah; 1945; Pp. 20-26).

Hemachandra presents a rich store of love lyrics. In it we find not only a pen-picture of the different types of women, but also a vivid delineation of the most subtle phases of their love with its countless tangles of complexities. The object of the present article is to describe only the women in separation (*proṣita-bhartṛkā*) and study the workings of their hearts, undergoing changes under the sway of the most fervent passion of love. Some verses quoted.

2797

N. K. Venkatesam Pantulu—*The story of the Asuras*. (Q. J.M.S. Vol. 35 ; No. 3, 1945., Bangalore).

P. 132. Mount Ābū: The present three-storied temple dedicated to Ṛṣabhanāth (Mahadeva or Śankara), the first of the 24 Teerthankaras, stands on the site of the temples dedicated to Śiva and Viṣṇu; the site was purchased for the Jain temple.

2798

A. Chakravarti—*The Apostles of Bloodless Altar*, (Jain Ant., vol. XI; No. I; Arrah; 1945. Pp. 14-19).

In the book '*Buddha and Buddhism*' by Arthur Lillie, world's epoch makers series, there is a chapter on the '*Apostles of Bloodless Altar*', in which he collects a number of interesting facts to show how the doctrine of *Ahiṁsā* was spread beyond India towards western Asia.

Zoroaster—There were two Zoroaster, one lived in 6000 B.C. and the other in 500 B.C. While the former was in favour of animal sacrifice and the latter proclaimed bloodless sacrifice.

Pythagorians and their religious practices—They abstained from taking meat and fish and were vegetarians.

Essenism, the mystical school of Israel—Some derive their name from a Greek term which means holiness, have shown themselves pre-eminent by devotion to the service of God, not in the sacrifice of living animals, Lillie adds that they are pronounced of the same faith as the Gymnosophists of India, who abstain from the bloody sacrifice, that is, the Buddhists. Lillie is of opinion that Christianity was very much influenced by the doctrine of Ahiṁsā which was propounded in India and thereby failed to differentiate between Buddhism and the Philosophy of the Gymnosophists. Gymnosophists mean : 'naked philosophers'. It is used by the Greeks to denote *Nirgranthas*, the Jaina ascetics of India.

The Pythagorians, the latter Zoroasters, and the Essenes, the apostles of bloodless, altar had their inspiration from the order of the Gymnosophists which had been in existence from the 8th century B. C. Hence, Lillie's thesis that Christianity was influenced by the Indian ideal of Ahiṁsā propounded by the Gymnosophists remain true.

2799

Hiralal JAIN—*A hidden landmark in the history of Jainism.* (A. I. O. C. Session XII; 1946). Pp. 122-3.

2800

Buddha PRAKASH—*The Brahmanical Renaissance*—(P.O. Vol. XI ; 1946).

P. 69. Buddhism and Jainism showed equal efflorenscence in the literary field ...in 453 A.D. the council of Vallabhi was held under Devardhigaṇin in which the Jain canon was codified.

2801

D. F. MULLA—*Principles of Hindu Law.* (Calcutta, 1946.)

P. 160. Jain widow taking an absolute interest in the self-acquired property of her husband.

Pp. 655-660. Jains—Jains' origin and settlement in ancient and modern India discussed—tenets described—mention of Jain castes observing Hindu customs. Agreement of Jains with Hindus in division of castes—Paramār, Oswāl, Agarwāl and Khandewāl—principal sub-divisions of the Jains.

Bhadrabāhu Saṁhitā an important law book of the Jains.

Vardhamāṇa Nīti and *Ashan Nīti* of Hemacandra deal with Jain Law. Jains following Hindu laws.

Application of Hindu law to Jains. Jain law relating to succession and adoption discussed.

2802

N. VENKATARAMANAYYA—*Presidential Address.* (I. H. C. 9th Session) ; Allahabad, 1946.

Pp. 131-132. The ancient Hindu Society which was thrown into confusion by the activities of the Buddhists and the Jains was completely overhauled. This was mainly due to the Hindu revivalist movement which appears to have begun as early as the middle of the 5th century A.D. of the religious reformers of the age, Kumārila the implacable foe of the Buddhist and the Jains, deserves notice at first. The most important of the religious teachers was, of course, the great Śankara who toured

the whole country holding disputations with the Buddhists, the Jains, and the other heretical sects defeating them in philosophical discussions, and reconverting them into the Hindu faith.

The religious reformers and teachers were no less busy in the extreme South. The Śaiva Nayannars and the Vaiṣṇava Alvars rooted out Buddhism and Jainism from the Dravida country.

P. 137. Literature—In the early stages the Jains played an important part in the development of the Southern languages; they produced works on grammar, prosody, and rhetoric and invited the composition of *Purāṇas* and *Kāvyas* on Sanskrit and Prākrit models. This contribution is greatest in the case of Kannada and least in the case of Telugu. The Jains soon lost ground; and the Hindus took up their place.

2803

Potter DORIS—*The fragrance of India* (translated from French) ; Allahabad, 1946.

Pp. 168-174. The regard of a sage; Shravaṇa beḷgoḷa the cave where Emperor Candragupta Maurya lived as a contemplative ascetic ; the Gigantic Statue of Gomateshwara (the Jain saint) 65 feet in height; Jainism more ancient than Buddhism. Mahāvīra born at Kuṇḍagrama in the Deccan ; doctrine of Ahiṁsā or non-violence.

2804

L. ALSDORF—*Further contributions to the history of Jain Cosmography and Mythology.* (N.I.A. Vol. IX, Bombay, 1947, Pp.105-128).

ALSDORF's article on the same subject in ZDMG. 92 Pp. 464ff. Description of the birth-consecration performed by the gods for every new-born Tīrthankara, the so-called *Janmakalyāṇa*. Full description given. Digambara version also compared. Buddhist tradition compared with the Jainas.

2805

A. N. UPADHYE—*Kavi Parameśvara or Parameṣṭhi.* (Proc. and Trans. of the A. I. O. C., XIII, Pp. 375-80, Nagpur, 1946 ; in Hindi, J. S. B., XIII, 2, Pp. 81-86, Arrah, 1947).

Various references to Kavi Parameśvara from Kannaḍa and Sanskrit literature are put together, and it is shown that he definitely flourished earlier than A. D. 837. It is for the first time that certain quotations attributed to him are brought to light, and is surmised that the original work must have been in an admixture of prose and verse.

2806

S. A. JAIN—*What Jainism can do for the world*? Madras, 1947. P. 20.

The author discusses here the Jain view points of Truth, Spirit and Matter, Soul and Jain Religion and Philosophy in relation to the world.

2807

V. R. Ramachandra DIKSHITAR—*Some aspects of the Kuṛal polity*. (Bhārata-Kaumudī, pt. ii ; Allahabad, 1947).

Pp. 1095-1106. *Tirukkral* or *Kural*, a tamil composition of the first century B. C. which has been quoted as an authority by the author of the celebrated Tamil epic *Śilappadikāram* of the second century A. D. It is a great work dealing with moral and ethical principles. It deals with *dharma*, *artha* and *kāma*. The largest portion of the book is devoted to a critical examination of the polity of the Tamils. It is not a sectarian work but a cosmopolitan treatise written to suit all ages and all countries. *Kural* envisages a well established kingdom, the form of government advocated is constitutional monarchy based upon the entire will of the people. The *Kural* polity points to six limbs of the kingdom, the army, the people, the treasury, the ministry, the allies and the fortification. It mentions the institution of ambassador and spies.

2808

Shree Chand RAMPURIA—*The cult of Ahiṁsā*. (A Jain view point) ; Calcutta, 1947 ; P. 70.

Here the author discusses various aspects of *Ahiṁsā* from Jain view point.

2809

S. Vaiyapuri PILLAI—*Tolkappiyar's Religion*. (Bhārata-Kaumudī ; Part II, Allahabad, 1947).

Pp. 543-549. *Tolkappiyam* the earliest of extant Tamil works ; its author, Tolkappiyar—according to Dr. A. C. BURNELL (the Aindra School of Sanskrit Grammarians, Pp. 8, 56) was a Nirgrantha or Digambara Jain ; the term '*padimai*'-*pratimā* and the detailed classification and the definitions of living beings found in *Tolkāppiyam* justify the conclusion that he was a Jain.

2810

Radhakumud MOOKERJI—*Ancient Indian Education*. London, 1947.

P. 367. Organisation for education by the Jains arose with the given emphasis upon the system of organised brotherhoods accommodated in the rock-cut halls, *Viharas* and monasteries. The Brāhmanical system followed the suit with similar institution like maṭhas.

P. 393. The Brāhmanical system of fasting on select days has been adopted by both Jainism and Buddhism.

P. 453. Jainism had to take its part in the religious disputations of the day. The followers of Pārśva led by Keśi had a fateful discussion with those of Mahāvīra under Gautama in the park called Tinduka at Śrāvasti as a result of which Jainism divided into two sects.

2811

A. K. COOMARASWAMI—*Time and Eternity*. (Artibus, Asiae, Supplementum VIII), Ascona (Switzerland), 1947.

P. 9. Time (Kāla) unites procession, secession, and statis, and by these all this (world, or universe) is united. Essentially, this is the doctrine attributed by Rāmānuja to the Jains : 'Time is a particular atomic substance which is the cause of the current distinction of past, present and future'.

P. 57. Poussin cites some Jaina sources (ZMDG. 40 ; *Gaṇitasārasaṁgraha*, edited by M. RANGACHARYA, Madras, 1912) in which *samaya* as a point of time corresponds to the Buddhist *Kṣaṇa* : 'a moment (*samaya*) is the minimum time (kāla) required by an atom (*paramāṇu*) to move its own length'.

2812

Dr. Benoy Kumar SARKAR—*India's Epochs in world-culture*, (Bharata-Kaumudi, Part II, Allahabad, 1947).

Pp. 719-723. What is *Ahiṁsā*—interpretation that is most common in Buddhistic literature and Jaina Prākrit literature is 'Do not kill animals'—it is a moral precept among them—neither Mahâvīra nor Buddha understood *Ahiṁsā* in the sense of international pacifism or socialist non-violence which may be preaching today.

2813

K. V. ABHYANKAR—*Omission and Repetition of Tithis or Lunar Days.* (A historical perspective) (A.B.O.R.I. Vol. XXVIII; 1947), Pp. 96—111.

P. 104. Lines ascribed to Umāsvāti cannot also be traced to any of his existing works—The lines appear to have been written by Umāsvati in connection with a difficulty felt at his time regarding the *tithi* for religious and secular observances in cases of doubt, after the introduction of the Jain Āgama Calendar on the model of the Vedic Calendar based on Vedānga Jyotisha...Umāsvāti found the solution in the time-honoured line '*Kṣaye Pūrva* etc.' to which he added the line 'Sri Vīrāsvami Nīrvānam Karyam Lokānusaratah' with a view to place the day of Nirvāṇa and the day of the New Year on two consecutive days.

The Jain Āgma calendar appears to have been introduced a few centuries before the Śaka Era, possibly at the time of Bhadrabāhu—At the rate of one day per 72 years, the seasons had receded by a fortnight in the days of the Jaina Āgamas.

P. 106. Kālakācārya referred to the Vedic Calendar and its prototype the Jain Āgama Calendar (*Siddhānta Tippaṇa*) were followed by people till the 10th century A. D. when Sripati and other astronomers brought greater accuracy in the calculations of the durations of *tithis*. A new calendar was prepared which threw into the background the Vedic Calendar and the Jain *Siddhānta Tippaṇa*....

2814

K. V. ABHYANKAR—*The Indian Origin of the Week days. Jain Yuga*(P.O. Vol. XII; 1947).

P. 68. First day Thursday Jain Āgams referred.

2815

Ajit Prasad JAIN—*The Riddle of the Universe.* (Jain Ant. Vol. XII, No. II) ; Arrah, 1947. Pp. 62 to 67.

The world is self-created. The universe is eternal, without a beginning and without an end. The Kaleidoscopic phenomena of the universe are all due to change in form and shape; and to the interplay and reactions between the living and non-living substances, comprising the universe. The two substances, the living and the non-living, are eternal, uncreated, self-existing. They have ever been, shall ever remain. They are continually, every moment of time, changing in form and appearance but in substance they are unchangeable The doctrine of Karma is a special and distinguishing feature of Jain Philosophy. Jainism is a panacea against all ills.

2816

P. K. GODE—*'Varānna'*, an article of diet mentioned in the *Varāṅgacarita* of the 7th century A.D. and its subsequent history in Sanskrit and Marathi sources upto A D. 1900. (Jain Ant. Vol. XII, No. II Arrah ; 1947.);

Pp. 45 to 52. *Varāṅgacarita*, a Sanskrit Purāṇic kāvya of the 7th century A.D. by Jatasimhanandi contains the word *Varānna* which though ordinarily mean best or choicest food, may also mean some dietetic preparation. The earliest references of Varānna and Jalebi were found in Jaina sources.

2817

A. N. UPADHYE—*A Paṭṭāvali of the Senagaṇa*. (Jain Ant. Vol. XIII, No. II); Arra h, 1948. Pp. 1 to 9.

The tentative text and Name Index given and a few observations on some important items of information mentioned in this *Paṭṭāvali* discussed.

2818

H. R. Rangaswāmi IYENGAR—*Vidyānanda and Pātrakesari—Are they identical?* (P.O. Vol. XIII; 1948).

Pp. 57-63. Pātrakesari was a teacher of the Digambara school of the Jains... He must have lived sometime after Diṅnāga and before Dharmakīrti. It is far from truth to say that Pātrakesari is identical with Vidyānanda, the author of *Ślokavārtikā*, who actually quotes from the works of Dharmakīrti and is assigned to 9th century A.D.

2819

J. L. JAINI—*The Jaina Universe.* Lucknow, 1948.

Pp. iv+14 with 5 plates—diagrams and explanation.

Contents—The Jaina universe, form of the universe, Râju, Measures of time and Space, Dimensions of the Universe, *siddha kṣetra*, three Atmospheres, mobile channel and the three worlds.

2820

Shri Mahāvīra Commemoration Volume. Vol. I. Agra, 1948-49. Pp. 336 with 22 plates. 71 articles in Hindi and English.

This volume contains articles on the life and teachings of Lord Mahāvīra and on Jainology.

Articles in English—

Pp. 61-65. Mahāvīra : His life and work by BOOLCHAND.

Pp. 66-67. The Last teacher by W. George TROTT.

Pp. 68-71. Socialism and Sri Vira by Harisatya BHATTACHARYA.

Pp. 72-79. Loid Mahāvīra by L. A. PHALTANE.

Pp. 80-85. The significance of the name Mahāvīra by K.P. JAIN.

Pp. 86-90. Lord Mahāvīra Vardhamāna by L. A. PHALTANE.

Pp. 91-100. Date of the Nirvāṇa of Lord Mahāvīra by M. Govind PAI.

Pp. 142-148. The Jaina Teachings and Ahiṁsā by Mathew MCKAY.

Pp. 149-150. Jaina Doctrines of the Last Arhat Mahāvīra by Herbert WARREN.

Pp. 151-159. Essence of Jainism by B.C. LAW.

Pp. 160-166. The Jaina view of Ahiṁsā by Harisatya BHATTACHARYA.

Pp. 207-212. Māgadhī, Ardhamāgadhī and Sanskrit by S.K. BELVALKAR.

Pp. 213-220. The contribution of Jainism to Indian culture by T. K. TUKOL.

Pp. 221-226. Kṣetrapāla in Jain Iconography by U. P. SHAH.

Pp. 227-237. The Tree of life and other group symbols in Jain Art by Asok Kumar BHATTACHARYA.

Pp. 252-256. Karṇataka South and Jaina Tradition by D. R. BENDRE.

Pp. 257-258. Koṇḍakuṇḍacārya's Birth place by B. A. SALATORE.

Pp. 261-271. Jain Code and Jainism by R. N. SHAH.

Pp. 293-294. The Way to Salvation by Walter L. ELFER.

Pp. 295-297. World Peace by Daphane MEDOWALL.

Pp. 298-301. Establishment of World Peace by H. R. KAPADIA.

Pp. 302-304. The Urgent Necessity of Universal Love and Non-violence by T. H. LAWRENCE.

Pp. 305-316. Ahiṁsā in Sino-Indian Culture by Tan Yun SHAN.

Pp. 317-321. Ahiṁsā, the Best Jewel of Indian Religion and Ethics by P. K. GODE.

Pp. 325-336. Vegetarianism versus Insanity by Willian Henry TALBOT.

2821

S. K. DIKSHIT—*Was the Bhagavadgita known to Megasthenes?* (A.B.O.R.I. Vol. XXX, 1949).

P. 298. Megasthenes looks upon the Sophists of India as forming a separate caste, in point of number...inferior to the other castes...but in point of dignity pre-eminent over all—He refers to two kinds of philosophers—*Brachhamanes* (Brāhmanas) and the *Sarmanes* (Śramaṇas).

2822

R. D. MISRA—*Positive Integral kinds of numbers according to the Jain concept.* (Jain Ant. Vol. XV, No. I); Arrah, 1949. Pp. 32 to 40.

Men of all ages and countries have been using number in every walk of life without knowing its origin and development into the science of mathematics. The Jain theory of number has grown as a handmaid of theological discussions The Jain theory of number given and discussed with the help of texts.

2823

Kamta Prasad JAIN—*Jainism Abroad.* (Jain Ant. Vol. XV, No. II); Arrah, 1949. Pp. 78 to 82.

A short account of the promulgation of Jainism in recent times in :

(1) America—In 1893 Shri Virachand R. GANDHI went to Chicago (U.S.A.) session of the World Congress of Religions as a representative of Jaina Religion. Next time he went there with Pandit Lālan in 1896. In 1933 C.R. Jain attended the meetings of the 'Congress of World Religions' held at Chicago.

(2) England—In 1912 J. L. JAINI went to England and on 24th August, 1913 established 'Mahāvīra Brotherhood' at London. With Herbert WARREN he established 'The Jaina Literature Society'. In 1926 C. R. JAIN went to England and revived the activities of the 'Mahāvīra Brotherhood'. On 20th March, 1930 C. R. JAIN established the 'Rishabha Free Lending Jain Library.'

(3) Europe—During the years 1926, 1928, 1934 C. R. JAIN delivered lectures on Jainism in Germany, France, Italy and Switzerland.

(4) Ceylon and Burma—Brahmachāri SITALAPRASADAJI went to Ceylon and Burma to study the religious conditions of these countries and delivered lectures on Jainism.

(5) Malaya—Shri Yati RAJACHANDRAJI of Lonkāgachcha went to Malaya in 1947-48 to impart the message of Ahiṁsā there.

2824

Jyoti Prasad JAIN—*The birth place of Dhavalā and Jayadhavalā.* (Jain. Ant., Vol. XIV, No. II); Arrah, 1947. Pp. 46 to 57.

The birth place of *Dhavalā* and *Jayadhavalā* and the abode of Swami Vīrsen, the commentator of *Shaṭ-Khaṇḍāgama Siddhānta* and Jinasen, the commentator of *Kaṣāya Pāhuḍa* was Vāṭagramapur or Vāṭanagar Vishaya of Nasikdesa, and within a few miles of Nasik town, which was the same as the modern village of Vani in Dindon Taluka of Nasik district. And most probably, the exact spot in that Vāṭnagar where this Jain centre of learning was accommodated was the ancient god-built temple of Chandraprabha Swami in the famous Jain cave temples of Chāmbhār Leṇa in the vicinity of that town.

2825

Kamta Prasad JAIN—*Six Cantos of Truth.* Aliganj (Etah), 1949. P. 26.

This book is an English translation of Kavi Daulata Ram's Hindi 'Chhahadhālā' which is a treatise on Jain Philosophy, particularly on the Truth and Ahiṁsā Space, Time and Matter, Meditation, Liberation and the Self.

2826

K. P. BISWAS and M. A. SAMPATKUMARAN—*Botanical notes on the Satpura theory.* (Pro. N. I. of S. of India : No. 8 ; vol. XV) Delhi, 1949.

P. 365. On the Paresnāth hill-top, the flora of which according to recent studies finds a more or less close parallel with that of Kurseong in the Darjeeling district. Geographically the Paresnath Hills are a prolongation of the north-eastern edge of the Deccan plateau into the Gangetic plain (CLARKE, C.B. 1898, Sub-areas of British India Journ. Ginn. Soc.34).

2827

Salim ALI—*The Śatpura Trend as an ornithageographical Highway.* (Pro. N. J. Sc. of India No. 8. vol. XV). Delhi, 1949.

P. 380. Throughout the length of the Śatpura trend there are many pockets or islands lying at elevations over 3,500 ft. similar to Parasnāth Hill with the requisite rain fall and humidity for producing the biotopes essential for the survival of the specialized forms.

2828

Sundar Lal HORA—*Zoogeographical observations on the Fauna of Pareshnath Hill*; (Pro. N. I. Sc. I. No. 8. vol. XV) Delhi, 1949.

Pp. 421-22. Paresnāth Hill in the district of Hazaribagh is the highest mountain in Chota Nagpur and its fauna is, therefore, of special significance in any discussions of the Satpura Hypothesis. The mountain rises to a hight of 4,800 feet above sea level and is about 180 miles from the foot-hills of Nepal. Its franks and crest are covered with dense jungle and though the humidity is not as high as in the eastern Himalayas, the atmosphere is damper in higher parts than the surrounding country. The mountain top presents a mixture, in fairly balanced proportions, of the plants of a damp hot, a dry hot, and of a temperate climate.

A large proportion of the fauna of Paresnāth is identical with that of the Ganges valley and a smaller proportion apparently endemic on the hill, a Himalayan element can also be detected which is totally absent from the surrounding plains ANNANDALE N. *Notes on the fauna of Paresnath Hill*, Western Bengal, Rec, Ind. Mus. 7, 33-49, 1942).

The Himalayan element in the fauna represented by such forms as Phlebotomus major and Sepsis cynipsea among the Diptera, Haphsa nicomache among the Rhynchota, Thysia Wallichic among the beetles, and Lygosoma sikkimense among the lizards.

Although winged insects might be flown with comparative ease across the Ganges valley from the Nepal foot-hills to Paresnāth, it is quite impossible that a lizard could be carried in this way. It is impossible more over that the eggs of L. Sikkimense could be transported in a living condition by birds, for they perish within a short period of being removed from the damp moss in which they are laid. We must therefore seek for a geographical explanation of the occurance of the lizard on an isolated hill top two hundred miles from its present abode (AMANDALE—ibid).

There is no reason whatsoever to think that the individuals living on Paresnath were ever isolated by a ring of ice or driven to the summit by glaciers sufficiently extensive to submerge the base of the hill; but it must be remembered that the secular movements of glaciers are accompanied by profound modifications not only in temperature but also in humidity, and humidity is perhaps an even more important factor in the distribution of reptiles and insects than actual temperature. We must suppose that Lygosoma sikkimese once lived in the plains as well as or instead of in the hills, but that a fall in the atmospheric humidity of the former, perhaps due in part to movements of glaciers in the Himalayas, drove it up into the E. Himalayas on the one hand and the summit of Paresnath on the other, or confined it to comparatively high altitudes.

2829

Sundar Lal HORA—*Śatpura Hypothesis of the distribution of the Malayan fauna and flora to Peninsular India.* (Pro. of the National Institute of Sciences of India No. 8. Vol., XV, Delhi, 1949).

P. 309. On Pārśvanāth, 4,500 feet high. in Behar, and on Mount Ābū in the Arāvali range, Rājputana, serveral Himalayan plant exist.—MEDLICOTT, H. B. and BLANFORD, W. T. (1879) in A. Manual of Geology of India, 2 vols, Lxx, 374-375 (Calcutta).

P. 313. On Pārasnāth Hill, Mount Ābū and hills of Peninsular India with an annual rainfall of 150 inches, are found the damp-loving Malayan forms (fauna).

2830

A. N. UPADHYE—*References to earlier works in the Tiloyapaṇṇatti.* (Proc. and Trans. of the A.I.O.C., XV, Pp, 293-4, Bombay, 1949).

The *Tiloya-paṇṇatti*, which is an ancient Prākrit text on Jaina cosmography, refers to earlier texts like *Aggāyaṇiya, Diṭṭhivāda, Parikammā, Mūlāyāra, Loyaviṇicchaya, Loyavibhāya and Logāiṇī.*

2831

A. N. UPADHYE—*Ahimsā and World Probelms.* (Addresses and essays on Jainism and world problems, Pp. 1—3, Calcutta, 1949).

This is a paper read before the delegates of the World Pacifist Conference. It brings out how *Ahimsā* is a potent principle and is sure to rescue the world from the constant threat of war.

2832

Jai Bhagwan JAIN and Matthew MCKAY—*World Problems and Jainism.* (How far Jainism can serve the world problems). Aliganj (Etah), 1950, P. 24.

Contents : The world of today. How to relieve the tension, Pacifism etc.

2833

K. G. MASHRUWALA—*Guru-cult.* (The Indian Philosophical Congress Silver Jubilee Commemoration volume), 1950.

P. 239. The deification of the *guru*—the status of the prophet was not extended to any individual after Mohammad, the last prophet; similarly, the Parsis have not had a prophet since Zarathustra, the Buddhists, a Buddha since Siddhārtha. and the Jains, a Tīrthankara since Mahāvīra.

P. 245. All such are only Buddhas, Tīrthankaras, *gurus* and teachers but none may be regarded omniscients and infallible or as representing in their own person God fully and perfectly.

2834

Louis RENOU—*Sanskrit et Culture.* Paris, 1950.

Index : Jaina, adepte de la religion prechee par le Jina (Mahavira) quelques sircles avant l'ere chutrienne.

2835

A. N. SINGH—*History of Mathematics in India from Jain sources.* (Jain. Ant. Vol. XV, No. II), Arrah, 1949. Pp. 46 to 53 and vol. XVI, No. II, Arrah, 1950. Pp. 54-69.

With the exception of the *Gaṇita-sāra saṁgraha* all our information regarding Mathematics among the Jains is derived from their religious and connonical works. Thus the *Dhavalā* gives us information about :

(1) The use of the principle of place-value;

(2) The laws of Indices;

(3) The theory of Logarithms;

(4) Special methods of dealing with the fractions;

(5) methods used in geometry and mensuration. Details with passages cited and discussed.

2836

A. N. UPADHYE—*Jainas and Jainism.* (M. M. Potdar Commemoration Volume, Pp. 157-75, Poona, 1950).

This is an essay on Jainas and their religion as it was and it is. Further it surveys important contributions of the Jainas to Indian art, architecture and literature and presents, in addition, a brief resume of Jaina metaphysics, logic and ethical code, the last as laid down for the laity and monks.

2837

A. N. UPADHYE—*When was Pārśvābhyudaya composed?* (B. V., XI, 1-2, Pp. 4-5, Bombay, 1950).

The conflicting evidence on the date of the composition of the *Pārśvābhyudaya* is explained by suggesting that this poem might have been composed between 775 and 780 A.D., but the verse No. 70 might have been added later on when Jinasena came in contact with the Rāṣṭrakūṭa king Amoghavarṣa, of course after the latter came to the throne.

2838

A. N. UPADHYE—*The Fundamentals of Living Faiths*: Jainism (Silver Jubilee Commemoration volume, the Indian Philosophical Congress, Pp. 132-38, Calcutta, 1950).

This paper gives a succint exposition of the fundamentals of Jainism ; its historical antecedents, metaphysical basis, logical approach and ethical ideology.

P. 132. Jainism, a sramaṇic culture, which thrived in Eastern India even prior to the advent of Āryans in Indian Midland. Jainism accepts both change and permanence as facts of experience.

P. 133. In Jainism the basic substances are eternal and their interaction explains all changes. The idea of absolute creation and destruction by God is not acceptable to Jainism. The God in Jainism is a liberated soul, a spiritually perfect ideal. He is an example to inspire and to guide. Every soul can aspire to achieve Godhood by annihilating Karmic forces.

P. 134. In Jainism the divinity can be adored at the various stages of spiritual evolution. *Siddha*—the liberated soul ; Tīrthankara (*Arhat*) the omniscient teacher; *Ācārya*—preceptor ; *Upādhyāya*—preacher ; and *sādhu*—the monk : these mark the various stages of the soul's spiritual progress. Jainism is a religion of self-help, and enables one to cultivate individual strength and courage on the path of spiritual progress. The *Karma*, according to Jainism, is a subtle matter, or energy, which is associated with *Ātman* (soul) from beginningless time ; and the spiritual emancipation becomes complete when the *Ātman* develops its inherent glories by removing the Karmic shackles which were all along eclipsing the nature of *Ātman*. The Karmic influx into the soul is due to one's activities, mental, vocal and physical.

Pp. 135-36. Jain logic insists on qualifying every statement with '*Syāt*', i.e., 'may be', to stress its conditional or relative character. Besides these two judgements, namely, 'somehow S is P' and 'somehow S is not P'. Jain logic admits a third kind of judgment, namely, 'somehow S is indescribable'. These three are the basic predications ; and when they are combined successively and simultaneously, the maximum number of combinations is seven and not more. These are : (1) Somehow S is P ; (2) Somehow S is not P ; (3) Somehow S is indescribable ; (4) Somehow S is P and is also not P ; (5) Somehow S is P and is also indescribable ; (6) Somehow S is not P and is also indescribable ; and lastly (7) Somehow S is P, also is not P, and is also indescribable.

P. 136. Jain ethics aims at the realization of *Nirvāṇa* or *Mokṣa*, which means that the soul is to be completely liberated from the shackles of Karma, which is to be achieved by observing a code of morality. Jainism lays down five basic vows : (i) *ahiṁsā* (abstention from violence) ; (ii) *satya* (abstention from false speech) ; (iii) *asteya* (abstention from theft) ; (iv) *brahmacarya* (abstention from sex pleasure) ; (v) *aparigraha* (abstention from greed for worldly possessions).

All the souls are equal ; therefore, the sanctity and dignity of life in its various forms must be maintained.

2839

Brahmachari SITAL PRASAD—*Jainism : A Key to True Happiness*. Jaipur, 1951. Pp, VII+133.

True happiness ; soul ; energy and fate; principles of Jainism ; inflow and bondage ; etc.

2840

Jyoti Prasad JAIN—*Jainism : the oldest living riligion.* Benaras, 1951. Pp. ii+62+1.

Jainism is an absolutely independent religion and is older than Vedic culture. All these facts have been proved in this booklet, giving the references from the *Vedas*, *Purāṇas*, Buddhist texts and also from the findings of the well-known Indian and European scholars.

2841

Brahmachari SITAL PRASAD—*Jainism, A Key to True Happiness.* Jaipur, 1951, Pp. viii+133.

This book describes the path of real happiness—that of the soul, not depending on anything appertaining to material wealth.

2842

R. D. MISHRA—*Late B. Devakumar Jain and his Jain Siddhanta*—Bhavan Publications (Jain. Ant. Vol. XVII, No. I), Arrah, 1951, Pp. 26 to 31.

The Devakumar Jain Memorial Volume of the Jain Siddhānta Bhāskara.

2843

B. C. LAW—*Indological Studies.* (A.B.O.R.I. Vol. XXXII, 1951).

P. 274. The book contains extensive studies in the Jain scriptures—a sketch of Mahāvīra's life...an account of distinguished men and women of India...clear statement of the doctrine of Karma.

2844

Dinendra Chand JAIN—*Deva-vāṇī.* (Jain Ant., Vol. XVII, No. I), Arrah, 1951. Pp. 17 to 25.

Extracts from the writings and speeches of B. Deo Kumar—Philosophical ideas; ethical ideas, literary, social and cultural ideas.

2845

C. S. K. JAIN—*The Central Jain Oriental Library.* (Jain Ant., Vol. XVII, No. 1), Arrah, 1951. Pp. 11 to 16.

Locally known as the *Saraswati Bhawan,* the library has a collection of about 7,500 printed books in several Indian languages. The number of published English books is 3,250. Besides, the library has 6,378 manuscripts on palm-leaves, paper or tree-bark. The library was first installed in 1903. Jain Siddhânta Bhawan is the unique institution for research and study of Jain literature, history and antiquary.

2846

Ashutosh BHATTACHARYA—*Review of early Bengali Śaiva Poetry.* (Q. J. M. S., Vol. 42, 1951-52).

Since the introduction of Brahmanism into this country, Buddhism and Jainism, the prevailing religions of the time in the land had begun to lose themselves in this newly introduced Śaivism. The ideal life of the Jain Tīrthankaras was not in any way different from the ideals of Gautam Buddha and the Purāṇic Śiva.

2847

A. K. Yegna Narayan AIYAR—*The Antiquity of some field and forest flora of India.* (Q.J.M.S., Vol. 42., No. 1, 1951-52, Bangalore).

P. 7. In the famous Tamil classic, *Silappadikaram,* considerable material relating to the country through which the hero and heroine pass on their way to

Mathurai is available. Kāverippumapattinum a prosperous sea port (now submerged under the sea).

2848

Nemi Chandra SHASTRI—*Jain Culture in Shahabad.* (Jain. Ant., Vol. XVIII, No. I), Arrah, 1952. Pp. 26 to 32.

Jainism exists in the district of Shahabad (Bihar) from the 6th century A.D. About twenty images of Jain Nemi Nāth, Ṛṣabhanāth and others, the fabulous tree *Kalpavṛkṣa*, the religion incarnate *Dharmachakra* excavated from Chousa, in Buxar sub-division. The period of these images ranges from the 6th century A.D. to the 9th century A.D. A brief sketch of some of the well-known Jain temples of Shahabad given and literary progress of Jainism in Shahabad shown.

2849

A. N. UPADHYE—*The Jainas.* (The Indo-Asian Culture, II, 2, Pp. 164-69, Delhi, 1953).

This note gives an outline of the part played by the Jainas in different parts of India, starting with their Tirthankaras.

2850

Anant Prasad JAIN—*Soul, Consciousness and Life.* Aliganj, Etah, 1953. P. 24.

Here a short rational analysis is put forward for an easy conception of existence and identity of soul, according to Jainism.

2851

The Indo-Asian Culture—Vol. I, No. 4, New Delhi, 1953.

Pp 438-39. Reports bathing ceremony of Gomate—svara on March 5, 1953. Picture of Gomatesvara on page 395. Reports birthday anniversary of Mahāvira on March 28, 1953.

2852

N. L. AHMAD—*Some problems for further study and research.* (Presidential Address, Ind. Hist. Cong., 17th Sess.' Ahmedabad) 1954.

P. 231. In Gujarat valuable material lies buried in Jain Bhandaras. The numerous *Rāsas* or *Prabandhas* should throw interesting light on the social, cultural and political history of the period (1206-1525).

2853

N. P. CHAKRAVARTI—*Presidential Address*. (I. H. Cong., 17th Sess., Ahmedabad), 1954.

P. 20. The Kushana era and Kanishka era; two inscriptions—one of the year 86 and another of 15, in which one Arya Vasula is mentioned; it would be impossible for the same person to occupy important position in the Jain community for a period of 71 years. Misunderstanding of the actual words. The donation of the image might have been made by her relations and followers, after she expired 'for the emancipation of Vasula'.

Another Mathura inscription dated in the year 299 : Mathura was a stronghold of Jainism—why an era used in the north-west should be used at Mathura only in a solitary instance ?

2854

H. V. DIVATIA—*Welcome Speech*. (I.H. Cong., 17th Sess., Ahmedabad), 1954.

P. 1. In the kingdom of Maitrakas of Valabhipur, Jainism, Śaivism, Vaiṣṇavism and Buddhism flourished side by side under the patronage of its rulers.

Pp. 2-3. For the glory of Gujarat, credit goes to the Jaina community which produced traders, administrators, warriors and literary scholars. Jaina *Munis* devoted themselves not only to exposition of 'their religious tenets but to grammar, biography and history.

P. 5. The mutual respect between the various religious faiths in Gujarat was so great that different persons of the same family living in the same house professed either Jainism, Vaiṣṇavism or Śaivism. The Jain spirit of Ahiṁsā and the deep devotion of Vaiṣṇavism have for centuries permeated the life of Gujarat, ultimately it produced the greatest personality—Mahatma Gandhi.

2855

Moti CHANDRA—*Presidential Address*, Sec. I (Upto 711 A.D.) (I. A. Cong. 17th Sess., Ahmedabad), 1954.

Pp. 41-44. Historical traditions : Jain traditions : legend of Kuṇāla, son of Aśoka and grandson of Chandragupta ; Kuṇāla's son Samprati became the upāsaka of the Śramaṇas; legend of Samprati breathes the same spirit of tolerance and well-being as the inscriptions of Aśoka; Samprati re-established the declining Maurya empire in Andhra-deśa, Mahārāshṭra and Coorg.

The Jain traditions throw additional light on the glory of the Sātavāhanas; Sātavāhanas' power extended from Mathura in the north to Mathura in the south; rivalry between Nahapāṇa and Gautamīputra for the port of Broach.

2856

D. C. SIRCAR—*Nagara-Sreshṭhin* (I. H. Cong., 17th Sess., Ahmedabad), 1954.

P. 53. The Nagaraśresthin represent the various guilds or corporations of the town or the rich urban population.

P. 55. According to TOD (Annals and Antiquities of Rajasthan, Vol. II, P. 682), most of the *Nagarseths* of Rajasthan in the first half of the nineteenth century were Jains.

2857

Reginald Le MAY—*The Culture of South East Asia.* London, 1954. Cambodia : its Indian origin.

P. 116. Sirpur, now a small village on the right bank of the Mahanadi, 37 miles east by north of Raipur (Central Provinces). J. D. BEGLAR visited this place in 1873-74. BEGLAR reported a temple there to be Buddhistic and Jain as well as Brahmanic in form and style.

2858

Banarsi Das JAIN—*Jainism in the Punjab.* (Sarūpa Bhārati : the Dr. Lakshman Sarup Memorial Volume) Hoshiarpur, 1954.

Pp. 238-247.

P. 239. Takṣaśila—Kingdom of Bāhubali : temples F and G at Sirkap probably Jaina (Sir John Marshal, Arch. Annual, 1914-15).

P. 240. Harappa—Clay seal with standing males found at Harappa comparable to Jaina statues of Ṛsabha as in Indus seals fig. 13 in plate XII of Mohenjodaro, Vol. I.

P. 241. Siṁhapura—From Kapisā (eastern part of Afghanistan) Hiuen Tsiang came to Siṁhapura; here he found white clothed heretics and the Digambara Jainas and a temple; Sir Aurel STEIN discovered in 1889 the remains of the Siṁhapura Jain temple near the modern Katās (Katākṣa) (Gazetteer of Jhelum Dist., Lahore, 1904, pp. 43-46).

P. 242. Von Le Coq's (Die Buddhistische spaetantike in Mittalasien, III, Die Wandmabruen, Berlin, 1924, Plate IV. P. 30) identifying as a Digambara Tirthankara, a human figure painted on a wall in Chinese Turkestan; and N.C. MEHTA's supporting it (in his studies in Indian Painting); and C. J. SHAH's reprobuction of the statement (in his book Jainism in N. India); refutation of these decause the painting depicts a headless naked male standing tiptoe with the right leg brought in front of the left.

P. 242. Pārvatikā (6th century A. D.) mention of Pavvaiyā (Pārvatikā) on the bank of the river Chandrabhaga (Chenab) in *Kuvalayamālākathā*, as a centre of Jainism.

Pp. 243-244. Nagarkoṭ—Kangra (C. 1000-1600 A.D.) : Nagarkot, another name of Kāngrā, 135 miles from Amritsar; in ancient times it was the capital of Trigarta; CUNNINGHAM found here remains of old Jain Temples, images and inscriptions and remarked that the Diwāns of the Muslim rulers of Delhi stationed at Kāngrā were Digambara Jains (AE. Sur. Ind. reports 1872-73, vol. V, pp. 168 ff). The oldest and the longest inscription is inscribed on the pedestal of an image of Ṛṣabha 854 A. D. edited by Bühler (Ep. Indica, Vol. I, Ins. No. 18). This image and inscription also noted by MARSHALL (Ar. Su. Ind. An. Rep. 1905-6 p. 16); the word gaccha indicates Śvetāmbara origin. The late Dr. K. N. SITARAM discovered in 1930 in Kangra valley numerous Jain images and ruins of Jain Temples--some of them being appropriated by the Hindus as Ganapati Temple (lying between the Railway station and the Rest Houses at Baijnath-Paprola). Dr. Sitaram's reports are unpublished but available in manuscript.

P. 244. Sindhudeśa : In olden times an active centre of Jainism, in Sam. 1169 there was rivalry between the followers of the Kharatara Gaccha and the Komala Gaccha. Jinadutta Sūri started worship of Maṇibhardra and the Muslim Pirs or saints.

P. 246. Lahore—Lābhapura its Jain name; Akbar influenced by Hīravijaya Sūri prohibited the slaughter of animals on certain days of the year throughout his kingdom (V. A. SMITH, Jaina Teacher of Akbar in Bhandarkar Commemoration vol.). Rivalry between Jinacandra and Hīravijaya.

2859

Aspects of Jainism. Jain Mission Society, Bangalore, 1955.

(These articles are reptinted from the Aryan Path, May, 1953; October, 1954; January-February, 1955; April, 1955, May, 1955 and June, 1955).

The names of the articles are—

1. Jaina culture by Nathmal TATIA.

2. Jain Ideas in the Modern world by A. CHAKRAVARTI.

3. The fundamentals of Jainism by P. R. JAIN.

4. The Approach of Jainism to Ethics and Haribhadra's contribution to it by I. H. JHAVERI.

5. Jainism and the Way to Spiritual Realization by I. C. SHASTRI.

2860

P. C. Roy CHOUDHURY—*Jainism in Bihar.* Patna, 1956, Pp. I-X and I-110; 16 plates.

Chapters : Jainism in Bihar; Jain religion; Jain Achitecture; Parasnath Hill; Kuluha Hill; Jain Antiquities in Manbhum; Jain Antiquities in Singhbhum; BUCHANAN's References to Jain shrines; Jain Antiquities in Gaya; Jain Antiquities in Shahabad; Jain Antiquities in Bhagalpur; Jain Antiquities in Patna; Jain Antiquities in Muzaffarpur; Glossary; Bibliography; Index.

2861

A. N. UPADHYE—*Mahāvīra and Buddha on Nirvāṇa.* (The Rajaramian, Kolhapur, 1932; also the Voice of Ahiṁsā, VI, 3-4, Pp. 120-29, Aliganj, 1956).

The religious back-ground of the Vedic, Brahmanic and Upanishadic texts is outlined especially with a view to trace the doctrine of transmigration, which was conspicuous by its absence in earlier works but became sufficiently important in the *Upanishads.* There is evidence in the Vedic literature itself that the Aryans had to struggle against an antagonistic culture in Central India as well as in Eastern India. It is to these parts of India that Jainism, Buddhism and some other faiths belong. It is in this back-ground that the Jaina and Buddhistic conceptions of *Nirvāṇa* are studied in details.

2862

A. N. UPADHYE—*On the Bahurata Schism.* (Jaina Gazette, XXVII).

The traditional account of the Bahurata schism started by Jamāli in the very life-time of Mahāvīra is given in this paper. Further, the philosophical implications of the Bahurata doctrines are explained with illustrations.

2863

Gertrude Emerson SEN—*Cultural Unity of India.* Ministry of Information & Broadcasting Publication, Govt. of India, 1956).

P. 23. Chap. III. Roots of Indian Culture: In the sixth century B. C., Buddhism and Jainism added a new emphasis to the Upanishad teachings. It gave way to a new idea that each has the right to live out its own life—karmic 'seeds' and the doctrine of Ahimsā was introduced.

P. 24. Among the Jaina followers of Mahāvīra, the Buddha's great contemporary, the practice of the vow of non-injury towards all living creatures became an integral part of the discipline. A Jaina would not walk at night, lest he inadvertently crush life of a worm. (Plate of Jain temple in white marble, Dilwara, Mount Ābu—11th century A.D.)

P. 31. Chapt. IV: Cultural Continuity—Buddhism and Jainism, rejecting the sacred authority of the Vedas and the special position of the Brahmin introduced their own emphasis into education. The Jains began to use Sanskrit as their literary language at a somewhat later period.

P. 34. Spirit of Religious Tolerance ; In the conference organised by Harshavardhan of Kanauj and attended by Yuan Chwang in the seventh century were present no fewer than three thousand Brahmins and Jains apart from the Buddhists. Conversion of Jain Tamil kings to Śaiva or Vaishnava form of faith.

Pp. 37-38. Vernacular translations of Epics and *Purāṇas*—Two Jaina authors, Ādipampa and Abhinava Pampa of tenth and twelfth centuries made abridged versions of the *Mahābhārata* and the *Rāmāyaṇa* in Kannada.

P. 39. Images and Temples—Art in an important expression of culture in which the Jaina images suggested the immobility of death itself.

P. 41. Jaina images of the Tīrthankaras date from about the first century A. D.

P. 45. Unifying Force of Bhakti—Buddhism and Jainism opened their doors to all, just when Brahmin orthodoxy had shut its own against many.

2864

S. SRIKANTAYA—*Asoka, Devanampriya.* (Q. J. M. S.—Culture and Heritage Number, 1956) Bangalore.

Pp. 5-6. Chandra Gupta Maurya—After a successful reign of 24 years, gone with his Jain teacher Bhadrabāhu on a pilgrimage to the South and ended his days on the Chandragiri Hill at Śravaṇabeḷgoḷa in Mysore, where the foot-prints of his *Guru* and his inscriptions as well as the colossal image of Gomateśvara form permanent and prominent land-marks.

2865

Buddha PRAKASH—*Historical characters in the Mudrārākṣasa of Viśākhadatta.* (Proc., I.H.C., XVIIth Session), Patna, 1956.

P. 127. Balabhadda is connected with the third schism of the Jaina Church caused by the disciple of Asadhacharya in Seyaviya (Setavrya) in 214 A.V. According to the Tittho-galipainna this Balabhadda the Maurya is shown to be a local administrative officer posted at Rājagṛha by Chandra Gupta.

2866

S. SRIKANTAYA—*The Jagadguru of Śringeri*—obituary—(Q. J.M.S. Culture and Heritage Number, 1956). Bangalore.

P. 128. The town of Śringeri, 2,439 feet above sea-level on the left bank of the river Tunga. Whether Śringeri in earlier times was a *Jangam* or Jaina stronghold before it became the centre of the Advaita school of thought is not clear. In the latter half of the 8th century A.D. Śankarāchārya came here and established this *maṭh.*

2867

V. P. JOHARAPURKAR—*Punnāṭa Sangha.* (Q. J M.S. Culture & Heritage Number, 1956), Bangalore.

Pp. 163-64. Punnāṭa Sangha, a sect of Jain ascetics; it derives its name from Punnāṭa, i.e. the Karnataka Province, where it originated. Jinasena completed his *Harivanśa Purāṇa* in Ś. 705. He has given a list of his predecessors: Harisena, completed his *Bṛhat Kathākośa* in Ś. 854 at Vardhamânapura (Vaḍhavāṇa in Saurastra).

A collection of hymns by Pandit Haji, a pupil of Bhaṭṭāraka Rājakīrti (middle of 17th century).

This Mss. contains a *paṭṭāvali* of Lādabāgada Gaccha—the changed name of Punnāṭa gaccha.

The Mss. of *Bharata Bhujabali Carita* composed by Pāmo in Ś. 1614 mentions Punnāṭa Gaccha. Punnāṭa Gaccha was a subdivision of Kāṣṭhā Sangha.

2868

A. Gnanaratnam—*Śaivite saints' influence on Tamil literature.* (Summaries of Papers, A.I.O.C., XIXth Session, Delhi, 1957).

P. 124. Sambandar conquered the multitude of Jains in argument in royal presence.

2869

C. M. Ramchander Chettiar—*Palayagars of Kangu Nadu, their bid for independence,* (summaries of Papers, A.I.O.C., XIXth Session, Delhi, 1957), Pp. 102-103.

Religious tolerance—Jainism and Hinduism in Tirumalai Nāyaka's (1623-1659)—72 territory.

2870

Umakant P. Shah—*Parents of the Jinas.* (Summaries of Papers, A.I.O.C., XIXth Session, Delhi, 1957).

P. 88. The worship of parents of the Jinas in Jaina literature and art and the identification of a group of Jaina sculptures showing a male and a female sitting under a tree and ususally accompanied by one or more Children are discussed.

2871

K. B. Jindal – *The Prefaces*—Calcutta, 1958.

Pp. 1-224. *Dravya Saṁgrah, Tattvārtha Sūtra, Panchāstikāya Sāra, Puruṣārtha Siddhyupāya, Gommaṭsāra—Jīva Kānd, Ātmānuśāsan, Gommaṭesārā, Karma Kānd, Samayasāra, Niyamsāra, Gommaṭasāra, Karma Kānd* Part II, *Parīkshāmukham,* Cosmology : Old and New.

2872

Hiralal Chatterjee—*International law and International State Relations in Ancient India.* Calcutta, 1958.

P. 11. At different periods of Indian history development of inter-state relations and International law was marked by different characteristics. The doctrine of non-violence promulgated by Buddhism and Jainism aimed at minimising human sufferings as a whole, not to speak of atrocities of war. One of the greatest steps calculated to secure lasting peace in the world was taken when message of universal love and non-violence was preached some six hundred years before the birth of Christ.

2873

AUDILAKSHMI—*Tamil Nayanars in Telugu Literature.* (Pr. & Tr. A.I.O.C. 18th Sess. 1955. Annamalainagar, 1958).

P. 356. The Nayanars of the Tamil country played an important role in the evolution of Śaivism in South India. The Tamil word *Nayanar* means a devotee. They are sixty-three in number. Curiously enough the number 63 corresponds to the *Tri-shaṣṭiśalākā purushas* of Jain tradition. The Nayanars lived between the 5th and the 10th centuries of the Christian era. At the outset, in South India, Śaivism had to contend with the two formidable rivals, Jainism and Buddhism. The Pallava king Mahendravarman I, who was at first a Jaina became an ardent Śaivite under the influence of Appar (Tirunavukkarasu or Vagisar Nayanar); Mahendravarman caricatured Buddhists and Jains in his Sanskrit burlesque *Mattavilasa-Prahasana.*

2874

R. P. Sethu PILLAI—*Presidential Address—Dravidian Culture section.* (Pro. & Tr. A.I.O.C. 18th Sess., 1955. Annamalainagar, 1958).

Pp. 97-98. The Sacred *Kural* holds a unique place in Tamil literature. The great savant Albert SCHWEITZER says : 'There hardly exists in the literature of the world a collection of maxims in which we find so much of lofty wisdom.' All the available commentaries of the *Kural* have been collected and published as a variorum edition of it by the Dharmapuram Adhinam in South India. The latest translation of the *Kural* in English is by Prof. A. CHAKRAVARTI of Madras. He is a Jain scholar and his commentary has been written from the Jain point of view. According to him the doctrine of Ahiṁsā which is fundamental in the Jain religion is the bed-rock on which the structure of the *Kural* is raised. *Kural* has been translated into several Indian languages; Sanskrit, Hindi, Bengali, Telugu, Kannada, Malayalam, Tamil; several translations in English.

2875

H. C. BHAYANI—*Prakrit and Jainism.* (Pro. & Tr. A.I. O. Con. 18th Sess., 1955. Annamalainagar, 1958).

Pp. 49-57. Survey of research work done in Prâkrit and Jainism in the two years 1954 and 1955. A standard and authentic edition of all the Jain canonical works along with the early commentaries still a desideratum.

Publications : *Suttāgame*; *Uttarādhyayanya*; *Daśaveyālia*; *Sthānāng-Samavāyā*; *Śaṭkhaṇḍāgama*; *Mahābandha* (*Mahādhavalā*); *Kaśāyapāhuḍa* with the *Curnisūtra* and *Jayadhavalā*; *Rājavārtika*; *Sarvārthasiddhi*; *Vivaraṇa*) (*commentary* on *Nyāya-viniścaya*); *Cār Tīrthankar* (teachings of Ṛṣabha, Nemi, Vardhamāna and Pārśva): The History of Philosophy (Jain Philosophy by A. CHAKRAVARTY); *The Outlines of Jain Philosophy*; *Aspects of Jainism*; *Religious, didactic and devotional literature of the Jains* : *Samādhitantra aur Iṣṭopadeśa*; *Samīcīna Dharmaśāstra*; *Ratnakaraṇḍaśrāvakācāra*; *Jinasahasranāma*; *Bhavyojanakaṇṭhābharaṇa*; Jain mythological literature published : *MahāpurāṇaUttarapurāṇa*; *Paumacariu*; *Pāndavapurāṇa*; *Purāṇasārasangraha*; *Dharmaśaramābhyudaya*;*Triṣaṣṭiśalākāpuruṣacarita* (English translation); *Caupannamahāpurisacariya* (dessertation by Brühn); The Rāmāyaṇa version of Śīlācāraya as found in the *Caupannamahāpurisacariya* (A.B.O.R.I. 36);

Linguistic study of Prākrit publications : the *Prākrit Grammar of Trivikrama*; *Prākrit Bhāṣā*. Illustrations of Letter diagrams (JUB. 23); *Karalakhaṇa* (Palmistry) *Amgavijjā* (on prognostics); *Jain Art* Publications :

The Jain Sculptures from Ladol Studies in Jain Art. The Jain Data about Musical Instruments; *The art of Indian Asia* ; *Jain Āgam Granthon ki Mahattvapurāṇa Sabda-suciyan: Numismatic Date from early Jain Literature* ; *the so-called Mauryan Polish in Jain Literature* ; *Foreign Elements in Jain Literature* ; *An old Literary Reference about Vanaraja, the founder of the Gavda dynasty* ; *Great Women in Jainism* ; *Eminent women of Karnataka* ; *Magadh* (*Jain sacred places*) *Rajagraha and Nalanda* ; *Holy Ābū* ; *Historical Geography of Ancient India* ; *Ācārya Simhanandi, King-maker and Pontiff, some Digambara Jain works composed in Gujarat and Saurastra in Sanskrit and Apabhramsa* ; *Literary Circle of Mahāmātya Vastupāla* ; *Old Kannada Literature* ; *History and Culture of the Indian People.*

Inscriptional sources : *Jain Śilālekha Saṁgraha* ; *Interpretation of Two Jain Inscriptions in Lucknow Museum*; *Lexical material* : *Śastiśataka Prakaraṇa*; *Revantagiri-rasu*; *Neminātha-catuspadikā*; *Sirithulibhadda-phāgu*; *Ukti-ratnākara.*

Bibliographical and reference literature : *The Descriptive Catalogue of the Govt. Mss. Library at B O.R.I.* Vol. XVII (Jain Literature and Philosophy—Agamic Section), part fifth; *Rajasthan Ke Sastrabhaṇḍaron ki Grantha-sūci.*

2876

Hasan ASKARI—*Medicines and Hospitals in Muslim India.* (Proc., I.H.C., XXth Session), Bombay, 1958.

P 178. Makaradhvaja or Rasasindur was perhaps first introduced by Vāgabhaṭṭa.

P. 183. According to the 17th century European travellers the hospitals for the sick animals in some parts of Western India probably established by the Jains.

2877

A. KRISHNASWAMY—*Indigenous Veterinary medicine.* (Proc. and Tran. A.I.O.C., XVIIIth Session, 1955), Annamalainagar, 1958.

P. 547. Mrigapakshi Śāstra by Hamsadeva deals with the various kinds of animals and birds with their varieties, colours, temperaments and various stages of life, etc. interesting for zoologists and veterinarians.

2878

R. S. SHARMA—*Irrigation in Northern India during the post-Maurya period.* (Circa 200 B.C.—circa A.D. 200) (Proc. I.H.C., XXth Session), Bombay, 1958.

P. 59. The Hāthigumphā inscription informs us about the repair and enclosing of a tank in Kalinganagari by Khāravela (D.C. Sircar, Select Inscriptions, vol. I, P. 207).

P. 61. Hāthigumphā inscription of Khāravela informs us about the existence of a triṁśata years old canal in Kalinga Nagari (1.6). The inscription also records that in the fifth year of his reign he caused the canal opened by king Nanda, a hundred and three years back, to be brought into the capital from the Tanśūli Road, and caused to be dug at the cost of a hundred thousand coins (BARUA, *old Brāhmī Inscriptions*, P. 43).

2879

UMAKANT P. SHAH—*Mahāpurushalakshaṇas in Jaina canons.* (Proc. and Trans. A.I.O.C., XVIIIth Session, 1955), Annamalainagar, 1958.

P. 285. *Mahāpurushalakshaṇa* or marks of great men obtained from the *Aupapātika Sūtra* and the *Āvaśyaka* Curni wonderfully corresponding with the Buddhist evidence show that the Jaina traditions obtained from the Agamas often go back to two or three centuries B.C.

2880

V. Swaminathan—*Bhartṛhari and Mimāṁsā*, (Summaries of Papers, A I.O.C., XXth Session, 1959), Bhuvaneswar, 1959.

P. 138. Ancient Buddhist and Jain texts have thrown much light on Bhartṛhari.

2881

L. B. Keny—*Devānām Priya* (Proc. I.H.C. XXIInd Session), Bombay, 1959.

P. 91. Kings made reverential reference to their gods in their official styles and titles. Khāravela of Orissa calls himself '*dharmarāja.*'

2882

B. J. Sandesara—*Historical Importance of the Prabhavakacharita (A.D. 1278) of Prabhāchandra* (Proc., I.A.C., XXIInd Session), Bombay, 1959.

P. 314. The work gives biographies of 23 great Jaina pontiffs, most of whom were notable personalities in the social, cultural and political history of Gujarat.

2883

R.C. Prasad Singh—*Peace-policy in early medieval India.* (Proc., I H.C., XXIst Session), Bombay, 1959.

P. 248. and n.1. Somadeva, the grand ancient Indian politician condemned differences among rulers in his *Nītivākyāmṛta*, XXX.

2884

Upendraray J. Sandesara—*A reference to Bhagvan Tīrthavit or Jaina Tīrthankara in the Mahābhārata* (Summaries of papers A.I.O.C., XXth Session, 1959), Bhuvaneswar, 1959.

P. 88. The advice of Bhagavan Tīrthavit contained in the Śāntiparvan of the *Mahābhārata* wonderfully agreeing in sense with the teachings of *Tattvārthasūtra*, VI. 11-26 and IX. 1-3 shows that Bhagavān Tīrthavit is the Jaina Tīrthankara.

2885

Dalsukh Malvaniya—*Lord Mahāvīra's Anudharmika conduct.* (Summaries of papers, A.I.O.C., XXth Session, 1959), Bhuvaneswar, 1959.

P. 90. Discussing the meaning of the word *Anudhammiya* the author concludes that Mahâvîra followed and preached the 'traditional law' and that there was the existence of the Saṅgha of Pârśva prior to the advent of Mahāvîra.

2886

A. N. UPADHYE—*Some parallel thoughts of Jaina Anuprekṣās.*- (Summaries of Papers, A.I.O.C., XXth Session, 1959), Bhuvaneswar, 1959.

Pp. 89-90. Jainism and Buddhism belong to the same current of Indian thought, the Śramaṇic culture. Anuprekṣās—the topics of reflection. The paper attempts to spot parallel thoughts for the *Anuprekṣās* from Buddhist texts, individually and collectively. Their object in Jainism and Buddhism is the same.

2887

P. M. SUNDARAM—*The Tamil Devaram Lyrics,* (Summaries of Papers, A.I.O.C., XXth Session, 1959), Bhuvaneswar, 1959.

P. 127. The influence of Jainism and Buddhism was very great before the great Nayanars to whom the revivalist movement in Śaivism is attributed, appeared on the field.

2888

H. G. NARAHARI—*Some Witticisms of Jayantabhaṭṭa.* (Summaries of Papers, A.I.O.C., XXth Session, 1959), Bhuvaneswar, 1959.

P. 133. Out to establish the *Nyāya* view as the most feasible in contemporary thought, Jayantabhaṭṭa assesses very carefully the strength of the position of his adversaries individually. The Jains come in rarely for any serious criticism.

2889

Sadashiv ATHAVALE—*Suman : The only pure moralist in the history of thought.* (Proc. I.H.C. XXIInd Session), Bombay, 1959.

P. 74. Suman also known as Uggahaman in Pāli literature (Uggahaman literally means one who gazes upwards at the skies) taught a kind of Vinayavāda, a discipline, a code of conduct. Śīlāṅka, the Jain commentator of the *Sūtrakṛtāṅga* speaks of thirty-two *Vinaya* schools (*Sūtrakṛtāṅga* 1/12/3).

P. 75. The Jain thinkers were not likely to appreciate Suman. The reason lies in the basic difference in the positions of Suman on one side and Jainism on the other. The Jain writers seem to be damning all the Vinayavādins with no exception (*Sūtrakṛtānga*, *Uttarādhyāyana*, etc).

2890

Lothar WENDEL—*Thought, Life and Humanity.* Aliganj (Etah), 1960.

It deals with the relations between Western and Indian literature and indirectly on Goethe. His comparison of Jain thought with Western ideals is thought provoking.

Pp. 9-24. Goethe's *Faust* and *Tattvārthasūtra*.

Pp. 36-37. Thomas Mann and Jainism.

Pp. 59-69. Hermann Keyserling's Interpretation of the French 'Raison' in the light of Jain Philosophy.

Pp. 75-78. Corneille's conception of Non-violence.

Pp. 107-116. The Commonwealth Idea in Jainism.

Pp. 117-122. Jainism Abroad.

2891

B. P. SINHA—*Significance of religious data in Kauṭilya's Arthaśāstra.* (Proc. I.H.C., XXIInd Session), Bombay, 1960.

P. 65 There is no clear reference to the Jainas. Only the Buddhists and the Ajivikas are mentioned (Kauṭilya's *Arthaśāstra* III. 20).

P. 68. There is a torso of a Tīrthankara with characteristic Mauryan polish in the Patna Museum.

2892

Rasik Vihari JOSHI—*The Philosophical and Historical background of the conception of Rādhā.* (Proc. and Trans. A.I.O.C, XXXth Session), Delhi, 1961. Part II.

P. 144. Somadeva's *Yaśastilakacampu* (1000 A. D.) mentions a lady Amṛtavati who justifies that Rādhā was attracted towards Nārāyaṇa.

2893

Geoffrey L. RUDD—*The Logic of Vegetarianism* (Souvenir presented in honour of Dr. Sarvepalli Radhakrishnan) Madras, 1962. Pp. 29-38.

Pp. 35-36. Jainism was started by Mahāvīra in the 6th century B.C. A metaphysical Religion with strong ethical observances. Everything has a soul; it is just now being confirmed by material science. Jains strict vegetarians—oldest religion in the world—Jain asceticism—vegetarian systems of living will become universal through dire necessity.

2894

The Jain Siddhanta Bhawan : An Introduction (Jain Ant. vol XXII, No. I), Arrah, 1963, Pp. 14 to 15.

The 'Jain Siddhanta Bhawan' better known as the 'Central Jain Oriental library, Arrah, founded by Devakumar Jain of Arrah in the year 1906 contains 3,179 Ms. on palm leaf and 3,500 manuscripts on paper. Most of these ms. are believed to be at least five hundred years old. Besides the manuscripts the Library has nearly 9,000 published books on religion, philosophy, history and literature in nearly all the Indian and some foreign languages, most conspicuous among these collections being the illustrated '*Jain Rāmāyaṇa*' and the '*Bhaktāmara*'.

2895

R. M. DAS—*Some Jaina Saṁskāras* (Jain Ant., Vol. XXII, No. I). Arrah, 1963. Pp. 25 to 28.

Jinasena's *Mahāpurāṇa* is a great synthesis of Hindu and Jain culture. Like the Hindu Dharma Sastras the *Mahāpurāṇa* regards the *Saṁskāras* as purificatory rites. Some of the main Saṁskāras described by Jinasena are :

(a) Adhana—foetus-laying ceremony.

(b) Priyodbhava—Celebration of the advent of the child in this world.

(c) Nāmakarṇa—Naming of the child.

(d) Bahiryāna—Same as *Niṣkramaṇa* ceremony of the Hindus, the performance of this rite being done and the child can be taken out from the room in which it was born.

(e) Annaprāśana—Occasion on which the child is fed with cooked food for the first time.

(f) Keśavapa—Same as the *Cūḍakāraṇa* ceremony of the Hindus—it is an auspicious day on which the head of the child is shaved.

(g) Lipisamkhyana—Same as the *Vidyārambha* ceremony of the Hindus—on this occasion the child is placed for his studies after the performance of various religious rites.

(h) Upaniti—Corresponds to the *Upanayana Saṁskāra* of the Hindu Dharma Śāstras.

(i) Vratāvarana—Same as the *Samavartana* rite described in Hindu Dharma Śastras—it celebrates the return of the student to his ancestral home after the completion of his studies.

(j) Vivāha—Entry into the *Gṛhasthāśrama* by marrying a girl.

2896

Subodh Kumar Jain—*Sixty years of Jain Siddhanta Bhawan* (Jain. Ant., vol. XXII, No I), Arrah, 1963.

Pp. 37-44. Founded in 1903—its works upto 1963. The Diamond Jubilee year described.

2897

Ramchandra Jain—*Śramaṇic Foundations of Ancient Egypt.* (Summaries of papers of the 26th International Congress of Orientalists, New Delhi, 1964).

Pp. 3-4. Menes, a great Paṇi leader, took his Śramaṇalogical culture and civilization to Egypt. The Śramaṇalogical beliefs of the ancient Egyptians are contained in the book '*The Manifestation of Light*'.

2898

Ramchandra Jain—*Śramaṇic Foundations of Ancient Sumer* (Summaries of papers of 26th International Congress of Orientalists, New Delhi, 1964).

Pp. 8-9. The Sumerian way of life was founded upon the basic tenets of Śramaṇalogy. Gilgamesh received Śarmaṇic indoctrination from Itnapishtmi living in the city of Dilmun identified with Mohenjodaro.

2899

J. N BANERJEE—*The Purāṇic Account of Ṛṣabhadeva and Buddha* (Summaries of papers of the 26th International Congress of Orientalists, New Delhi, 1964).

P. 56. Life of Ṛṣhbhadeva, the first Tīrthankara according to the Bhagavata Purāṇa.

2900

B. K. BARUA—*Study of folk-tale material in Indian Literatures* (Summaries of papers of the 26th International Congress of Orientalists, New D. lhi, 1964).

P. 61. The Jaina tales in Sanskrit, Prākrit and Apabhraṁṣa—numerous parables, legends etc. recorded in the *Aṅgas* and the *Upāṅgas*.

2901

Muni BUDDHAMAL—*The Contributions of Jain writers to Indian Languages.* (Summaries of papers of 26th International Congress of Orientalists, New Delhi, 1964).

P. 76. The literary contributions of the Jains to defferent Indian Languages, such as Sanskrit, Prākrit, Apabhraṁṣa, Kannada, Tamil, Gujrati, Marathi, Rajasthani and Hindi on different subjects.

Three periods of Prākrit Literature :

Ancient Prākrit 500 B. C.—600 A.D.; Literary Prākrit 100 A.D.—600 A.D.; Apabhraṁṣa 600 A.D.—1100 A.D.

2902

N. A. DESHPANDE—*Jaina concept of an Ideal Student.* (Summaries of papers of 26th International Congress of Orientalists, New Delhi, 1964).

Pp. 95-96. The Jain teacher looked upon as a deity; rules and regulations for an ideal student.

2903

H. L. JAIN—*A peculiar mystic element in Mediaeval Jainism.* (Summaries of papers of 26th International Congress of Orientalists, New Delhi, 1964).

Pp. 129-30. Several mystic words, phrases and ideas from the ancient Jaina works are brought to light which prove the strength of the peculiar form of mysticism which had seized the esoteric minds during the Medieval Age. It was more or less alien to the nature of Jainism. Nevertheless, it established itself therein, although as a temporary phase.

2904

Kailash Chand JAIN—*Cultural Role of Ancient Towns in Rajasthan* (Summaries of papers of 26th International Congress of Orientalists, New Delhi, 1964).

Pp. 130-31. Jainism became a cultural force in Rajasthan after the 7th century A.D. Jain saints visited the towns, propagated Jainism and improved the tone of morality. Jains originated from towns.

2905

Muni MAHENDRA KUMAR—*India's Nomenclature*. (Summaries of papers of 26th International Congress of Orientalists, New Delhi, 1964).

Pp. 153-54. Whether Bhāratavarṣa was named after the son of Ṛṣabha or that of Duṣyanta; and the writer proves that it is after the name of the son of Ṛṣabhadeva.

2906

Muni MAHENDRA KUMAR—*Reality and Relativity of Space and Time in Jain Metaphysics and Modren Physics* (Summaries of papers of 26th International Congress of Orientalists, New Delhi, 1964).

Pp. 154-156. Newtonian concept, theory of Relativity and Physical aspect.

2907

Acharya Sri TULSI—*Pre-Vedic existence of Shramaṇa culture*. (Summaries of papers of 26th International Congress of Orientalists, New Delhi. 1954).

Pp. 254-55. *Taitariya Āraṇyaka, Shrimad Bhāgavata* and *Rgveda* all mention *Vātaraśanā* Śramaṇ (Monks) as disciples of Shramaṇ Lord Ṛṣabha.

Vrātya-kāṇḍa of *Atharva Veda* actually depicts the life of Lord Ṛṣabha in symbolic language.

The term '*Arhan*' used in the *Rgveda* and other Vedic literature denote non-Vedic, non-violent monks. Followers of *Arhats* and *Chaityas* are called *vrātyas* in the *Atharvaveda*.

Viṣṇupurāṇa depicts the story '*Mayamoha*' which is nothing but Digambara Jain monk. Asuras, a non-Vedic society, were followers of Mayamoha Sharman. *Padma*, *Matsya* and *Devi Bhāgavata purāṇas* confirm that Asuras followed Jain religion. Ṛgveda calls them enemies of Vedic religion.

2908

R. N. DANDEKAR—*Vedic, Sanskrit and Prākrit Studies*. (Oriental Studies in India, Published on the occasion of the 26th International Congress of Orientalists, New Delhi, 1964)

Pp. 12-35. Sanskrit and Prākrit Studies : Mentions some Jaina Research Institutions and their publications and a few Jain authors and their published works.

2909

L. A. PHALTANE—*An Ancient Phase of Jainism*. (Jain Ant., Vol. XXII, No. II), Arrah, 1964, Pp. 17 to 20.

Mārga, according to Sri Kundakuṇḍāchārya, means a way for final beatitude and its result is complete happiness. Jainism was known at one time by the name *Mārga, Māga, Manga, Maunga* and *Monk*—are the words derived from the original word '*magga*'. In Persia the Magas' formed an important section of the people. We learn from the *Bhaviṣya Purāṇa* that the Magas and Bhojakas are the same. They had among them the customs of showing the head clean, of not dining at night and of carrying a brush in their hands. These customs are common among the saints of the Jainas of India. From the similarities found in the language of the Brahmi people in Baluchistan and the Kannada people of Karnataka the linguists have come to the conclusion that the Kannada people of Karnataka must have been in ancient past, the inhabitants of the territory round about Baluchistan. This means that the whole of the Central Asia, Persia and Baluchistan and the territory round about were under the influence of *mārga* or Jaina religion in ancient days.

2910

Subodh Kumar JAIN—*A report on the Diamond Jubilee Celebration of the Bhavan*. (Jain Ant., vol. XXII, No. II) Arrah, 1964. Pp. 21 to 25.

The Diamond Jubilee celebration of Sri Jain Siddhanta Bhawan and its two constituent bodies, Sri Devkumar Jain Research Institute and Sri Devkumar Jain Oriental Library on the 29th December, 1963. On this day the title of '*Siddhāntāchārya*' was conferred to ten scholars.

2911

M. A. AYYANGAR—*Presidential Address on the occasion of Devkumar Jain Oriental Research Institute Diamond Jubilee Celebration, Arrah.* (Jain Ant., Vol. XXIII, No. I), Arrah, 1964, Pp. 23 to 31.

The earliest reformist movement in India was started by Jains. Jain means a person who has conquered his senses and controlled his mind. Jainism has made a revolution in our culture and in our religion. The whole of the Jain community have given up meat-eating and have adopted vegetarianism. The first attempt of Jainism is to make man a better man. The effort of Jainism is to make a man shed his animal instincts and become divine. The practice of non-violence by every human being is necessary for the very survival of humanity. The destruction of armaments and the banning of nuclear weapons are temporary expedients to avoid war, but the only sure method of preventing wars is to convert man into an absolutely peaceful being. Jainism believes in the existence of individual souls and in the law of Karma. According to Jainism, a man is the architect of his own life. Jainism extended upto Cape Komorin. Tamil literature has borrowed greatly from the Jaina religion and philosophy.

2912

B. R. SASTRY—*Religion and Philosophy as depicted by Daṇḍin in the Daśakumāracarita,* (Summary of Papers, A.I.O.C, XXII Session, Gauhati, 1965).

P. 179. Buddhism and Jainism received set-back. They were severely opposed by the followers of 'Vedic Religion'.

2913

Ramachandra JAIN—*The Asura Problem.* (Summaries of Papers, A.I O.C., XXII Session, Gauhati, 1965).

P. 224. Association of the Āryan Asuras with the Śramaṇic culture. A section of the Irānāryans had adopted the Śramaṇic culture of non-violence, peace and penance.

2914

Dalsukh MALVANIA—*Some of the common features in the life stories of the Buddha and Mahāvīra.* (Summary of papers, I.A.O.C., XXII Session, Gauhati, 1965).

P. 147. Common features are : (1) the story of the bearing of the seed of Buddhahood and Tīrthankarahood ; (2) the proclamation of the future Buddha and Tīrthankara by the first Buddha and Tīrthankara, (3) the story of Kapila; (4) the adoration by gods; (5) dreams; (6) birth; (7) names; (8) schooling; (9) marriage; (10) the exhortation by gods, and (11) Māravijaya.

2915

D.C. MAHAJAN—*Jainism in Laṅkadvīpa or Ancient Ceylon.* (summaries of Papers, A.I.O.C., XXII session, Gauhati, 1965) Pp. 146-147.

The *Mahāvaṁsa* clearly indicates that the Jain religion and its civilisation was existing in Ceylon before the advent of Buddhism in the country. There are still archaeological remains at Anuvādāpur, the ancient capital of Laṅka, which prove entirely the existence of Jain religion and its civilisation that was once in the country of Laṅka, the ancient Ceylon.

2916

Annie BESANT—*Jainism : A convention Lecture.* Madras, Pp. 44-67.

She says that man by injuring no living creature reaches the *Nirvāna* which is peace. Jainism was looked on as derived from Buddhism, but that is now admitted to be a blunder. Jainism is far older than Buddhism. Jina—the perfect man. The Tamil grammar, said to be the most scientific grammar that exists, is a Jaina production. From the 1st to the 12th centuries the Canarese literature is mostly written by the Jainas. Jaina rules laid down daily life for the layman. In Northern India the Jaina and the Hindu vaishyas intermarry.